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In this Issue

'Little grandmother' page 3
 'Atilla the Nun'? page 10
 Pope at Canterbury page 16

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Vol. 70, No. 22

June 3, 1982

'Week that almost wasn't'



NC photos

HISTORIC MOMENTS — Pope John Paul II is greeted by children upon his arrival at London's Gatwick Airport, the first pontiff to ever visit England. He then joined the British bishops for a concelebrated Mass at Westminster Cathedral, the first ever celebrated by a pope on British soil.

Falkland Island crisis almost scuttled pontiff's British visit

By Father Kenneth J. Doyle

LONDON (NC) — Pope John Paul II on May 28 dropped to his knees at London's Gatwick Airport, and kissed the British earth, thus beginning in dramatic fashion "the week that almost wasn't," a six-day trip to nine cities in England, Scotland and Wales.

The papal visit, the culmination of 18 months of planning and spiritual renewal for Britain's six million Catholics nearly had to be cancelled in recent weeks because of the continuing hostilities between Britain and Argentina in the South Atlantic.

THE 3,000-MILE journey is widely considered one of the most important of the 12 trips outside Italy which Pope John Paul has taken during his three-and-a-half-year pontificate and the pope has said that it is the one whose preparation has taken the most effort.

The pope's arrival marked a shining start to a new chapter in the history of the Catholic Church in Britain.

Whereas in 1556 England's former chancellor, Thomas Cranmer, said "as for the pope I refuse him as Christ's enemy and anti-Christ with all his false doctrine," Pope John Paul was welcomed

to Gatwick with enthusiastic songs and chants of, "We want the pope."

CRANMER'S WORDS were delivered moments before he was burned to death as a heretic in the attempted Catholic restoration under Mary Tudor, and Pope John Paul came to Britain to say that Catholics shared the blame for past harshness and hatred and that ancient battles should be laid to rest.

The first moment of the pope's visit oozed with history. After kissing the ground he lifted himself from the tarmac to be greeted by the outstretched hand of the Duke of Norfolk as representative of Britain's sovereign, Queen Elizabeth.

The Norfolk family was one of the
 Please turn to page 15

Pro-lifers minimize cases before court

By Jim Lackey

WASHINGTON — When the Supreme Court announced last week that it had agreed to consider five new abortion cases, pro-life leaders minimized the significance of the action.

"Even if the Supreme Court should uphold all of the laws in the cases it has now agreed to review, abortion would still be legal throughout the nine months of pregnancy," commented Father Edward Bryce, director of the U.S. bishops' pro-life office.

BUT OTHERS have said the Supreme Court has set the stage for its most significant ruling on abortion since the 1973 decisions which struck down most state abortion restrictions.

Please turn to page 14

Pope John Paul will travel to Argentina June 10, a few days after his return from England. The Argentine trip is an effort to counterbalance his trip to England at a time when both countries are at war over the Falkland Islands in the South Atlantic. In contrast to England, where only a small minority are Catholics in a predominantly Protestant country, 90 percent of Argentina's people are Roman Catholics.

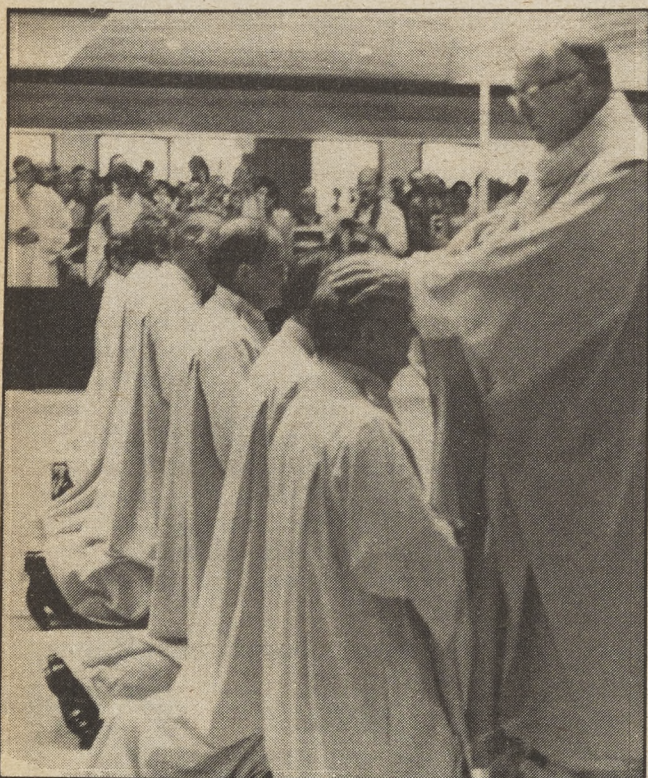


Photo by Larry Plaster

ORDAINED — Bishop Maher conferred the sacrament of Holy Orders on seven married men Saturday. For more pictures, see page 3.

Seven married men ordained deacons

By Deacon James Steinberg

EL CAJON — Bishop Leo T. Maher ordained seven married men to the diaconate Saturday at Our Lady of Grace Church, bringing to 40 the number of permanent deacons now serving in the diocese.

After the candidates, who have completed four years of study, were called forward, their wives were asked by the bishop if they would support their husbands in their new ministry; the men were then presented to the bishop and, upon the recommendation of Father Richard Duncanson, director of the deacon program, "elected" by the bishop for ordination.

THE SEVEN then promised obedience to the bishop and his successors, and after prostrating themselves for the singing of the Litany of the Saints, received the sacrament of Holy Orders as the bishop imposed hands on the head of each and recited the prayer of consecration.

The new deacons were helped into their vestments by their wives and returned to the altar; the bishop was joined in the concelebrated Mass by more than two dozen priests of the diocese.

The new deacons are:

- James E. Bowen, 55, Our Lady of Mt. Carmel

Please turn to page 6



PRO-LIFE DEDICATION — Ann Sandbo, president of the San Diego Pro-Life League, helped dedicate the League's new counseling office at Mercy Hospital recently.

Briefs

ENVOY NAMED — Pope John Paul II has named Cardinal Agostino Casaroli, the Vatican's secretary of state, as his personal envoy to the centennial meeting of the Supreme Council of the Knights of Columbus, to be held Aug. 3-6 in Hartford, Conn.

NO PEACE — "The great powers don't yet want peace in Lebanon because their interests have not yet been sufficiently attained," said Archbishop Gregoire Haddad. The Melkite-rite archbishop resides in Beirut and said the dominant Arab groups in Lebanon "are more pro-American than pro-Soviet."

EMBASSY MOVED — Costa Rica will move its embassy in Israel from Tel Aviv to Jerusalem, a move opposed by Israel's Arab neighbors. The Costa Rican president said the move was motivated by his concern for the religious freedom of the Catholic and other faiths, and

Pope John Paul II's pilgrimage to Great Britain May 28-June 2 has been the 12th trip he has taken outside Italy since the beginning of his pontificate in 1978. The other 11 trips have been to:

- Mexico, Jan. 25 to Feb. 1, 1979, with refueling stopovers in the Dominican Republic and the Bahamas;
- Poland, June 2 to 10, 1979.
- Ireland and the United States, Sept. 29 to Oct. 7, 1979.
- Turkey, Nov. 28 to 30, 1979;
- Africa, May 2 to 12, 1980. The pope visited Zaire, the Congo, Kenya, Ghana, Upper Volta and the Ivory Coast.
- France, May 30 to June 2, 1980;
- Brazil, June 30 to July 12, 1980;
- West Germany, Nov. 15 to 19, 1980;
- The Far East, Feb. 16 to 27, 1981. The pope visited the Philippines, Guam and Japan with refueling stopovers in Pakistan and Anchorage, Alaska;
- Africa, Feb. 12 to 19, 1982. Pope John Paul's second visit to the African continent included stops in Nigeria, Benin, Gabon and Equatorial Guinea;
- Portugal, May 12 to 15, 1982.

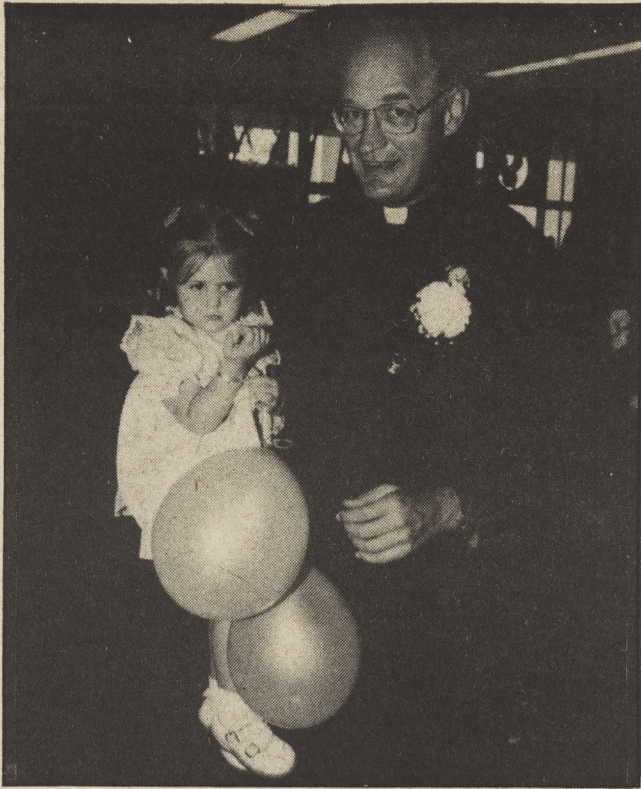


Photo by Al Rodriguez

SILVER JUBILEE — More than 500 friends and parishioners joined Father William J. Ortmann at St. Vincent de Paul Church May 23 to celebrate the 25th anniversary of his ordination to the priesthood.

said Israel assured him both Christian and Moselm holy places in the city would be protected at all times.

D.C. CHANGES — Father Ronald C. Anderson has been promoted to associate general secretary of the NCCB and USCC, replacing Msgr. Thomas J. Leonard, who will return to parish duties as a pastor in Philadelphia.

VATICAN ADVICE — Evangelist Billy Graham, under fire after returning from Moscow and saying he personally had seen no religious oppression, said Vatican officials had told him to "go quietly" in dealing with Soviet authorities.

AID ENCOURAGED — Sister Janet Richardson of the Holy See's permanent observer mission to the United Nations told the executive board of UNICEF that worldwide assistance to children and young mothers, in excess of a half-billion dollars over the next two years, enhances the value of life and should be encouraged.



Official

Bishop Leo T. Maher

Friday, June 4, 7 p.m., San Diego, Golden Hall, Marian High School graduation.

Sunday, June 6, 2 p.m., El Cajon, Our Lady of Grace Church, Mass, Boy Scout Awards.

Monday through Friday, June 7 to 11, San Diego, Annual Clergy Retreat.

Friday, June 11, 5:30 p.m., Chula Vista, St. Rose of Lima Church, 50th Sacerdotal Jubilee of Rev. Msgr. Daniel J. Ryan, dinner following.

Father Daniel Dillabough
Secretary

Bishop Gilbert E. Chavez

Thursday, June 3, 7 p.m., Chula Vista, St. Rose of Lima Church, Mass.

Saturday, June 5, 2 p.m., San Diego, Our Lady of Peace Academy graduation.

Monday, June 7, 7 p.m., San Ysidro, Our Lady of Mt. Carmel graduation.

Tuesday, June 8, 8 p.m., San Diego, Community Concourse, St. Augustine High School graduation.

Pope calls marriage sacrament, salvation

YORK, England (NC) — "Christian marriage is a sacrament of salvation" and a "pathway to holiness" for members of a family, Pope John Paul II told a crowd of 150,000 May 31 in York.

In his address at Knavesmore racecourse, the pope urged his listeners to make their homes "centers of prayer, homes where families are at ease in the presence of God, homes to which others are invited to share hospitality, prayer and the praise of God."

WHILE DEFENDING the indissolubility of marriage, the pope also urged greater assistance toward those in broken families.

Citing *Familiaris Consortio*, his apostolic exhortation on the family, the pontiff listed both pluses and minuses in family life today. Positive influences include "a more lively awareness of personal freedom and greater attention to the quality of interpersonal relationships in marriage, greater attention to promoting the dignity of women, to responsible procreation, to the education of children."

Negative influences he mentioned include "self-centeredness in human relationships," misunderstanding of the parent-child relationship, divorce, abortion, "the spread of a contraceptive and anti-life mentality"; as well as "social and economic conditions which affect millions of human beings, undermining the strength and stability of marriage and family life," and a "cultural onslaught against the family by those who attack married life as 'irrelevant' and 'outdated.'"

HE SAID THAT "the covenant between a man and a woman joined in Christian marriage is as indissoluble and irrevocable" as the love of God for His people and Christ's love for the Church.

"We cannot overlook the fact that some marriages fail. But still it is our duty to proclaim the true plan of God for all married love and to insist on fidelity to that plan," he said.

Those suffering in a marriage can look to Christ for an example of how to carry on, he said. "Throughout the ages countless married people have drawn from the paschal mystery of Christ's cross and resurrection the strength to bear Christian witness — at times very difficult — to the indissolubility of Christian marriage," he added.

THE CHURCH must care about those experiencing failure of marriage, he also said. "We must reach out with love — the love of Christ — to those who know the pain of failure in marriage; to those who know the loneliness of bringing up a family on their own; to those whose family life is dominated by tragedy or illness of mind or body. I praise all those who help people wounded by the breakdown of their marriage by showing them Christ's compassion and counselling them according to Christ's truth," he said.



The Society for the Propagation of the Faith

Reaching out Missionaries on a permanent high

with Deacon Michael Newman

Most missionaries are "high" on Jesus, if we are to use the current mode of expression. But there are some who are higher than others, and these would include, surely, the missionary priests in the mountainous regions of Bolivia, where the airport at the capital, La Paz, is the highest in the world, and where 8,000 feet in altitude is normal and 11,000 feet just the "highlands". The country sits astride the great and majestic Andes Mountains.

The Missionaries of the Divine Word have recently extended their activities in Bolivia and the first three priests of the new community arrived earlier this year, naming their pioneer parish Our Lady, Mother of the Divine Word.

DVMs, as we call them, are fairly well known in this part of the United States, with their school near Riverside, once part of the San Diego diocese, from which Father Michael Manning extends his growing and illustrious television mission.

In South America, the Divine Word, like all missionaries throughout the world, work among the poor, the needy, the people who have never yet known the Divine Word, the Word itself. Armed with their newly acquired Spanish, a love of God and a

dedication to serving his people, they now find they must also learn to speak Quecha or Aymara, languages spoken by half the people of Bolivia.

There are five million people in this small mountainous country, mostly living at altitudes of 11,000 feet (which is hard on the lungs for missionaries). There are few, if any, indigenous clergy and only a small number of missionaries.

Is there a need for the missionaries? Take Cochabamba, where they have started their first parish. There are no less than 20,000 people to be served, by comparison with many parishes in this diocese where there are less than 1,000 parishioners.

Central and South America will have the largest concentration of Catholics in the world in coming decades. The legacy of Spanish and Portuguese colonialism has left Catholicism as the mainstream of belief. However, it will die on the vine if nourishment, in the form of adequate clergy, is not maintained and increased.

The first three DVM priests in Bolivia's parish of Our Lady of the Divine Word need our prayers and our material support...our mission effort.

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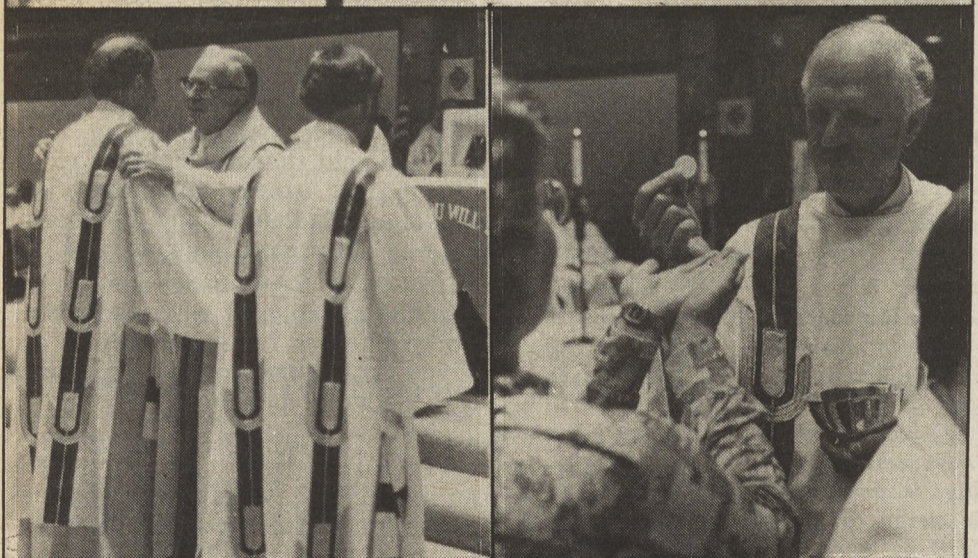
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DEACONS ORDAINED — Seven married men were ordained permanent deacons Saturday by Bishop Leo T. Maher at Our Lady of Grace Church in El Cajon. They posed with the bishop after Mass (top photo); during the Mass they promised him their obedience, and distributed Communion for the first time as deacons.

Photos by Larry Plaster and Deacon James Steinberg

'Little grandmother' feeds 8,000 weekly in Tijuana

By Deacon James Steinberg

CHULA VISTA — The services, both spiritual and material, which Jennie Murphy renders to the poor of Tijuana "know no bounds," says her pastor, Msgr. Charles Young of St. Rose of Lima Church.

For the past 39 years, Jennie, a very young 69, has been driving her van almost daily into the hills south of the border, ministering to the poor and the sick, especially the children.

ALMOST SINGLEHANDEDLY, she distributes rice, beans and bread to 8,000 people a week; she visits the La Mesa penitentiary weekly with food and clothing, and sees some of the children who have been there since birth because that's where their parents are; children in Colonia Pedregal go to a school she built; a Mexican doctor works out of a clinic she built, his salary paid by funds raised by Jennie; children receive religious instruction and sacramental preparation, and their parents are able to go to bible classes, all because of her.

Jennie is, in the words of Msgr. Young, an "outstanding" parishioner, and Jennie in fact has been at St. Rose since 1940, after moving here with her husband from New Jersey.

"How wonderful the Lord is" is an expression Jennie uses constantly, and she has seen His goodness in the goodness of so many other people who have contributed to her over the years so that she could share what they have with the needy across the border.

"**ONE DAY THE** Lord told me I had to go into the hills," she said, and she's literally been there ever since. "It seemed like nobody cared then; there were babies dying of dehydration, and I even had to learn to be both a doctor and a nurse."

As generous as Jennie is, she depends on the generosity of others who make her work possible. "The Holy Spirit leads people to do things they ordinarily wouldn't," she said. She delivers hundreds of pounds of bread each week, 2,000 pounds of beans and 400 pounds of rice, all of it donated. What isn't given to her, she always manages to buy, adding, "When I need the money, it's always there."

A firm believer in Providence, Jennie says, "It's beautiful the way the Lord works. I've been lucky to see His work; a lot of people don't." She added, "I'm 69 years young, and I don't know how much longer I'm going to last. With God's help I'll do it. But still it's time the younger ones should take over."



Jennie Murphy

A CHARISMATIC for 18 years, Jennie said, "My Church is everything to me. Our Church has everything; when I go to Mass it's thrilling, it's fantastic. On top of all our work, we try to get people back to the Church. I've given out thousands of Bibles. But I often wonder if most Catholics are doing as much as they should."

Much of Jennie's steady support comes from Los Ninos, students at University High School, and priests like Augustinian Father John Blethen, Msgr. Young, Msgr. Peter Mimmagh, and Father J. Raymond Moore. Holsum Bakery, she added, has been a steady friend of her work.

"People *must* know that other people are hungry," she said. "If every person gave something of even the little he has, no one would be hungry."

"**TO BE ALIVE**" is the key to Jennie Murphy's faith and work. "Praise God. That's all I do day and night. Lord Jesus, let me praise you while I sleep!" she exclaimed. Her enthusiasm is catching, and that's just what she does in sharing that enthusiasm with others: "If they run, I run after them, and then they're grabbed!"

The little lady is often called "Abuelita," which means "little grandmother," and with three grandchildren of her own, she can count thousands more in Tijuana who have been touched by her selfless efforts. But she is the first to insist that whatever she has done, she has done with the help of so many others, and it is the Lord's work, and not hers: "No matter what you need, you get it...."

Latins rap the U.S. for siding with Britain

By Jorge D'Oliveira

CARACAS, Venezuela (NC) — The U.S. government wronged Latin America by siding with the British against Argentina in their dispute in the South Atlantic, said Bishop Luis Eduardo Henriquez of Valencia, Venezuela.

His view was supported by other bishops and by the Latin American Ecumenical Youth Movement.

"**LATIN AMERICA** is with Argentina and against colonialism," said the youth movement, headquartered in Caracas. "It is not just the Malvinas, but a full 'decolonizing' process aimed at real political and economic independence throughout (the area)."

The Anglo-Argentine dispute involves sovereignty over the islands which Argentina calls the Malvinas and Britain the Falklands.

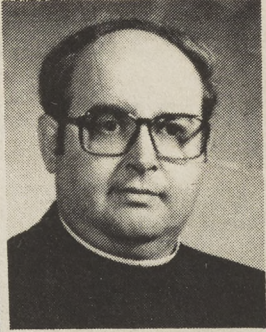
Bishop Henriquez said "the policy of the Reagan administration in siding with Britain on the Malvinas means turning its back to Latin America and planting the seeds of hostility in our peoples."

THE UNITED States ignored the mutual defense treaty of the Organization of American States (OAS) in the Falklands crisis, "but was eager to apply it in the Cuban crisis, thus showing that it is ready to honor treaties only at its convenience," the bishop added.

The treaty was signed in 1947 as a means to establish a mutual security system and keep peace in the hemisphere against aggression. In 1962 the OAS imposed sanctions on Cuba when the United States invoked the treaty.

Bishop Henriquez said the treaty no longer is valid and therefore the Latin American countries should establish another organization without the United States. He also rejected Soviet influence. He called for a Latin American boycott of British imports.

BISHOP MARIANO Parra de Leon of Cumana and Auxiliary Bishop Pio Bello of Los Teques, both in Venezuela, also criticized the Reagan administration for siding with Great Britain.



Editorial

By Brother William Bilton, C.J.M.

How to name a submarine

The sudden and happy conclusion to the long-standing controversy over naming a submarine *Corpus Christi* carries with it some valuable lessons.

The name was meant to refer, of course, to the city of Corpus Christi, as is customary with U.S. ships. But to anyone who took a year of Latin or even to any Catholics who antedate the change to the vernacular, "Corpus Christi" means "Body of Christ."

Those who sincerely were incensed by the idea of giving such a name to an instrument of war began their protest about a year ago. They made little progress after Navy Secretary John Lehman took his stand. But last fall, the U.S. bishops — during their annual meeting in Washington, DC — added their collective voice to the protest, and last month a resolution was introduced in the House, backed by 11 members, opposing the use of the name.

Things seemed hopelessly deadlocked, but then — prompted by someone with a good sense of diplomacy — President Reagan stepped in with the order that the name be changed to *City of Corpus Christi*. Everyone was happy.

From this we should learn how delicate the threads and how tiny the timbers out of which diplomatic compromise is made. Wars have started simply because such fine, face-saving phrases have defied discovery. Peace has often been achieved because of such delicate distinctions.

But the conflict offered another lesson.

The solution brought to an end a hunger strike being staged by three members of the Washington-based Community for Creative Non-Violence. We would like to suggest that the hunger strikers quite possibly were guilty of a greater attack on God — through an attack on His greatest creation — than were the inventors of the disputed name for a submarine.

Medical experts agree that 60 to 70 days are about the longest the human body can go without food. The Irish activist, Bobby Sands, died last year after a fast of 66 days. The three who were protesting the use of "Corpus Christi" were in the 64th day of their fast and obviously had endangered their lives.

One of them — Mitch Snyder — gained some questionable notoriety back in 1978, by staging a similar hunger strike against a Georgetown parish that had begun a remodeling project when he thought their money should have been used for poverty projects.

Local commentators who knew the situation agreed that Snyder was far off-base in his criticism of a parish that was outstanding in its commitment to outside causes.

We ought to keep in mind — the next time we read of a Mitch Snyder hunger strike — that Snyder's criteria for causes that justify his risking his life fall a few miles short of morally reasonable.

Could it be that he is even more stubborn than the Secretary of the Navy?

Letters . . .

Billy blind?

Dr. Billy Graham's statement that he visited the Soviet Union, but did not see religious persecution, reminds us of a more famous line by Soviet astronaut, Yuri Gagarin. Mr. Gagarin formulated the ultimate definition of atheism when he said that he had visited the heavens but did not see God.

We were relieved that Dr. Graham did not see persecution. For this he must thank the Soviet authorities. In their customary politeness, they dealt with that issue long before Dr. Graham arrived. If Dr. Graham had not been so intensely concentrating on the preparations for his speech at the Soviet-sponsored Religious Conference on Disarmament, he would have noticed that on April 6, 1982 more than fifty homes were searched by Moscow police and twelve Orthodox Christians arrested. On April 20th the police arrested the remaining leaders of the unregistered Baptist organization, the Council of Prisoners' Relatives. The council is a group of wives and mothers of imprisoned Baptists who have courageously maintained a flow of information on their sufferings for the past twenty years. To be absolutely sure that Dr. Graham had no problems with his conscience, the Soviets sent to a psychiatric hospital the Russian Orthodox Vadim Shavror, for the "specific duration of the conference only."

Presently 400 Christians are known to be in prison for their religious activity. There are thousands not known to us. If Dr. Graham's attitude can be explained out of a sense of politeness to his hosts, then we must ask the question: what about showing politeness to those who risk freedom?

George Morton
Alan Scarfe
Aid to the Church in Need
El Toro

Freeze

Thank you for the signature of Bishop Leo T. Maher endorsing the Bilateral Nuclear Weapons Freeze. We now have 140 bishops who have endorsed the freeze. I believe this is having a considerable influence on the development of public opinion on this issue.

Mary Evelyn Jegen, SND
Pax Christi USA
Chicago

NFP

The handwriting was on the wall that contraception would lead to abortion. Would it be asking too much of our Catholic physicians to devote two per cent of their professional time in reading up on the great scientific advances made in natural family planning? It should be a must for all Catholic clergy to attend regular seminars on NFP.

Jeannette Snawadzki
San Diego

'Afraid'?

Our parish youth group is run by a young man who has broken away from the Church and taken a number of our young people with him. Our pastor is aware of the situation but does not seem overly concerned. Some kids have already left the Church, and it seems that a number of parents are actually afraid of their kids and are unwilling to take them out of the group. This is no secret in our parish, but nothing is being done. Why?

Name withheld
San Diego

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The Pope Speaks



Modern warfare 'totally unacceptable'

COVENTRY, England (NC) — "Today the scale and horror of modern warfare — whether nuclear or not — makes it totally unacceptable as a means of settling differences between nations," said Pope John Paul II May 30.

The speech to a cheering crowd of 350,000 at an outdoor Mass at Coventry airport was a call for peace and a strong condemnation of conventional weapons to a country at war.

"Our world is disfigured by war and violence," said the pope. "War should belong to the tragic past, to history. It should find no place on humanity's agenda for the future," he said.

Since arriving in Britain May 28, the pope had been punctuating his talks with calls for peace. The six-day trip to England, Scotland and Wales occurred as British troops were engaged in decisive battles with Argentina's armed forces over possession of a series of South Atlantic islands called the Falklands by Britain and the Malvinas by Argentina.

The British trip marked the first time Pope John Paul had visited a country at war. At the time of the pope's speech, Britain appeared to have the upper hand and its troops were advancing steadily toward the major Argentine garrison at Port Stanley after having defeated Argentine troops at several smaller sites, taking around 1,000 prisoners.

The pope also spoke as the city of Coventry was mourning the loss of its namesake, the British ship Coventry, destroyed five days earlier in the fighting over the Falklands.

On May 30 the Argentina government announced that 82 of its servicemen had died and another 342 were missing and presumed dead since the fighting started April 2. British losses at that date listed 113 deaths.

Quoting from Shakespeare's *Merchant of Venice*, the pope coupled his anti-war plea with a call to temper justice with "the deeds of mercy."

The quote was a last-minute addition to the speech but a Vatican press spokesman said the remark was a general one and not meant as criticism of Britain's stand in the conflict. Britain, backed by material aid from the United States, had been pressing for a military victory and had said that the fighting would stop only after Argentine troops surrendered or withdrew from the disputed islands, and the pontiff had almost postponed the visit because of the hostilities.

"Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements," said the pope at Coventry.

"Wherever the strong exploit the weak; wherever the rich take advantage of the poor; whenever great powers seek to dominate and to impose ideologies, there the work of making peace is undone," he added.

The pope's speech also reiterated his previous condemnations of nuclear war. Humanity's capacity to destroy "is greater than ever," he said.

"People are having to live under the shadow of nuclear nightmare. Yet people everywhere long for peace," he added.

"The voices of Christians join with others in urging the leaders of the world to abandon confrontation and to turn their backs on policies which require the nations to spend vast sums of money for weapons of mass destruction," the pope said.

The sacramental focus of the Mass was confirmation. Speaking to the group of people about to receive confirmation during the Mass, the pope said:

"Christ's gift of the Holy Spirit is going to be poured out upon you in a particular way. You will hear the words of the church spoken over you, calling upon the Holy Spirit to confirm your faith, to seal you in his love, to strengthen you for his service."

The pope added: "Together with all the confirmed, you will become living stones in the cathedral of peace. Indeed you are called by God to be instruments of his peace."

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Our Christian Way of Life

By Enid Lanyon

As if He were a person

Every so often it is refreshing and enlightening to have an honest and open discussion of our beliefs with someone who is a sworn non-believer.

Some time ago a middle-aged Catholic woman was delighted with a visit from a niece — a married woman in her 30s — of whom she was very fond. Far from sharing her aunt's religious belief, the niece was a dedicated Communist and avowed atheist. It seemed on the surface to be a most unlikely combination, but there was genuine affection between them and so they were able to talk without acrimony or defensiveness.

"Don't talk to me about your God," the younger woman said, "because I don't subscribe to that stuff and I don't want to argue about religion." Her aunt agreed. As they talked of many things, they found their experiences were very similar. The girl, who had been under psychiatric therapy for some time trying to control a recurrent sense of impending catastrophe and spells of rage, began to ask probing questions.

"WE HAVE HAD the same kind of pressures and problems," she said, "but you seem to have handled them better. How is it that you have been able to cope so well?" Her aunt hesitated before replying, "Well, if I am not to talk about God I can't answer that, because that is where God comes in."

Again and again as they discussed and confided and laughed and agreed and disagreed, the same question would arise and the same answer be given. Eventually, of course, they did speak about God and the older woman explained the difference her faith made in the way life affected her and influenced her response to other people and relationships.

After listening intently for some time, the girl interjected, "It is extraordinary, but you talk as if God were a person. Oh, I know all about the three persons of the Trinity and all that, but you talk as if God were a personal friend or a close neighbor or something. I find that very strange."

HER AUNT REPLIED that God had always seemed to be a very loving friend and she did not find it at all strange. "I would feel very strange if it were otherwise," she added. "I don't know how I would have been able to cope all these years without Him."

Later, as she reflected on the interchange, she realized that this was the first time she had verbalized her sense of dependence upon God's faithful presence and the terrible loss it would be if she were deprived of that.

It is, I suppose, the difference between belief and unbelief put in a nutshell. God either is a person or He is not. If our feeling towards Him is one of personal love

and friendship, everything in life is affected and transformed and the human and mundane are never untouched by the divine.

ON THE OTHER hand, if He is no more than a concept, an intellectual premise, to be argued over and examined in the light of our limited reason and knowledge, there is little likelihood of coming to real belief. God, like every person, is known through experience of Him.

We may build up heroes for ourselves through reading or listening to likely people, but we can only form relationships through personal contact. We can only discern the truth about a person by observing the way he or she reacts to others and faces the ups-and-downs of daily existence. More specifically, we make our judgments on their response to ourselves — the way we personally experience them.

Not to "believe" in God, to find it "strange" to accept Him as a personal friend and lover, must make for an appallingly difficult and barren life. Unless, of course, such unbelievers are also men and women of love and compassion, and then — whether they are aware of it or not — they are touched by and in touch with God who is the source of all love.

Ins and Outs

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

Time for an overhaul

In the last 50 years the Supreme Court had developed its own doctrine on the separation of church and state. To some this position is seen as clearly in opposition to what was intended by the Founding Fathers. Americans have been told the state must not help religion in any way. But it is revealing to learn in Bruce Murphy's *The Brandeis/Frankfurter Connection* that Justice Louis D. Brandeis "used all his Administration contacts to pursue his second major goal... the establishment of a Jewish homeland in Palestine."

Justice Brandeis was listed as the honorary president of the Zionist Organization in America. One of his lieutenants in carrying out his political instructions on ways to achieve the Zionist State was Rabbi Stephen Wise. Murphy reports that in 1917 Brandeis met with President Wilson for 45 minutes "in an effort to clearly define the American Government's position on the Palestine question." The author says that as a result of this meeting, Wilson promised any statement he would make on this matter would first be drafted by Justice Brandeis!

ABOUT FELIX FRANKFURTER, Murphy reports he was less active in this cause. But the Justice's own diary does record that in 1943 he did personally chat in his Supreme Court judicial chambers with Zionist leader Chaim Weizmann and officials from the fund-raising Jewish agency in Palestine. There is no doubt that Frankfurter got involved using "unofficial channels" in the State Department for support. Later, in 1948, Frankfurter telegraphed the president of the Philippines, asking him to lobby in the U.N. for their people.

But imagine this scenario: A Catholic Supreme Court justice met in his chambers with Cardinals Krol and Cooke. Suppose that these discussions were on the questions of tax credits for Catholic schools. Or that the prelates were citing moral reasons why abortion should not be allowed as public policy. Would not there be a noise and shouting about church and state in the secularist media?

Or suppose that it were revealed that Justice X was

using another person to orchestrate his own political moves to find ways to provide federal aid to Catholic schools. Can't you just hear the outcry, a demand for resignation of that Justice? Suppose the Secretary of State at the Vatican called upon Justice Brennan at the Court to talk about sending an American ambassador to the Vatican? Or to ask the justice to convince Congress to lend money to the Vatican to help that tiny state in its financial difficulties? Would there not be cries from the fundamentalist and secular sectors?

WHAT WE'VE tried to suggest is that just because some justices say that suddenly something is unconstitutional, is it all that clearly based in the Constitution? Or can we not allow that some of these men had been led to their judgments through bias and prejudice? Do Americans not have a right to know and examine such biases or hidden agenda, their political and "social" connections? So is it not time to ask for limited tenure for Supreme Court justices and better ways for the selection of candidates? It certainly is; even more, it may be the time for an overhaul of Supreme Court procedures.

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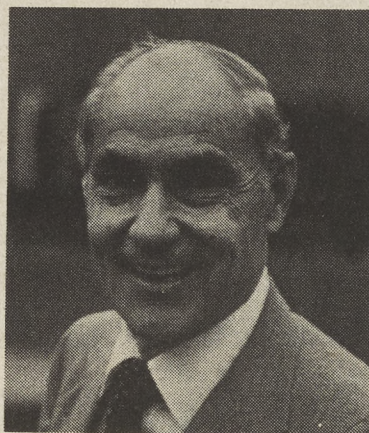
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Deacon
Cody

Deacon
Diem

Deacon
Early

Deacon
Gallagher

Deacon
Maher

Deacon
Osgood

Diocese adds seven deacons; national trends reflected here

Continued from page 1

parish, Penasquitos. He and his wife, Terry, have six children, ages 22-31.

- **Henry B. Cody**, 53, Pius X Church, Jamul. He and his wife, Ruth, have nine children, 19-33.

- **Ronald H. Diem**, 34, Good Shepherd parish, Mira Mesa. He and his wife, Tina, have four children, ages 2-11.

- **John M. Early**, 46, St. Mary's, Escondido. He and his wife, Pat, have six children, ages 12-23.

- **John V. Gallagher**, 60, St. James, Solana Beach. He and his wife, Ruth, have two children, 28 and 30.

- **Thomas M. Maher, Jr.**, St. Mary's, Escondido. He and his wife, Joanna, have 13 children, ages 16-30.

- **Franklin B. Osgood**, 44, Sacred Heart, Coronado. He and his wife, Ginny, have four children, ages 10-15.

As deacons, the men may preach, baptize, witness marriages, officiate at burials, and undertake ministries of the word and charity in support of their own pastors or the bishop.

THEY RECEIVED a special mandate from Bishop Maher to be faithful to the Gospel and the tradition of the Church: "Believe what you read, teach what you believe, and practice what you teach," he instructed them.

The permanent diaconate here in San Diego reflects the experience nationally, with numbers of ordained men

up but a decrease in the number of candidates as programs across the country are reevaluated after a period of rapid growth. In San Diego, the course of study has been extended from three to four years, and there are currently 26 candidates in formation, with about a dozen waiting for an August decision on admittance to the first year of study.

In addition to the 40 deacons serving in the diocese who were ordained here, another seven have moved to San Diego but have not yet been incardinated, as required by Church law. Overall, the majority of deacons nationally continue to be white, married; about half are college graduates, and mostly in their 40s.

IN OUR own diocese, there are four Hispanics and one black already ordained, with two Hispanics and one black candidate in formation; one permanent deacon is a widower, and another is celibate (a married deacon may not remarry upon the death of his wife).

There are no permanent deacons serving in the Imperial Valley, nor have there been any candidates from the eastern half of the diocese. Bishop Maher has several times expressed the hope that candidates would be forthcoming from the Valley, especially among the Hispanics.

There are presently almost 5,000 permanent deacons in the United States, and the Chicago archdiocese has the most — 411. Less than one percent of all U.S. deacons

are in the Eastern rites of the Church, and since 1968, 18 petitions for laicization have been granted by Rome.

ROME ITSELF, the pope's own diocese, just ordained its first permanent deacon two weeks ago, although there are currently 173 permanent deacons in Italy and another 399 candidates in formation.

Cardinal Ugo Poletti, papal vicar for Rome, ordained a 50-year-old telephone company worker as the first permanent deacon in the modern history of the vicariate.

Msgr. Ernest J. Fiedler, director of the U.S. bishops secretariat on the permanent diaconate, said in April that despite a two-year downturn in the number of candidates, the "phenomenal growth" experienced by the permanent diaconate during the previous decade should resume, both because of the "importance of the role of deacons in the life of the Church and their acceptance...particularly by the laity."

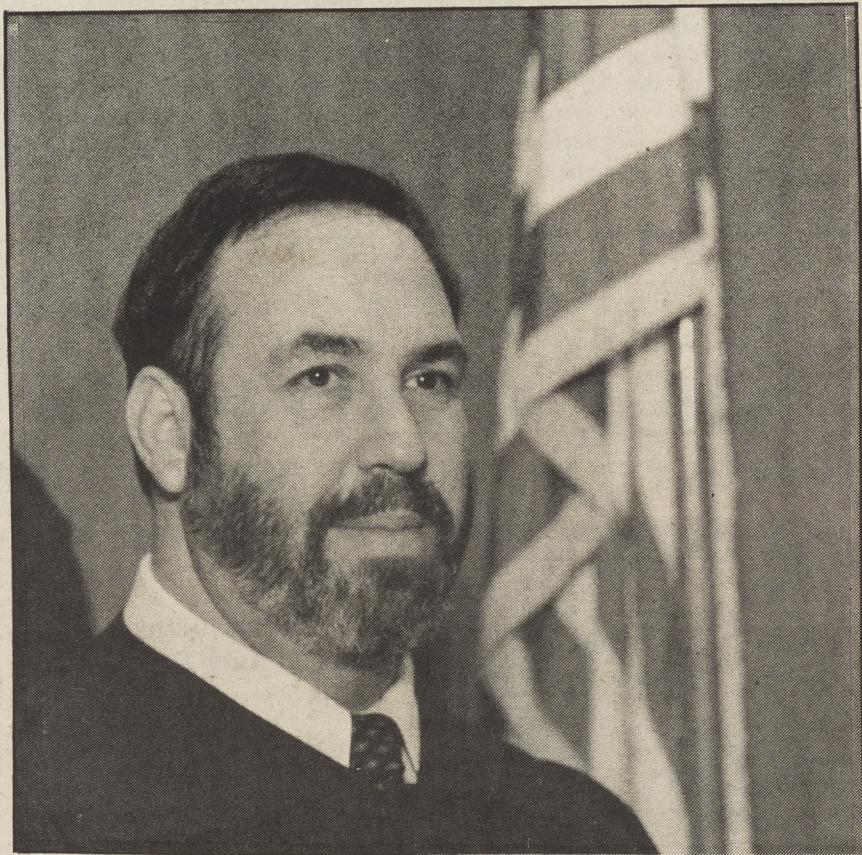
AT THE conclusion of Saturday's ordination Mass, Bishop Maher expressed his own confidence in the future of the diaconal ministry in this diocese, and expressed his thanks to Father Duncanson, the current director of the program, and Father Neal Dolan, now pastor of Ascension parish, who began the program.

Music during the Mass was provided by choirs from St. Martin parish, La Mesa, as well as the parishes of three of the new deacons — Good Shepherd, St. Mary, and St. James.

Commissioner

MICHAEL S. GOODMAN

Judge/Municipal Court



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Chavez' union grows in Calif., looks to 'share' his leadership

By Stephenie Overman
NC News Service

The United Farm Workers of America, the union of migrant workers founded by Cesar Chavez, is being restructured and Chavez has announced that he wants to bring "younger blood" into the union to keep it from stagnating.

"Cesar Chavez is still the president and the chief officer," Chris Hartmire, UFW assistant to the president, said in a telephone interview. "But there will be more shared leadership."

HARTMIRE SAID the restructuring is not a response to criticism of Chavez's leadership but "a response to reality. The union has grown to the point where it has to decentralize. Otherwise all the time and energy is spent maintaining it."

"It's similar to a family-owned business, as it grows it has to allow for new leadership."

There has been criticism from others in the farm labor movement who say Chavez has attempted to monopolize the

movement and prevent them from receiving government and private aid.

HARTMIRE SAID a team management system of six people, mostly elected officers, including Chavez, has been set up at the La Paz, Calif., headquarters.

Instead of locals within the union, the UFW is setting up field units by crop, Hartmire said. The five divisions are citrus, vegetables, field crops (such as cotton and grain), grape and tree fruit and "under the roof" (mushrooms and eggs).

"There will be resources for each (unit) to set its own goals," he said, "and to use those resources to generate new members."

THE UNION now has 162 contracts with growers. These contracts cover about 170,000 farm workers, Hartmire said, some for a few weeks a year, some all year round.

Most of the UFW contracts are in California, although there are also

Intellect without honesty 'evil'

SAN DIEGO — "Intellectual honesty must be the hallmark of your character," Bishop Leo T. Maher told the graduates of the University of San Diego Law School May 23.

And intellectual honesty, he said, involves "moral considerations" and the ability to act on the "practical consequences" of those evaluations.

"WE MUST differentiate between intellect and intellectual honesty. Intellect enables us to know things; intellectual honesty impels us to call things by their right names," said the bishop.

Intellectuals, he added, can give "extended explanations" of things, but only persons with intellectual honesty have the courage to call things as they really are.

"I am sorry to say that we have no lack

of intellects, but we do have an appalling lack of integrity, of intellectual honesty," said Bishop Maher. "If you are to serve your future clients as they deserve, if you are to be worthy of your name as 'lawyer,' if you are to stand up under the buffeting of the world outside and persevere despite the torments of the world within you, then you must acknowledge that mere intellect is not enough."

WITHOUT HONESTY intellect can be a "power for untold evil," but with it, "can renew the face of the earth."

Intellectual honesty is "the great need of the hour," concluded the bishop, a "saving moral quality which the dictionary defines in terms of integrity...a truthfulness and freedom from fraud in the things that pertain to the mind."

organizing efforts in Arizona, Florida and Texas.

Antonio Orendian, founder of the Texas Farm Workers, criticized Chavez and said he did not see anything new about the restructuring.

"HE ALWAYS put his finger in everything before and this will be the same — now he will pull the strings. He's never going to lose the strings," Orendian said.

Orendian founded Texas Farm Workers in 1975 after leaving the UFW. Texas Farm Workers has 1,500 members, Orendian said, but they are not dues paying members and the union has no contracts.

Baldemar Valasquez, president of the Farm Labor Organizing Committee, countered that groups criticizing Chavez often are not democratic themselves. "Where is the example in their organizations? Ask them about their membership."

VALASQUEZ, FOUNDER of the Midwest migrant worker organization, called Chavez "our leader as well. We have no qualms about working under his directions — he's the vanguard of all of our aspirations."

Valasquez praised Chavez and the UFW, saying he has looked into the internal workings of the union and, "as far as I'm concerned, it's one of the most democratic organizations."

Of the changes planned for the UFW he said he believes it is an example that "Cesar is constantly exploring, evaluating, looking for the most efficient way. It's to be applauded."

CHAVEZ, A devout Catholic, has led the farm workers in what he describes as a cross between a union and movement since the early 1960s when he launched the National Farm Workers Association.

UFW staff members live in what has been described as a kind of religious community and Chavez has always advocated non-violent fasts, marches and

strikes. No effort "is worth the life of a single grower or his child, or a single farm worker or his child," Chavez once said, but picket line violence — including deaths — has occurred.

"The more trouble we get, the more religious we get," Chavez once said.

THE FIRST boycott of table grapes — endorsed by the U.S. bishops — was followed by wine and lettuce boycotts. Chavez also credited the bishops with helping to bring the growers and union together to talk.

Chavez has said he hopes to see the UFW consolidate its gains in California and expand to other areas during the 1980s.

Two aides fill Card.'s posts

VATICAN CITY (NC) — Pope John Paul II named two former aides of the late Cardinal Pericle Felici to fill the vacancies left by the cardinal's death.

Archbishop Aurelio Sabattani, secretary of the Supreme Tribunal of the Apostolic Signature, the highest Church court, was appointed its pro-prefect May 26.

Archbishop Rosalio Jose Castillo Lara, secretary of the Pontifical Commission for the Revision of the Code of Canon Law, was named the commission pro-president by Pope John Paul.

At the time of his death March 22, Cardinal Felici headed the tribunal and the canon law commission. He had also been a member or consultant to eight other Vatican agencies.

Archbishop Sabattani, a 69-year-old Italian, was ordained a priest in 1935 and made an archbishop in 1965.

Archbishop Castillo Lara, a 59-year-old native of Venezuela, was ordained a Salesian priest in 1949 and made an archbishop in 1973.

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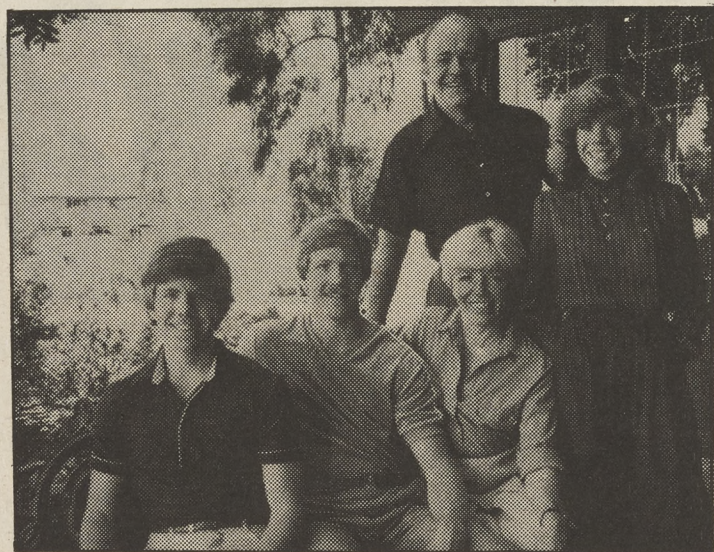
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Sharing one's 'vulnerability' is difficult for priests, Religious

By Robert Gabriel

MOUNT ANGEL, Ore. (NC) — Without intimacy, without deep, meaningful, interpersonal closeness, human beings, including priests, cannot grow into full maturity, said Jesuit Father James J. Gill, a psychiatrist who works closely with priests.

Yet few priests, fewer than seven in 100, according to one study, are able to develop intimate relationships with other priests, with laymen or with women, Father Gill said. And that, he warned, is one of the biggest problems in the U.S. Church in the 1980s.

FATHER GILL, director of the Jesuit Educational Center for Human Development in Cambridge, Mass., noted that since the Second Vatican Council, more than 25,000 priests and 100,000 nuns around the world have left the ministry.

WASHINGTON (NC) — Pope John Paul II has named Father Daniel F. Hoye, general secretary of the National Conference of Catholic Bishops and the U.S. Catholic Conference, a prelate of honor with the title of reverend monsignor.

Msgr. Hoye expressed gratitude for the papal honor, which he called "an expression of the holy father's confidence in and appreciation for the work of the NCCB and USCC."

Msgr. Hoye, 36, a priest of the Diocese of Fall River, Mass., was named general secretary of the conferences on Feb. 2. He joined the conferences in 1977 as assistant general secretary and in 1978 was named associate general secretary.

Many did so because they felt unable to share intimacy with others, he said.

Intimacy "is loving someone 'in close,' letting some of your deepest fears, anxieties, concerns and doubts come out," Father Gill said. "It is sharing your vulnerability with another person." That kind of intimacy is very hard for priests and Religious, he said.

Priests are afraid to share intimacy with other priests, he continued, because they are consciously or unconsciously in competition with each other and often fear that sharing weakness will place them at a disadvantage.

THEY FEAR sharing intimacy with other men, Religious or lay, he said, because they fear the reaction of outsiders, who might confuse such intimacy with homosexuality.

And they fear sharing intimacy with women because they fear "falling into the quicksand of romantic intimacy, or of being accused of harboring such feelings," Father Gill said.

Yet intimacy — the deep and meaningful, painful and rewarding closeness one person can feel for another — is a prerequisite to emotional and spiritual maturity, he said. "A person doesn't grow up to adulthood without the experience of intimacy in his or her life.

"AT THE same time," he went on, "there's nothing that is seen as a greater risk for a priest than intimacy, whether with other men or with women. And as far as the laity is concerned, there's nothing more misunderstood than the clergy's need for intimacy, friendship and love."

Fortunately, he said, some dioceses are beginning to develop programs for priests and Religious that encourage personal



NC photo

A BIT DIFFERENT — Francis Hairy Chin, left, a Sioux Indian, and Dean John Spears, right, a Chippewa, lead Bishop Harold J. Dimmerling of Rapid City, S.D., in an Indian honor dance, following the ordination of Chin as a permanent deacon to serve a town of 150 people without a priest.

sharing. When that happens, problems of priests leaving the ministry or resorting to alcohol abuse fall quickly, he said. But for many, he added, such programs are too little and too late.

FATHER GILL said he had interviewed hundreds of priests who have left the ministry. "I haven't found these guys boiling over with sexual cravings or impulses," he said. "They marry, most of them, but at the same time they aren't saying they want to raise their own families or to have children.

"What they are saying is that they want someone they can share their lives with in an intimate and deeply meaningful way."

Fears of intimacy not only block development of a priest's personal maturity, Father Gill said, they also interfere with the way he deals with people in his ministry. "People who feel

unloved or who are unable to experience intimacy wind up feeling not just frustrated and angry. They often turn hostile and lash out at those they are close to."

FATHER GILL said many priests, to avoid intimacy with women, "will deal with them in very stereotyped, very controlling, put-down ways, or with a teasing, almost tormenting and habitual pattern of maintaining control with humor."

Wise priests, Father Gill said, understand their need for intimate relations with others — both men and women — and are not afraid to explain that need openly and honestly to parishioners.

"Priests must grow too," he said, "and just like everyone else, that growth can come only by giving and receiving love from other human beings. Nobody lives in a vacuum."

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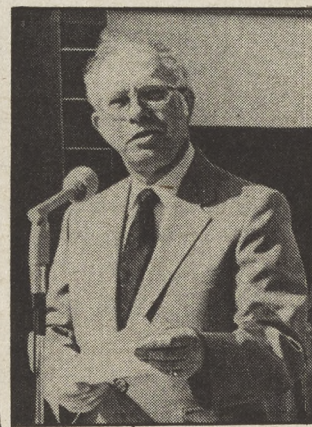
RON BITTNER'S DOING SOMETHING ABOUT UTILITY RATES

BITTNER ASKS SDG&E RATE POLICY PROBE

Escondido Mayor's Petition Also Aimed At PUC Procedures

By MICHAEL SMOLENS
Staff Writer, The San Diego Union

ESCONDIDO — Mayor Ron Bittner has started circulating petitions to gain support for his request for an independent audit of San Diego Gas & Electric Co. and an investigation of the rate-making procedures of both SDG&E and the Public Utilities Commission. "The public response has been overwhelming," said Bittner yesterday.



- ✓ Ron Bittner has been out front in the battle against excessive utility rates
- ✓ Over 20,000 citizens support Ron Bittner's call for action
- ✓ He wants the legislature to commission an independent management audit of SDG&E
- ✓ Ron favors an investigation of the rate setting policies of the public utilities commission
- ✓ Ron Bittner believes the legislature can do something about high utility costs
- ✓ He intends to get action in Sacramento!

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- *The San Diego Deputy Sheriff's Association*
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'Attila the Nun'?

Lawyer-Sister exempts herself from law, runs for office

By Bob Baldwin

PROVIDENCE, R.I. (NC) — Mercy Sister Arlene Violet will go ahead with her campaign for state attorney general, despite a disagreement with Bishop Louis E. Gelineau of Providence over whether or not she is violating church law in seeking the elective office without his permission.

Sister Violet, 38, former chief counsel to the consumer affairs unit of the attorney general's office, announced in mid-May that she would run for office as a Republican. She is one of three women on the state Republican ticket.

BISHOP GELINEAU said that her candidacy is clearly in violation of Church law. His position supported the views of Msgr. William I. Varsanyi, diocesan vicar for canonical affairs.

On the day Sister Violet's candidacy was announced, Msgr. Varsanyi issued a

statement citing two canons, or provisions of Church law, which he said prohibit such action. "Briefly, I would refer to Canon 139 of the general Church law which states that clerics shall avoid those occupations which are alien to the clerical state."

"By virtue of Canon 592, this prohibition applies also to Religious," he added. "Public offices which involve the exercise of lay jurisdiction of administrative duties are specifically mentioned as examples of what are considered alien."

MSGR. VARSANYI said that in order to run for office Sister Violet would need permission from the bishop or from the Vatican. He said also Pope John Paul II has "repeatedly urged priests and Religious to abstain from direct political involvement." He noted further that "an instruction of the Sacred Congregation

for Religious of 1980, approved by the Holy Father, also discourages such involvement for Religious."

Bishop Gelineau declined to say whether any disciplinary action would be taken against Sister Violet.

Sister Violet said that her actions do not violate canon law. She also said she discussed her candidacy with Bishop Gelineau before announcing she would run. But she said she neither sought nor obtained his permission. She said she had discussed it with the bishop as a "courtesy," but did not think she needed his permission.

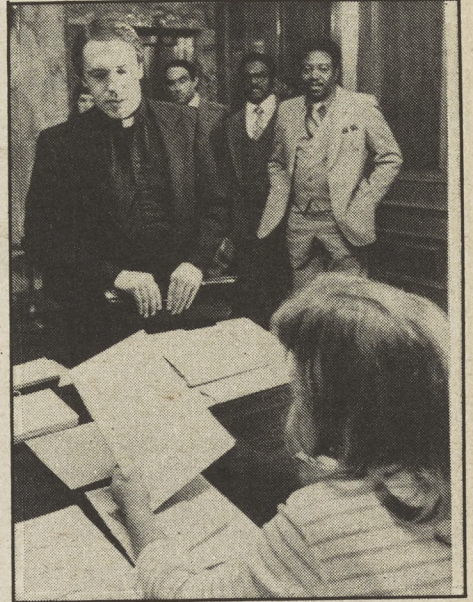
SISTER VIOLET has argued that Canon 139 applies to the clergy but not to Religious. She said she had consulted canon law experts, whom she did not name, who agreed with her position.

Acknowledging meeting with her, Bishop Gelineau said he did not offer her permission to run because it might appear as though he were endorsing her candidacy.

The bishop said Church law also prohibits another Mercy Sister, Rep. Elizabeth Morancy, from seeking reelection to the state General Assembly. Sister Morancy, a Democrat, was elected in 1978. She has served two terms and said she intends to run again next fall.

SISTER VIOLET, known as a strong-willed lawyer, is sometimes referred to by members of the legal profession as "Attila the Nun." She is currently in private practice.

Statements from the Sisters of Mercy appeared in the daily newspaper, the *Providence Journal*. Sister Theresa Kane, superior general of the Sisters of Mercy in



NC Photo

MERCY PLEA — Jesuit Father George Lundy of Loyola University in New Orleans presents a petition to Louisiana Gov. David Treen's secretary in Baton Rouge appealing for the postponement of a convicted murder's May 27 execution. The governor said no, but a court granted a stay.

the United States, said, "Sisters of Mercy have affirmed various ministries within the order for their members. These ministries flow from the needs of the people as well as the capabilities of the members. I am pleased that the talents which Sister Arlene (Violet) possesses can be used effectively in this public service."

Mercy Sister Mary Noel Blute, provincial administrator in Cumberland, R.I., said, "Sister Arlene has said she's going to run for office. So she will continue to run for office and what the outcome will be no one knows." She said she accepted Sister Violet's decision.

Town hijacks boy's body

MASAINAS, Sardinia (NC) — The Jehovah's Witnesses on the Italian island of Sardinia issued a strong protest May 26 after the body of a 16-year-old boy was "hijacked" by townspeople in Masainas during a Jehovah's Witness funeral procession and taken to a Catholic church.

According to a communique by the Jehovah's Witnesses, residents of the small town in southwestern Sardinia interrupted the funeral procession for Daniele Pusceddu, the son of two Jehovah's Witnesses, and took the body to a local church, where a Catholic funeral rite was celebrated.

DANIELE, 16, died in a traffic accident.

"In Sardinia, they even kidnap the dead," said the communique, which condemned the action and called for greater religious freedom in Italy.

Although the boy's parents had wanted Daniele's funeral rite conducted according to the Jehovah's Witnesses ceremony, the people of Masainas said the teenager was not a member of the sect and had participated in the town's Easter procession this year, carrying on his shoulders an image of the Madonna.

ANTONIO PUSCEDDU, a laborer and the boy's father, said that although his religious liberty had been "trampled," he had decided to "pardon everyone" and not press charges with local police.

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SENATOR William A. CRAVEN

SENATE, 38th DISTRICT



Abortion and the Hatch Amendment

Prepared by the Legislative Office of the National Right to Life Committee

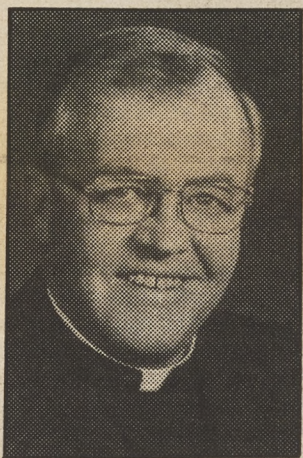
April, 1982

Abortion: A National Tragedy

January 22, 1973, marked the beginning of a national tragedy of monumental proportions.

On that day the U.S. Supreme Court removed all meaningful legal protection from an entire class of human beings—unborn children. Since then, American law has placed less value on unborn babies than on baby seals or condor eggs.

Many Americans have been working to restore legal protection to these defenseless members of the human family. They're making progress. But they need your help.



Excerpts from testimony of Archbishop John Roach, president of the National Conference of Catholic Bishops, before the U.S. Senate Judiciary Constitution Subcommittee, Nov. 5, 1981, in support of the Hatch Amendment:

The rate of legalized, permissive abortion in the United States is now approximately 1.5 million a year—nearly 30,000 a week, more than 4,100 a day. Destruction of human life on that scale boggles the mind, and the fact that it occurs under the mantle of law calls into question our status as a civilized nation. In cold fact, 1.5 million legal abortions a year can be understood, though never justified, only as symptoms of a kind of disease of the national spirit eroding respect for life and hardening hearts against the most elementary claims of compassion.

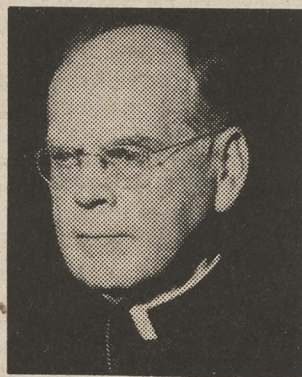
I think it is valid to question the right of a religious leader to say that we are speaking here of "human life." Is this not a question for science

to settle? I readily concede this, for science has long since settled it—and done so in favor of the unborn. The scientific data fully support the common-sense claim that each human individual come into existence at conception, and all subsequent states of development are simply that—phases of growth and development in the life cycle of an individual already in existence. . . .

. . . we support Sen. Hatch's proposal, embodied in S.J. Res. 110.

There should be no misinterpretation about our own position on the abortion issue. We are committed to full legal recognition of the right to life of the unborn child and will not rest in our efforts until society respects the inherent worth and dignity of every member of the human race. When a constitutional amendment is ratified and hearings are held on a national abortion law, we shall again request permission to testify in order to urge Congress to enact laws protecting the unborn child to the maximum degree possible.

We realize that other groups and individuals will put forward other views on this matter. But our understanding of national attitudes and our commitment to the democratic process convince us that this strategy for returning the abortion controversy to the legislative arena has the great merit of being an achievable solution to the present situation of abortion on demand. We cannot in conscience tolerate the continued destruction of unborn human lives at the rate of 1.5 million a year on the hypothetical grounds that some day another, theoretically ideal constitutional solution might be found.



Excerpts from the testimony of Terence Cardinal Cooke, Archbishop of New York, before the U.S. Senate Judiciary Constitution Subcommittee, November 5, 1981, in support of the Hatch Amendment:

Abortion is not a victimless procedure. Every time an abortion is performed, the developing life and future of a human being is violently destroyed. There is no more permanent or decisive form of child abuse than the aborting of the unborn, and yet we live in a society which has attempted to make abortion socially acceptable by fostering an abortion mentality.

Some people in our country have even asserted that abortion is a God-given right, an affirmative good, and have gone to great lengths to promote this attitude toward the destruction of unborn human life. Others have insisted that taking away the opportunity of abortion is an invasion of the privacy which should mark the relationship between a woman and her physician.

This ignores totally the fact that there is someone else to be considered. Yes, abortion involves a woman and her physician, but it also affects an unborn child as an innocent third party. . . .

All of us are concerned about the growing evidence of violence in our nation. I am convinced that a society is doomed to violence when it allows direct attacks on the most fundamental of all human rights, the right to life itself. The potential for destructiveness in such actions reaches to the very roots of our system and turns its most basic principles upside-down. The right to life is replaced by the right to destroy. The very concept of inherent rights is replaced by the concept of privileges bestowed by the State upon those it considers worthy of recognition. . . .

In evaluating abortion, legislators and jurists inevitably make judgments as to the moral principles which will be reflected in the law. In a real sense, therefore, the question now before Congress is not whether it will legislate morality, but whether the morality reflected in the law shall respect human life, or legitimate its destruction, along with undermining family structures and values.

I submit that the time has come for our elected representatives, in the face of the arbitrary and destructive action by the courts, to resume and exercise their role to protect the common good of all, to enact legislation which embodies moral values essential to the well-being of society and which guarantees the most basic of all human rights, the right to life.

HISTORIC MILESTONE ACHIEVED

On March 10, 1982, the prolife movement reached a historic milestone. On that date, the U.S. Senate Judiciary Committee approved an amendment to the U.S. Constitution, proposed by Senator Orrin Hatch (R-Utah), which would nullify the Supreme Court's 1973 decree and permit our elected representatives to once again restrict or prohibit abortion.

The committee's 10-7 vote to approve the Hatch Amendment marked the first time that any prolife amendment or bill had been approved by a full committee of either house of Congress. "The 10-7 vote marked a major victory for foes of legalized abortion," the Associated Press reported.

The full Senate is expected to consider the amendment later in the year.

As approved by the Senate Judiciary Committee, the Hatch Amendment (SJR 110) reads as follows:

A right to abortion is not secured by this Constitution. The Congress and the several States shall have concurrent power to restrict and prohibit abortion; Provided, that a provision of a law of a State which is more restrictive than a conflicting provision of a law of Congress shall govern.

The Hatch Amendment has been introduced in the House of Representatives by Rep. John Ashbrook (R-Ohio) as House Joint Resolution 372 (HJR 372).

The Hatch Amendment has been endorsed by the Board of Directors of the National Right to Life Committee (NRLC), which consists of delegates representing the major secular prolife group in every state, and by the National Conference of Catholic Bishops. The National Committee for a Human Life Amendment (NCHLA), an organization funded by individual Catholic bishops, is strongly supporting the Hatch Amendment, as are many other prolife groups.

WHAT THE SUPREME COURT DID

There are many misconceptions about the current abortion situation—misconceptions often fostered by the mass media. For example, the media frequently report that the Supreme Court legalized abortion only "in the first three months of pregnancy."

This is false. The Supreme Court effectively legalized abortion-on-demand until birth. American law now provides less legal protection to the unborn than the laws of any other Western nation.

(continued inside)

(continued from front page)

In its 1973 decision (called *Roe v. Wade*), the Court ruled:

(1) During the first three months of pregnancy a woman has a fundamental constitutional right to obtain an abortion, and states may place no restrictions upon this right.

(2) After the first three months and up to the point of "viability" (when the child might survive independently of the mother), states may place no restrictions on the reasons for abortion. Minor regulations governing medical practice are permitted, to protect the health of the mother, but laws to protect the unborn are prohibited.

(3) After "viability" (six to seven months in the Court's view, but in fact now as early as five months in some cases), states may restrict abortion, except when abortion is deemed necessary to protect the woman's life or "health." The Court said that "health" includes "all factors—physical, emotional, psychological, familial, and the woman's age—relevant to the well-being of the patient."

Of course, this definition of "health" is broad enough to allow any woman who desires an abortion late in pregnancy to obtain one legally. And to make doubly sure that states would be powerless to effectively restrict even very late abortions, the Supreme Court later ruled that only the abortionist may decide when a given child is "viable" or when a woman's "health" is at stake.

The Court has also ruled that states may not require that a minor girl have her parent's permission to obtain an abortion, or that a married woman have her husband's permission.

WHAT CAN BE DONE?

The ideal legal solution would be the adoption of a Human Life Amendment to the U.S. Constitution. The Human Life Amendment endorsed by the National Right to Life Committee declares that the unborn child is a constitutional person with the right to equal protection of the laws. This amendment would prohibit all abortions, except to prevent the death of the mother.

However, constitutional amendments are extremely difficult to achieve. They must be approved by a two-thirds vote in each house of Congress, and ratified by the legislatures of at least three-quarters (38) of the states. Although the prolife movement has grown steadily in strength for nine years, the level of support in Congress for such a Human Life Amendment is still well below the necessary two-thirds level. In fact, in the nine years since *Roe v. Wade*, no amendment to directly prohibit abortions has yet been approved at even the subcommittee level in either house of Congress.

THE HATCH AMENDMENT

Recently a new type of prolife constitutional amendment has been proposed, the Hatch Amendment. This amendment would have three major legal effects:

(1) It would nullify the mother's constitutional "right to abortion" created by the Supreme Court in 1973.

(2) It would authorize Congress and the states to restrict and prohibit abortion.

(3) It would assure that a state could enact and enforce laws more protective of unborn life than the laws enacted by Congress.

The Hatch Amendment does not directly restrict abortion. Rather, it leaves it up to Congress and the states to decide in what circumstances, if any, abortions should remain legal. The Hatch Amendment places before lawmakers the question: "Do you favor the continuation of abortion-on-demand until birth?" To this question, the majority of Americans will answer "no."

DOES LEGAL ABORTION HAVE MAJORITY SUPPORT?

Major public opinion polls taken since 1973 show fairly consistent results. From one-quarter to one-third of the population favors legal abortion-on-demand. From one-quarter to one-third would favor a ban on all abortions, except when necessary to save the life of the mother.

The middle one-third to one-half believe that abortion should be legal only in certain extreme circumstances, especially the "hard cases," such as rape and incest. Because they believe that abortions should be legal

in these cases, these people will respond in the negative when a pollster asks if they believe abortion should be "prohibited."

More extensive questioning reveals, however, that these people do not believe that abortion should be legal upon demand, or legal throughout pregnancy. In fact, those in this "middle group" believe abortion should be legal in circumstances which account for no more than a few percent of the abortions actually performed.

ADVANTAGES OF HATCH

Once ratified, the Hatch Amendment would permit the prolife movement to obtain maximum legal protection for unborn children by simple majority votes in Congress and the state legislatures. In the current climate of public opinion on abortion, it is far more politically realistic to seek protection for all unborn children through simple legislation (requiring majority votes) than to attempt to write an acceptable standard of protection directly into the Constitution through the arduous constitutional amendment process (which requires far more than majority support).

Under the Hatch Amendment, it would be possible to eliminate the great majority of abortions through state and federal laws. With the incidence of abortion much diminished, and the law once again recognizing a value in unborn life, a foundation would be established for enactment of a full Human Life Amendment.

The Hatch Amendment is not a diversion away from such an "ultimate" Human Life Amendment. Rather, it is politically, culturally, and legally a major step towards such an amendment.

Pro-abortion leaders recognize the danger which the Hatch Amendment poses to abortion-on-demand. In comments before an Oct. 31, 1981 political workshop at the Planned Parenthood Federation of America's annual conference in Washington, Jeannie I. Rosoff, director of the Alan Guttmacher Institute and a veteran Washington pro-abortion activist, said she thought that the Hatch Amendment "is by far the most dangerous thing we have had in front of us."

Rosoff noted that a strong majority of the public believes abortion should be legal when the mother's life is at stake or in cases of rape and incest, "but that is not the reason most abortions in this country are performed—they are performed for social and economic reasons, because of age and certain lifestyles. And when you get to these, the support dwindles very, very rapidly."

A WOMAN'S RIGHT TO CHOOSE?

There are many who would have us believe that abortion should be regarded simply as a matter of "personal morality." According to this view, one may regard abortion as immoral—just as one may regard as immoral some particular form of sexual behavior, or the use of some particular dangerous drug—but one should not attempt to force such "personal" moral views upon others.

We live in a pluralistic society and we value individual liberties, so this line of thought has a seductive appeal. But the "pro-choice" argument ignores one overriding reality: Every abortion involves the deliberate killing of a living member of the human race.

Certainly a woman should have a legal right "to control her own body," as the pro-abortionists say. But in the case of a pregnant woman there are two distinct individuals. Of course, the child is temporarily dependent upon the mother. But it does not follow that the mother should have a legal right to have the unborn baby destroyed.



Ten weeks after conception, the unborn child shown here is surrounded by the int...

THE MIRACLE OF THE UNBORN CHILD

At the moment when the male sperm fuses with the female ovum, a new human individual comes into existence. From the time of conception we are dealing with a living, growing male or female—genetically unique, unrepeatable.

Recognizable human form develops very quickly. By about 18 days after conception, the heart is beating. At around 40 days (six weeks) brain waves can be detected. At about 45 days the child begins to move (although it will be another twelve weeks before the mother can feel his movements). At about the same time the unborn child begins to respond to touch sensations—she will pull her head back if you touch her nose!

During the early weeks of pregnancy, most abortions are performed through the use of very powerful suction machines. A knife-tipped hollow tube is inserted into the womb. The unborn child's soft body is torn apart and sucked out into a jar.

After 12 weeks, the unborn child becomes increasingly more sensitive to sensory impressions (including pain), and the skeletal structure hardens. About 10% of all reported abortions are performed after 12 weeks. During the second three months of pregnancy a favored method of abortion is "dilatation and extraction" (D & E). This procedure involves the manual dismemberment of the living child with powerful forceps and other devices.

Dr. Walter Hern, a prominent Colorado abortionist, has described the D&E procedure this way: "There is no possibility of denial of an act of destruction by the operator. It is before one's eyes. The sensations of dismemberment flow through the forceps like an electric current."

Another method, usually used after 16 weeks, is "saline amniocentesis," or "salt poisoning." A concentrated salt solution is injected into the baby's bag of waters in the womb. This caustic solution sears the unborn baby's skin and is swallowed. The baby usually dies within about an hour. The dead baby is then delivered vaginally the next day.

Prolife Legal Experts Endorse Hatch Amendment

The Hatch Amendment has been endorsed by many leading prolife legal experts. Quotes from two appear below.

Prof. John T. Noonan, Jr., professor of law at the University of California—Berkeley, author of *A Private Choice*, testifying before the U.S. Senate Judiciary Constitution Subcommittee: This amendment is extraordinarily simple and extraordinarily direct. It denies that the Constitution contains the kind of right which fiat created nine years ago. In one stroke it demolishes *Roe v. Wade* and the unhappy sequelae of *Roe v. Wade*. With a few words it performs surgery by which the judicial amendment to the Constitution made nine years ago is excised. It restores to Congress and to the States the power to protect life. . . . It is a very good amendment. It accomplishes what must be accomplished. . . . About it the lovers of life can unite. With its enactment the great goal of restoring the protection of life in the United States will have been achieved.

Dennis J. Horan, chairman of the board of Americans United for Life, testifying before the Senate Judiciary Constitution Subcommittee: In my view, SJR 110 would, on balance, be as effective as any means so far proposed in assuring potential use of the law to protect the youngest members of the human family. I therefore strongly endorse the concept that SJR 110 represents and urge this Subcommittee's favorable action on it.

The Hatch Amendment has also been endorsed by the following law professors: Victor Rosenblum, Northwestern University; Richard Stith, Valparaiso University; Lynn Wardle, Brigham Young University; Grover Rees III, University of Texas; Thomas G. Barnes, University of California; William W. Bassett, University of San Francisco; Robert Blakey, Notre Dame; Gerald T. Dunne, St. Louis University; David Granfield, Catholic University; Conrad Kellenberg, Notre Dame; Charles Kindregen, Suffolk University; Joseph O'Meara, Jr., Notre Dame; and Thomas Shaffer, Washington and Lee University.



on, the unborn child is well formed. The male
ounded by the intact amniotic sac.

At least 15,000 abortions a year are performed after 20 weeks gestational age. Some third-trimester abortions are done by salt poisoning, some by a drug (prostaglandin), and some by hysterotomy. A hysterotomy is like a Caesarian delivery—except that the purpose is to kill the child. The premature baby is usually born alive and left to die.

Most of the abortionists who perform late-term abortions are by now quite experienced, and the crude violence of their techniques usually achieves the desired end. In a small percentage of cases, however, there occurs what Dr. Thomas Kerenyi of New York, a renowned abortionist, recently referred to as "the dreaded complication": the baby survives.

In an in-depth article on such cases, *The Philadelphia Inquirer* (Aug. 2, 1981) quoted the federal government's chief abortion expert as estimating that 400 to 500 babies a year are born alive following attempted abortions. Of course, most of these premature babies are severely traumatized by the violence of the abortion attempt and soon die. But some survive and develop normally.

The number of late-term abortions continues to rise yearly. State legislatures are powerless to pass laws to forbid them, due to the Supreme Court rulings described on page 2.

WILL IT DO ANY GOOD TO CHANGE THE LAW?

Some people argue that it is useless to try to restrict abortion through laws. "Women will have abortions whether they are legal or not," they tell us. "It is better to keep abortion legal, so that women will not be forced to risk their lives at the hands of unskilled illegal abortionists."

This argument rests on several false assumptions. First, it is very evident that the legalization of abortion has led to an explosion in the number of abortions performed, to over 1½ million a year.

Professor Thomas Hilgers of the Creighton University School of Medicine, who has done a careful study on the subject, recently testified before a U.S. Senate committee that the number of abortions performed in America has multiplied between six and eleven times since abortion was legalized.

This finding is not surprising. The legalization of abortion has made abortion far more accessible. Legalizing abortion has also rendered it more socially acceptable in the minds of many, particularly younger people who have grown up being taught that abortion is a "constitutional liberty."

In our society, the law is an important teacher. Our law is now teaching a generation of Americans that abortion is just a simple medical procedure and that unborn human beings have no intrinsic value and no right to life.

Certainly, when abortion is illegal there will be some illegal abortions. Laws against acts of violence are never entirely effective. Our laws against child abuse and rape are frequently violated, but we do not repeal them for that reason.

Will women really die at the hands of amateur abortionists? Such deaths were always far rarer than claimed by pro-abortion advocates. The federal government recorded only 160 deaths relating to all induced abortions in 1967, and the number was dropping steadily due to ever-improving medical treatment for abortion-related complications.

When abortion is again illegal, it is likely that most illegal abortions will be performed by trained medical personnel, using the same equipment and techniques which they use legally today. The number of maternal deaths will be small, possibly no greater than the number of maternal deaths (about 20) which result today from legal abortions each year.

A study by Professor Hilgers found that while legalizing abortion eliminated some maternal deaths from illegal abortion, these deaths "have been replaced, almost one for one, by maternal deaths due to legal abortion," due to the vast increase in the total number of abortions being performed. Induced abortion also jeopardizes the health of a woman's subsequent offspring.

Of course, even one abortion-related maternal death is a double tragedy. But for those who recognize that at least one human being dies in every abortion, the occasional tragic death which may follow an illegal abortion cannot justify the continued destruction of hundreds of thousands of innocent lives annually.

ALTERNATIVES TO ABORTION

Today there are about 1000 pro-life pregnancy aid centers in the U.S. (Birthright, etc.). These centers—generally privately funded and staffed by pro-life volunteers—provide counseling and assistance for women experiencing unplanned pregnancies. When abortion is made illegal there will be an increased need for such "alternatives to abortion" services.

We can also expect that there will be a great increase in the number of children available for adoption. They will be welcomed by the hundreds of thousands of American couples who must now wait, often for years, for adoptable infants.

WHAT ABOUT EXTREME CASES?

What about women whose lives are threatened by pregnancy? What about women impregnated through rape or incest? What about women carrying children who have handicaps?

Pro-abortion groups, and the media, are fond of focusing on such "hard cases." Taken together, such cases account for at most a few percent of the abortions performed. Still, they must be considered.

When modern medical care is available, cases in which abortion is necessary to save the life of the mother are extremely rare—almost non-existent. Abortion was permitted to save the mother's life in every state prior to 1973.

Of course, operations for tubal pregnancies have never been considered "abortions" at all, and anti-abortion laws would in no way interfere with such operations.

Pregnancies resulting from rape and incest are also very rare. But the few babies who are conceived in such unfortunate circumstances are living individuals, no less human than any of the rest of us. It is important that women who find themselves pregnant in such situations be provided with the proper care and emotional support, but the deliberate destruction of the innocent unborn child is not a humane response.

As for handicapped unborn children: Are we coming to accept the idea that one's right to live depends upon meeting someone's physical or mental standards? The manner in which we treat the physically and mentally handicapped is one important measure of our compassion.

It is a sad commentary on the spiritual and ethical state of our society if we choose to seek out and destroy the afflicted in the womb, rather than expend the effort necessary to treat their afflictions after birth or to offer the assistance required by those who must bear such burdens.

It is ironic that some medical researchers are developing marvelous new techniques for operating on the unborn child while still in the womb, while other researchers are developing ever more sophisticated tests to "weed out" the afflicted before birth.

PENALTIES FOR ABORTION

Pro-abortion groups such as Planned Parenthood have recently published shrill ads warning that if a pro-life constitutional amendment is enacted, women might be prosecuted for murder for having an abortion.

The pro-life movement is interested in protecting the unborn, not in persecuting women. Only a few years ago abortion was a felony throughout the country, but it was not legally "murder." Nor were women prosecuted under the pre-1973 anti-abortion laws. Rather, the laws were enforced

against abortionists—those paid a fee to destroy unborn human beings. Future anti-abortion laws would follow the same model.

OPPOSITION TO THE HATCH AMENDMENT

Some pro-life activists have not supported the Hatch Amendment. They argue that to support a constitutional amendment which does not declare the unborn child to be a legal "person," and which does not directly prohibit abortions, is to abandon basic principles of the pro-life movement.

But most pro-life leaders feel that authentic pro-life principles are in no way compromised by supporting imperfect but attainable measures which will save many lives.

Last year the Italian pro-life movement, fighting a permissive abortion law, wanted to ban all abortions through a nationwide referendum. However, the Italian Constitutional Court (Supreme Court) would only allow the issue to be put before the voters in the form of a proposal which permitted abortion when necessary to preserve "physical health," a vague exception open to permissive interpretation.

Despite this weakening loophole, the pro-life movement strongly supported the measure. They had the wholehearted support of Pope John Paul II, who campaigned vigorously for the proposal during the weeks just prior to his wounding by a would-be assassin. The Pope recognized that the referendum measure, although imperfect, would be a significant step in the right direction. Unfortunately, even this proposal was rejected by 68% of the voters.

Suggested constitutional amendments to simply give each state the option to restrict abortion have been rejected by the American pro-life movement, since it is certain that a few states would retain legal abortion-on-demand and would serve as abortion centers for the rest of the country. The Hatch Amendment avoids this "states' rights" problem by authorizing Congress to pass pro-life legislation which would be effective nationwide.



Excerpts from the remarks entered into the *Congressional Record* by Senator Orrin Hatch upon introduction of the Hatch Amendment (Sept. 21, 1981):

Let me be clear about what I am saying. I personally believe that abortion is an "all or nothing" issue. I am irreconcilably opposed to abortion. I believe that abortion involves the taking of a human life. It is morally, ethically, and—I believe—constitutionally wrong. Should my amendment become part of the Constitution, I would be among those seeking the most restrictive State and Federal laws with respect to abortion. When a greater consensus exists in this country on the repugnance of abortion—which consensus I believe

will be promoted by my amendment—I will be among those seeking a direct constitutional prohibition on abortion.

That consensus, unfortunately, does not exist yet today . . . Nor is such a consensus imminent. The longer that abortion on demand continues, the more acceptable that it becomes, the more that it becomes institutionalized. I do not believe that we can permit this to happen.

Once, however, we can establish in the Constitution the principle that abortion is not an ordinary, routine medical operation, I believe that we can begin to reeducate all the American people to the cruel realities of abortion. Acceptance of this principle in the organic law of our land will better enable us to carry on education and information efforts.

The longer that the status quo—unrestricted abortion—continues to be the law of the land, the greater the number of citizens who will grow up in this country oblivious to any other reality, the greater the number of citizens who will forget that there was a time at which abortion was condemned unanimously by the States.

The law is, in fact, a teacher. We must give it that opportunity before it is too late, before the lesson goes permanently unlearned.



Statement by Dr. J.C. Willke, M.D., president of the National Right to Life Committee:

It has now been over nine years since the Supreme Court legalized abortion-on-demand until birth. Every day, thousands of unborn babies die by abortion—by dismemberment, by salt poisoning, or by drug-induced premature expulsion.

Many die simply because they are "unwanted" by the mother. Yes, we now live in a society where being temporarily "unwanted" can be a death warrant for an unborn child. Meanwhile, hundreds of thousands of couples wait for adoptable infants to become available — often for years.

Abortion is the violent, deliberate destruction of a tiny unborn boy or girl. The destruction of the unborn child

should be legally permitted only in those extremely rare cases when it results from emergency medical intervention which is truly necessary to save the life of the mother.

Some would argue that legal abortion should also be available in a few other "hard cases," such as those involving rape or incest. This issue is addressed in this brochure. But in any event, those who take this position should realize that only a handful of the over 1½ million abortions performed each year involve these tragic circumstances.

Most abortions are performed for social reasons. At least one-third of the women obtaining abortions each year are now coming back for their second, third, or fourth abortion.

The prolife movement has grown in strength during the past nine years, but much remains to be done. In March, the U.S. Senate Judiciary Committee for the first time approved a proposed constitutional amendment to repudiate the 1973 Supreme Court decision which legalized abortion. This proposal, the Hatch Amendment, faces very tough odds in the current Congress. It is crucial that concerned citizens advise their elected representatives that the tragedy of legal abortion-on-demand cannot and will not be allowed to continue.

With your help, legal protection will be restored to the most helpless members of the human family.

Hatch Amendment Attacked by Pro-abortion Leaders

Robin C. Duke, president, National Abortion Rights Action League: *Can the Hatch Amendment become law? ... Polls show that if such an amendment were passed in Congress today, 19 states would endorse it immediately. That means the anti-abortionists are halfway to victory right now.*

National Abortion Rights Action League press release (Nov., 1981): *NARAL asserts that with the rhetoric stripped away, Hatch's amendment is a devastating attack on abortion rights.*

Karen Mulhauser, former executive director of the National Abortion Rights Action League: *"We believe this is the gravest threat to abortion rights since the 1973 Supreme Court decision."* (Washington Post)

"It would be easier for us to defeat the Human Life Amendment, because it's so extreme. I see this new approach as ultimately more dangerous." (New York Times)

Bella Abzug, president, Women USA: *A vote by any member of Congress in favor of this proposed amendment can only be interpreted as a vote to deprive women of their freedom of choice.*

Linda Tarr-Whalen, representing the National Education Association, testifying before the Senate Judiciary Constitution Subcommittee: *The National Education Association strongly opposes the passage of SJR 110, S. 158, all proposals that would constrict the availability of abortion and other reproductive health care, and all proposals to define the point at which 'human life' begins.*

PLEASE NOTE

Additional copies of this brochure are available from NRLC, Legislative Office, 419 7th Street, N.W., Suite 402, Washington, D.C. 20004, at \$1.00 for one copy, \$2.00 for ten copies, \$5.00 for 50 copies, \$8.00 for 100 copies, \$25.00 for 500 copies, or \$45.00 for 1,000 copies. Prices include shipping. Please order in multiples of the order sizes given above (for example, 20 copies cost 2 x \$2.00). Orders must have a street address for UPS delivery. No phone orders. Payment must accompany orders. Please make checks payable to National Right to Life Committee.

Comments and questions are welcome, and can be addressed to:

Douglas Johnson
Legislative Director
National Right to Life Committee
419 7th Street, N.W., Suite 402
Washington, D.C. 20004
(202) 638-7936

Your Help Is Needed!

Like any constitutional amendment, the Hatch-Ashbrook Amendment must receive a two-thirds vote in both the Senate and the House of Representatives.

Already, the National Abortion Rights Action League, the Planned Parenthood Federation of America, the National Education Association, and other pro-abortion groups are hard at work across the nation, generating pressure on members of Congress to kill the Hatch Amendment. Your two U.S. Senators and your congressman are hearing from these pro-abortion groups. Are they hearing from you and your friends?

The Hatch Amendment cannot succeed without your help.

Most members of Congress pay a great deal of attention to the mail which they receive on controversial issues. An individual, personal letter or Mailgram has the strongest impact—far more than a postcard, form letter, or signature on a petition (although any of these is better than nothing).

A letter can be typewritten or handwritten. The proper tone is polite insistence. Threatening or abusive letters are often counterproductive.

A letter of three or four paragraphs is generally sufficient, although of course a longer letter containing more in-depth arguments is even better.

Although letters or Mailgrams should be in your own words, the following example may provide you with some ideas:

Dear _____:

The Hatch Amendment would reverse the Supreme Court's 1973 Roe v. Wade decision which legalized abortion-on-demand until birth. It would permit Congress and the states to once again restrict and prohibit abortion. I am strongly opposed to legal abortion, and I urge you to support the Hatch Amendment to end legal abortion-on-demand.

I strongly urge you to vote against any attempt to weaken the Hatch Amendment, especially any proposal to remove the provision of the Hatch Amendment which authorizes Congress to restrict and prohibit abortion. A "states' option" amendment is not an acceptable solution to the abortion problem, for it would permit some states to retain legal abortion-on-demand, and these states would then serve as abortion centers for the rest of the country.

Mailgrams are easily sent by telephone. Western Union guarantees next-day delivery. The cost is \$3.90 for 50 words (which is added to your telephone bill). To send your senators Mailgrams, call Western Union's nationwide toll-free line: (1) (800) 257-2241.

When you receive a response from any congressional office, please send a copy to the National Right to Life Committee Legislative Director, 419 7th Street, N.W., Suite 402, Washington, D.C. 20004. This will greatly aid the NRLC Legislative Office in monitoring the often-shifting public positions of the 535 members of Congress on the abortion issue in general and the Hatch Amendment in particular.

You are encouraged to post this page in a prominent place in your church or any other suitable place.

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What is the National Right to Life Committee?

The National Right to Life Committee (NRLC) is the nation's major prolife organization. NRLC produces and distributes educational materials on prolife issues (abortion, infanticide, and euthanasia), and lobbies for prolife legislation in Congress. NRLC is governed by a board of directors composed of a delegate from each of the 50 state right-to-life organizations, representing thousands of local chapters.

National Right to Life News, published twice a month in Washington, features professional, in-depth coverage of prolife news, including important developments in Congress. A one-year subscription (24 issues) is just \$12. Please complete the form below and return with payment to NRL News, 419 7th Street, N.W., Suite 402, Washington, D.C. 20004.

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Poland mixes faith, patriotism, resistance to mourn cardinal

WARSAW, Poland (NC) — In a mix of faith, patriotism and resistance to martial law, Poles paid tribute May 28 to the late Cardinal Stefan Wyszynski, primate of the Roman Catholic Church in Poland for more than 30 years.

Thousands in Warsaw marked the first anniversary of the Church leader's death by praying at his tomb and placing lighted candles and fresh flowers on a huge cross in Warsaw's Victory Square. Across Poland mourners streamed to churches for Masses commemorating the primate's death.

"WE MUST be courageous with prudence and prudent in our courage," said the cardinal's successor, Archbishop Jozef Glemp of Warsaw and Gniezno, at a ceremony in Warsaw unveiling a plaque in Cardinal Wyszynski's honor.

The monumental Victory Square cross, a 45-foot-long floral arrangement laid out on the stone pavement midway between the national Tomb of the Unknown Soldier and the directorate of Poland's Ministry of Defense, first appeared as a spontaneous demonstration of respect and affection after the cardinal died last year.

Since martial law was declared last Dec. 13 the cross, like Cardinal Wyszynski in his lifetime, has become a symbol of resistance to the country's Communist government. Polish

authorities have destroyed the cross several times at nighttime, under cover of the martial law-imposed dark-to-dawn curfew, but each time the cross was rebuilt the next morning, and with the passage of the months of martial law it has steadily grown larger.

THE CROSS marks the site where Cardinal Wyszynski's coffin stood during his funeral and where Polish-born Pope John Paul II celebrated the first Mass of his triumphal visit to Poland in 1979 after his election to the papacy.

Archbishop Glemp has continued Cardinal Wyszynski's policy of maintaining a critical position towards the government while at the same time urging moderation to the government's more radical opponents. The archbishop described his predecessor as "the primate of the millennium," a reference to the late prelate's having presided over celebrations in 1966 of the millennium of Christianity in the country.

The commemorations of Cardinal Wyszynski's death took place amid new signs of a hardening of lines between Poland's martial law government and dissidents in the now-suppressed independent labor union, Solidarity.

THE DAY before, government spokesman Jerzy Urban announced that Solidarity leader Lech Walesa, interned near Warsaw since Dec. 13, had been

moved to a new place of detention, which he could not disclose.

The announcement followed several days of speculation that such a move had already been made or was imminent. Observers interpreted the action as a sign that authorities had given up hopes of reaching a compromise with Walesa on an end to martial law and a different future for the independent labor movement he led.

Urban also confirmed reports that Solidarity leaders under detention at Bialoleka Prison near Warsaw have been on a hunger strike since May 13, but he said only four persons were taking part in it.

IN A MESSAGE smuggled out of the prison, the hunger strikers said they were acting in protest against martial law and in favor of the Catholic Church's proposals for a national reconciliation.

Release of all those interned under martial law and recognition of Solidarity as a legitimate national force are among the conditions that the Catholic Church has said are necessary for re-establishment of normal conditions in Poland.

Urban said that 35 internees or former internees had applied for emigration under the government's offer to release those who would go into voluntary exile. He said 84 exit visas had been issued to internees and their families, but none had

received entry papers from the Western countries they wanted to emigrate to.

WESTERN EMBASSIES have been reluctant to issue visas to the applicants out of concern that they were under pressure to leave.

(In another development Associated Press reported May 28 that fugitive dissident Jan Norozniak, a Solidarity activist sought by police since Dec. 13, had been shot in the hand and hip the day before as he tried to flee from an identity check.

(AP said Norozniak was identified in Polish newspapers only as "Jan N.," but his mother said in a telephone interview that it was her son that had been captured.

(**NAROZNIAK HAD** been arrested on charges of stealing state secrets in 1980, AP said, but was released when his arrest sparked strikes in Warsaw.)

SAN DIEGO — University of San Diego High School received a Freedom Shrine Award May 27 from the Centre City Exchange Club of San Diego in conjunction with San Diego Gas and Electric. Principal James Zoll accepted the award, which consists of photographic copies of 28 major documents of American history, for Uni Hi.

ROME (NC) — Two Czechoslovakian Franciscans were convicted of anti-government activities in April as part of the Communist government's intensified "anti-religious campaign," said a statement issued by the Rome office of the Franciscan Friars Minor.

"The charges against the two Franciscans were based on the usual accusations of religious activities, possession and diffusion of books and writings on theology, violation of the laws of the state," the Franciscans said.

One priest, 61, was condemned to 20 years in prison in 1952, was again convicted in November 1980, but served only three months in prison.



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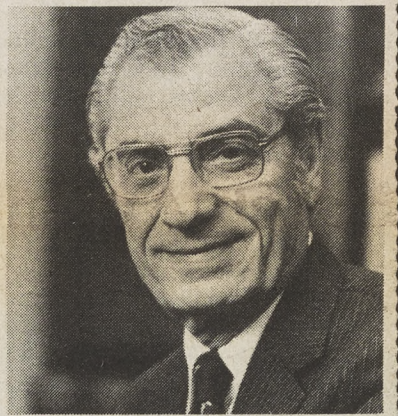
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No need of Catholic epilogues

By Michael Gallagher
NC News Service

Back in the 50s somebody, it seems, was always writing to *America* magazine protesting the most recent article on Graham Greene or Evelyn Waugh and charging that the Jesuit publication was itself condoning sin by praising writers who presented "glittering visions of sin" (the phrase has stuck in my mind all these years and the sin referred to, of course, was never embezzlement or election fraud).

What brought all this to mind was a letter I just received from a lady who commended a recent column of mine on the problem of R-Rated films and younger children, but at the same time expressed dismay at some reviews I had written.

THOUGH SHE didn't identify any of the movies, I gathered from one of the quotes she offered from a review — "sexually oriented jokes and vulgar language" — that one of the pictures at issue was *Diner*, a picture to which our office, the Department of Communication of the U.S. Catholic Conference, had given an A-III (adults) classification. How, she implied, could a film with such material escape an O (morally offensive) classification?

It's a good question. *Diner*, with its quite ordinary cast of characters, a group of young men in their early 20s trying to keep adulthood at bay and desperately clinging to the irresponsibility that blissfully enveloped their teenage years, has less to offer than even Greene in the way of glittering visions of sin, but, as my review quite indicates, sin certainly enters into things.

What does an office such as ours do in such cases? If you'll return once more with me to those thrilling days of yesteryear, the 50s, I, as a matter of fact, proposed a

Capsule Movie Reviews

• *Annie* (Columbia) The long-awaited and extravagantly publicized film version of *Annie* is now upon us, and the good news is that, although it lacks the charm of the stage version, it is, with a few reservations, good family entertainment. The movie's incidental defects, however, make classifying it a problem. In an ill-advised attempt to appeal to the more sophisticated tastes of adults while wowing the moppets, director John Huston has seen fit to include some items that would have been better foregone. There's an awful lot of leg work in the production numbers for a film aimed primarily at children, but more serious than that are two or three instances of profanity and of adult humor. Carol Burnett, as Miss Hannigan, flicks ashes down Bernadette Peters's décolletage, for example, and, in one farcical sequence attempts to seduce Albert Finney's Daddy Warbucks. These questionable instances, though regrettable, are innocuous, and, since the movie as a whole is good family entertainment, the rarest thing imaginable, the U.S. Catholic Conference has, with reservations, given it an A-I, general patronage, classification. The Motion Picture Association of America has given it a PG, parental guidance, rating.

• *Dead Men Don't Wear Plaid* (United Artists) Steve Martin, as 1940s private eye Rigby Reardon, cavorts with old-time stars of the genre thanks to some clever editing in this affectionate and moderately entertaining spoof directed by Carl Reiner and written by Reiner, Martin and George Gipe. It's a one-joke film — Martin admonishing Bogart's Philip Marlowe to dress nicer, romancing Lana Turner, being played for a sucker by Ava Gardner — but the joke holds up fairly well even if it does grow a bit thin toward the end. Martin, much more restrained than in the dreadful *The Jerk*, is good throughout. Rachel Ward shows real talent as Rigby's sultry, mysterious client, who hires him to investigate the death of her cheesemaker father, and Carl Reiner is amusing as an Otto Preminger-style Nazi menace. Some rather blatant sexually oriented jokes make this strictly mature material, and the U.S. Catholic Conference Communication Department has classified it A-III, adults. The Motion Picture Association of America has rated it PG, parental guidance suggested.

• *The Escape Artist* (Warners) A teen-ager, trying to measure up to his dead father's reputation as a magician, puts his lock-picking and wallet-lifting skills to good use in exposing a ring of corrupt politicians. The best thing about this off-beat adventure story is Griffin O'Neal's precocious performance as the plucky youngster who beats an adult world at its own shady game. The narrative is so loosely constructed, however, that the plot wanders aimlessly, often sacrificing dramatic credibility for indulging its nostalgia about the past. Because of the threatening intensity of several scenes, the U.S. Catholic Conference's Communication Department has classified it A-II, adults and adolescents. The Motion Picture Association of America has rated it PG, parental guidance suggested.

rather neat solution to the vexing problem when I was a callow junior at John Carroll University.

I WROTE A skit for the annual stunt night competition in which the prefect of the sodality explained how his organization was trying to get Hollywood to produce special epilogues to be put on movies before they could be shown to Catholic audiences. These would depict Bishop Fulton J. Sheen receiving the entire cast into the Church. There would be a Western version with Bishop Sheen in Levis, a musical version with the bishop in ballet slippers, a documentary version showing him slightly in need of a shave, and so on. (In case you're interested, the juniors didn't win that year: the dean of men disqualified us.)

Obviously, my solution, however neat, has certain drawbacks. Among others, it's not realistic.

The basic problem is that we live in a world in which sin is a reality. Leaving aside embezzlement or election fraud, men and women go to bed with each other, for example, with no thought of ever getting married. If you want to make movies about present-day America, you, eventually at least, have to confront such problems.

NOR CAN WE expect the filmmaker dealing with reprehensible behavior to come out with an explicit denunciation of what his characters are doing. Their conduct, for example, might in many cases have only an incidental relationship to his main theme. And no one can demand that the writer and director deal exhaustively with every problem that they touch upon.

Our office limits itself, then, not with holding filmmakers responsible for everything their people do, but rather with requiring the kind of sound perspective that will facilitate the right kind of judgment and appreciation in the viewer. Thus if a filmmaker should use sex (or violence) exploitatively or absolve his characters from all blame for morally unsound conduct (*Death Wish II*) on both counts, then we object.

The writer-director of *Diner*, Barry Levinson, does neither of these things. There is not a trace of exploitation in his film, and he neither blames nor excuses the way that the young men in his film think and act. He delineates their characters in so skillful a fashion, however, and sets them against an implied moral perspective — maturity demands that you acknowledge your responsibility — that we ourselves can make up our minds about them.

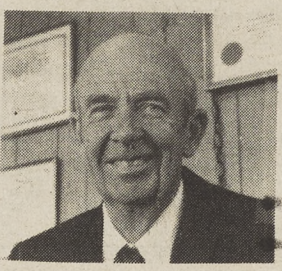
BECAUSE A film like this demands a great deal from an audience, this office gave it an A-III (adults) classification, indicating that it wasn't for younger viewers who might fasten on various details without seeing, and profiting by, what Levinson was getting at.

TV Film Fare

- *Fast Charlie... The Moonbeam Rider* Sunday, June 6, 9 p.m. (NBC) David Carradine plays a returned World War I veteran who rides a motorcycle in this failed road comedy. Amiable but thin and not very funny. A suggestion of premarital sex. A-III, adults; PG, parental guidance.
- *Another Man, Another Chance* Sunday, June 13, 9 p.m. (NBC) James Caan and Genevieve Bujold star as a cowboy and a Frenchwoman who have both lost their spouses in tragic circumstances. A romance from Claude Lelouch (*A Man and a Woman*) which doesn't quite make it. Brief violence, including a rape sequence. A-III, adults; PG, parental guidance.

And so to differentiate between the way that wrongdoing and wrong-thinking are depicted in *Diner* and, say, in *Porky's* by praising the one, even with some reservations, and condemning the other, is not, I think, condoning sin but rather confronting reality in a positive and highly moral fashion, with no need of special Catholic epilogues.

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Nine Americans get pallium

VATICAN CITY (NC) — Four U.S. archbishops received the pallium, a white wool band with black crosses symbolizing their union with the pope and their authority over a particular Church province, during Vatican ceremonies May 25.

Cardinal Umberto Mozzoni, delegated by Pope John Paul II to confer the palliums in his role as cardinal protodeacon, presided at a Mass in the Vatican's Matilde Chapel with the U.S. prelates and 11 other archbishops appointed since June 30, 1979.

FIFTY OTHER metropolitan archbishops named in the past three years, including four more U.S. archbishops and one who was born in the United States, sent delegates to receive their palliums.

Shortly before conferring the palliums, Cardinal Mozzini exhorted the archbishops to show pastoral zeal "for to us it is given to lead souls to a knowledge of the Father according to the prayer of Jesus: 'That all may be one as you, Father, in me and I in you, that they may be one in us.'"

Archbishops James A. Hickey of Washington; Patrick F. Flores of San Antonio, Texas; Oscar H. Lipscomb of Mobile, Ala.; and John Lawrence May of St. Louis then received the symbolic liturgical cloths, made from the wool of lambs blessed by the pope and kept until their conferral in a silver urn over the tomb of St. Peter.

Msgr. William Murphy, undersecretary of the Pontifical Justice and Peace Commission, received the pallium for Archbishop Edward O'Meara of Indianapolis, and Archbishop Mario Brini, secretary of the Vatican Congregation for Eastern Churches, served as

delegate for Archbishop Stephen Sulyk of the Ukrainian Archdiocese of Philadelphia.

FATHER JOHN Neinstedt of the Vatican Secretariat of State represented Archbishop Edmund Szoka of Detroit, and Father Joseph Vadino, who works for the English-language edition of *L'Osservatore Romano*, Vatican City newspaper, accepted the pallium for Archbishop Thomas Kelly of Louisville, Ky.

Benedictine Father Jacques Lahache of the Vatican's Pastoral Commission for the Study of Missionary Activities received the pallium for U.S.-born Archbishop George Bernarding of Mount Hagen, Papua New Guinea.

D-V gets grant

EL CENTRO — The Raskob Foundation for Catholic Activities has awarded the Desert-Valle Federal Credit Union a \$10,000 grant to help build membership.

Desert-Valle was founded by the parishes in the Imperial Valley and Catholic Community Services, and now has assets of over \$100,000.

THE GRANT comes at a time when unemployment in the Imperial Valley is 27 percent, more than double the national average, and is the second Raskob has made to the area. Last year Raskob monies helped fund a parish outreach project through CCS.

Msgr. Mark Medaer, pastor of Our Lady of Guadalupe Church in Calexico and a credit union board member, called the credit union a "tangible example of the Church organizing to build a more just community," and thanked the foundation for its grant.

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John Duffy has been our Sheriff for 12 years.

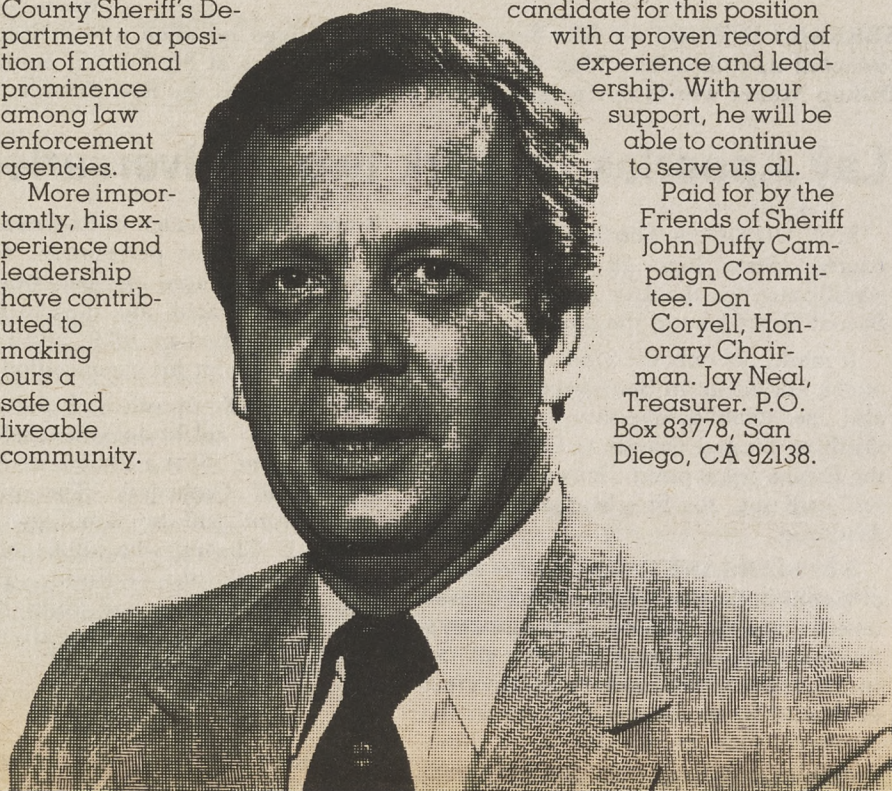
Through his unique blending of technology, citizen involvement and plain common sense, he has led the San Diego County Sheriff's Department to a position of national prominence among law enforcement agencies.

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In fact, according to the latest report from the San Diego Association of Governments, the crime rate in our County has actually gone down for the first time in 10 years. And that is a direct result of the Sheriff's Department Crime Prevention Program.

Sheriff John Duffy is the only candidate for this position with a proven record of experience and leadership. With your support, he will be able to continue to serve us all.

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SILVA, Joe R. Husband of Alvera Silva; father of Robert Silva; brother of Mary Fontes. Funeral Mass: May 21, 1982 at St. Agnes Church.

Goodbody Mortuary

DE MARCO, Ulisse. Husband of Flora De Marco, father of John and William De Marco; brother of Helen Newan, Mark, John and Del De Marco; two grandchildren. Funeral Mass: May 21, 1982 at St. Didacus Church.

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ZAURI, Elvira M. Mother of Joseph C. Zauri, Gertrude Haggblom; Six grandchildren; eight great-grandchildren; one great-great-granddaughter. Funeral Mass: May 15, 1982 at Holy Cross Mausoleum Chapel.

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CARREON, Albert. Husband of Linda Carreon; father of Tina Aspeytia, Albert, Ramona and Christal Carreon; brother of Jesus Carreon; son of Isabel Carreon. Funeral Mass: May 14 at Our Lady of Guadalupe Church.

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MILLER, Leonard Isaac. Father of Lucille Miller; uncle of Charles Miller. Funeral Mass: May 26, 1982 at St. Jude's Shrine.

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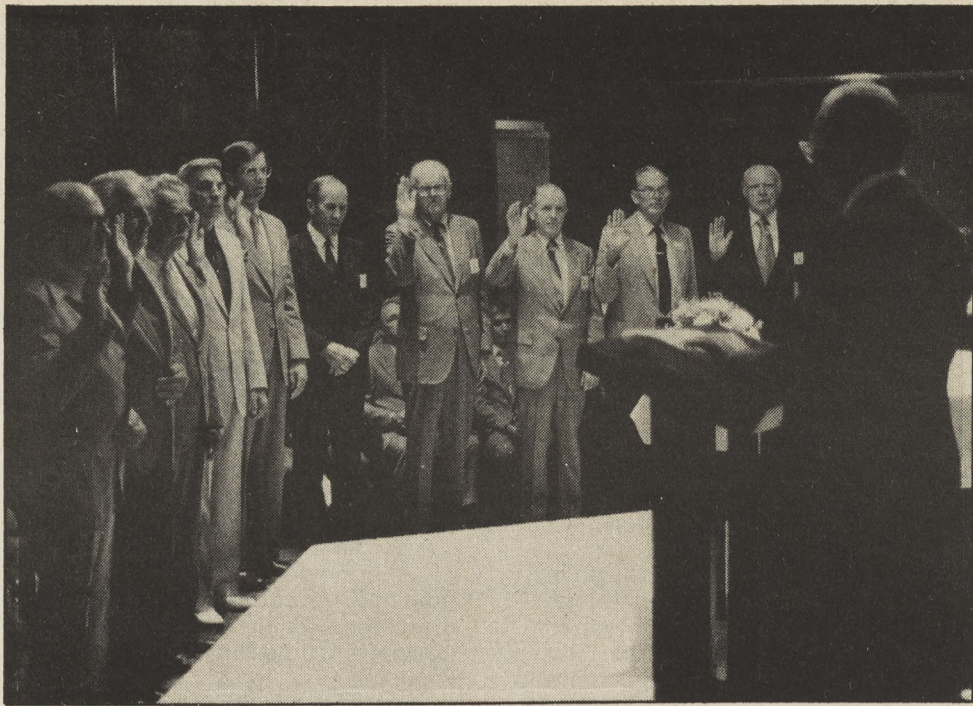


Photo by Larry Plaster

SERRANS INDUCT — The Serra Club of San Diego installed new officers and inducted new members May 27 during a special Mass at St. Francis Seminary; Bishop Maher was the principal celebrant. John Rodee is the new president.

Lay Apostles to mark two anniversaries

SAN DIEGO — The Solemnity of the Sacred Heart June 18 has a special significance for the Lay Apostles of the Sacred Heart here in the diocese.

It marks not only the 22nd anniversary of the apostolate in San Diego, but it is also the 300th anniversary year of the death of Blessed Claude la Colombiere, the French Jesuit priest who was confessor and advisor to St. Margaret Mary Alacoque.

ST. MARGARET Mary had a series of visions in the late 1600's in which Jesus revealed His Heart to her and requested a mission of encouraging love for all the indifference, coldness and neglect evidenced by so many Christians in the world.

Our Lord also said He would provide "my faithful servant and perfect friend" to assist St. Margaret Mary in promoting devotion to His Sacred Heart. Once Father Calude became convinced of the supernatural origin of her claims, he became an apostle of the divine and human love of Christ under the symbol of his heart.

Later chaplain to the Italian wife of the future King James II of England, Blessed Claude promoted devotion to the Heart of Jesus and tried to reconcile Catholics with

Rome, then forbidden in England during a time of intense persecution. He was arrested, sentenced to jail where his health deteriorated, and died in France. He was beatified in 1929, and the Lay Apostles pray for his canonization.

THE LAY Apostles of the Sacred Heart will celebrate the Solemnity (Friday, June 18) at a 10:30 a.m. Mass at St. Joseph Cathedral. The principal concelebrant will be Auxiliary Bishop Gilbert E. Chavez, who will be joined by Msgr. Rudolph Galindo, Fathers Jeremiah O'Sullivan and Jaime Rasura, and guest priests devoted to the apostolate. The homilist will be Father William A. Mitchell, national director of the Sacred Heart apostolate.

A noon luncheon will follow, and reservations are required. The cost is \$6.50, and must be made by June 11 with Mrs. Ruth Buller at 583-0765. The day will close with a 2 p.m. Holy Hour, including Adoration and Benediction of the Blessed Sacrament.

The Lay Apostles are dedicated to promoting devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary, and led by Bishop Chavez and Father O'Sullivan, will reconsecrate themselves to the apostolate and their devotion.

Court: abortion 'rights' will continue

Continued from page 1

Both assessments may be correct. While the court probably won't alter its basic holding that a woman has a constitutional right to abortion, the court could go a long way toward clarifying how broad the right actually is.

In its 1973 decisions the Supreme Court attempted to tie the abortion right to the three trimesters of pregnancy. It said that up to the end of the first trimester — the first three months of pregnancy — the abortion decision must be left to the woman and her physician.

IN THE second trimester, the court said, states may regulate abortions only for the sake of the health of the mother. In the final trimester, according to the court, states have the power to make abortion illegal except — and this is a major exception — when there is medical judgment that the abortion is necessary to preserve the life or health of the mother.

Thus while some have characterized the Supreme Court decisions as giving women the right to abortion in only the first three months of pregnancy, the court's formula in practice has granted virtually limitless abortion rights throughout the nine months of pregnancy as long as some medical need can be shown.

Given the court's formula, states and municipalities over the past 10 years have enacted a myriad of laws and ordinances on abortion which they hoped would pass the test outlined by the Supreme Court. Some already have been reviewed by the court, such as the court's decision last year upholding a Utah law requiring parental notification before an abortion can be granted to an immature and dependent daughter.

BUT THE cases now pending before the court — from Missouri, Virginia and Akron, Ohio — present the nine justices with the widest sweep of abortion issues to

be faced at any one time. Besides addressing each issue separately, the court may be prompted to re-explain its initial abortion precedent in sort of a "this-is-what-we-meant-back-in-1973" decision.

One of those issues is the continually vexing problem of parental notice or parental consent for abortion. The court will rule again on the extent to which parental consent can be required for unemancipated minors without interfering with their rights.

The court also is faced with the question of the constitutionality of laws requiring that second and third trimester abortions be performed in hospitals rather than in abortion clinics. Lower courts have issued conflicting decisions on the subject.

AS WITH a number of other abortion cases which have come before the Supreme Court, the justices could simply have let the earlier decisions stand. But by accepting all the cases, and by announcing that they would be heard together in three hours of oral arguments next fall, the court signaled that it feels some major clarifications of the constitutional issues surrounding abortion need to be made.

Less clear is the effect the court's most recent action will have on abortion measures in the Senate, such as the Hatch amendment and the Helms bill.

Pro-life groups wanted to minimize the significance of the court's action partly because they don't want the Senate to put off the abortion issue for another year. But it is almost inevitable that some in Congress will urge delay on the ground that abortion should not be tackled by the legislative branch until the Supreme Court has one more crack at the issue.

Psalms 127: "Lo children are a heritage of the Lord and the fruit of the womb a reward."

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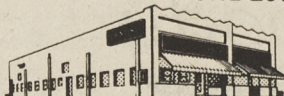
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Pope's British visit: anti-papal sentiment lingers

Continued from page 1

landed families which used their wealth and local influence to keep the Catholic faith alive during the days of proscription and persecution, even risking death by hiding missionaries when necessary.

THE POPE then walked into the warm embrace of Westminster's Cardinal Basil Hume and Edinburgh's Cardinal Gordon Gray, both of whom must have felt a moment of deep personal satisfaction as they were instrumental in convincing the pope to make the trip.

Two weeks ago, they had rushed to Rome to plead the visit's cause when cancellation seemed nearly certain as the conflict worsened in the South Atlantic.

In his welcoming remarks, Cardinal Hume told the pope: "We appreciate your presence among us even more deeply because of the many difficulties and uncertainties which have beset the preparation of your visit."

"**WE LOOK** for fresh courage and reassurance," he added. "We need to lift up our eyes to new horizons."



NC photo

ROYAL RECEPTION — Pope John Paul II and Queen Elizabeth II meet at Buckingham Palace.

The pope lost no time in saying why he had come to Britain calling the trip "a pastoral visit to the Catholic Church here."

A-bomb worker quits job

An SC news follow-up

AMARILLO, Texas (NC) — Eloy Ramos, a nuclear weapons worker, quit his job at Pantex, the final assembly point for all U.S. nuclear warheads, as a matter of conscience, saying that nuclear proliferation is contrary to Christ's teachings.

"Man does not have the right to destroy all that God gave us," said Ramos. "I feel honored to be the first to quit" over the nuclear arms issue.

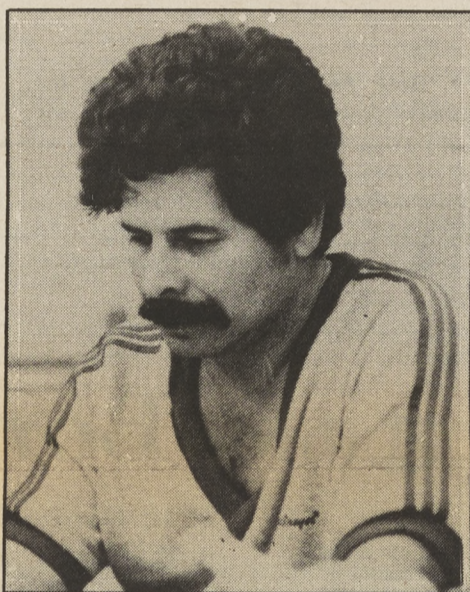
HIS DECISION came after a year of soul-searching affected by the imprisonment of recent protesters at the Pantex site, regular prayer vigils by peace activists at Pantex' gates and the denunciation of nuclear arms escalation by Bishop Leroy Matthiesen of Amarillo.

Ramos, who earned \$12 an hour, had worked for Mason and Hanger-Silas Mason, a company which contracts with the Department of Energy, for 16 years. Father of four, Ramos says he not only forfeited five weeks of vacation time, but also lost the friendship of some of his co-workers who were unwilling to accept his decision.

Ramos said he did not know how he would support his family. He said he worried that his children would be ridiculed for his unpopular decision. Ramos said former friends already avoid him at church and pass by without speaking.

"**SOMETIMES I** wonder if I am going to wind up like those guys you see hitchhiking on the highway without family and friends," Ramos said. "But you can think of so many reasons to stay out there and really deep inside you know that it is wrong — we don't need a monster like this."

Bishop Matthiesen, who last year became a leading advocate in the nuclear



Eloy Ramos

freeze campaign, said, "the time is coming when we are all going to be called on to take a position and make, as Eloy did, a life decision."

The bishop said he was deeply affected "by Eloy Ramos' decision to leave his job and to offer up the sacrifice without assistance as a gift of God."

RAMOS SAID because his decision was an act of faith, he has not sought financial assistance from the Solidarity Peace Fund which was established to support workers who might quit Pantex because of conscience.

Ramos did not even contact Bishop Matthiesen prior to his decision.

"I don't know what I'm going to do tomorrow, but I'm sure that God will provide for me," said Ramos. "I think that God has elected me to tell my story."

The pontiff said that he was "looking forward to celebrating the Eucharist and the other sacraments with the Catholic faithful of the local churches."

BUT THE pope quickly added that the visit had an important ecumenical dimension, suggesting in fact that his visits with Anglican Archbishop Robert Runcie of Canterbury and other Christian leaders were part of a mission toward unity in which every Catholic should share.

Moving to a matter which has preoccupied him for weeks, the pope commented on "the delicate situation of the conflict in the South Atlantic," urging the airport crowd to join him in praying for a "just and peaceful settlement" and for a "solution which would avoid violence and bloodshed."

As the pope arrived by train at London's Victoria Station from the airport, the still-active residue of British anti-papism showed itself in a small group of Northern Irish Protestant demonstrators, who waved signs of protest. "Jesus saves, Rome enslaves," said one of the placards.

OTHERS WHO were gathered to greet the pope booed and jeered the demonstrators and, according to witnesses, got in a scuffle with them and tore down their signs. Police arrested 14 of the demonstrators.

A small but vocal group of militant Protestants, including the Rev. Ian Paisley, a leading spokesman for anti-Catholicism in Northern Ireland, had threatened to stage anti-papal demonstrations at every stop on the papal tour.

At Westminster Cathedral, the Catholic cathedral in London, Pope John Paul said he was "deeply moved" by the fact that "today, for the first time in history, a bishop of Rome sets foot on English soil."

HE SAID he was making his visit "at the service of unity and love," to "confirm the faith" of Catholics and to seek restoration of "the full unity of faith and charity that Christ willed for his Church."

Focusing on the sacrament of baptism that he conferred during the liturgy, the pope said that it "creates a sacramental bond of unity" but "is only a beginning, a point of departure."

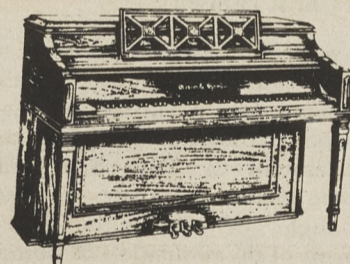
"Baptism is the foundation of the unity that all Christians have in Christ, a unity we must seek to perfect," Pope John Paul said. "When we set out clearly the privilege and the duty of the Christian, we feel ashamed that we have not all been capable of maintaining the full unity of faith and charity that Christ willed for his Church."

HE NOTED that the following day he would visit "the much older Cathedral of Canterbury," Anglican since King Henry VIII's break with Rome in 1534, where he would celebrate the "ancient common traditions (of Catholics and Anglicans) which, in this modern age, we are ready to stress together."

"My deep desire, my ardent hope and prayer is that my visit may serve the cause of Christian unity," he said.

While stressing Christian reunion and reconciliation, Pope John Paul also praised the specific heritage of British Catholics and cited by name Sts. John Fisher and Thomas More, both Catholic martyrs of the Reformation, suggesting that Christian unity does not imply the foregoing of one's own history and traditions.

"**TODAY WE** have the grace, all of us, to proclaim their greatness and to thank God for giving such men to England," he said. "In this England of fair and generous minds, no one will begrudge the Catholic community pride in its own history."



PIANO RENTALS

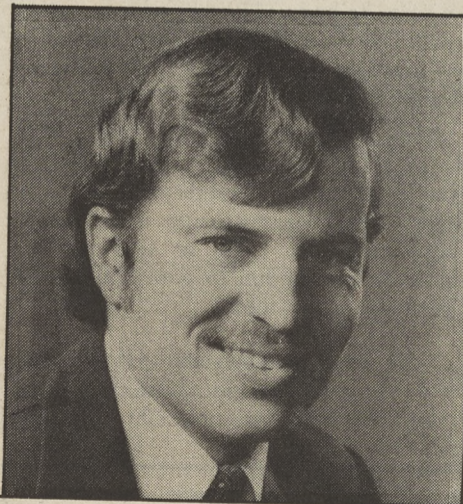
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Pope, Anglican leader set up new doctrinal commission...

By Father Kenneth J. Doyle

CANTERBURY, England (NC) — After meeting in the historic Cathedral of Canterbury, the heads of Catholicism and Anglicanism established a new joint commission May 29 to reunite their churches.

Pope John Paul II rejected the advice of his own Congregation for the Doctrine of the Faith in agreeing with Anglican Archbishop Robert Runcie of Canterbury to form the new commission immediately, with a mandate to resolve remaining doctrinal differences and examine concrete steps to reunite the Catholic and Anglican Communions.

THE PONTIFF'S chief agency for matters of Church doctrine had recommended only two months earlier that a new commission should not be formed just yet. Instead, it said, the 12-year-old Anglican-Roman Catholic International Commission (ARCIC), which had finished its mandate and submitted its *Final Report* to Anglican and Catholic authorities, should have its mandate extended until it achieved more "substantial" agreement on essential matters of faith.

The leaders of 750 million Catholics and 75 million Anglicans formally signed the common declaration forming the new commission at a ceremony in the cathedral gardens after leading a two-hour "celebration of faith" in Canterbury Cathedral in which they prayed together at the site of the martyrdom of St. Thomas a Becket and jointly renewed their baptismal vows.

"We are agreed," the declaration said, "that it is now time to set up a new international commission.

"**ITS TASK** will be to continue the work already begun: to examine, especially in the light of our respective judgments on the *Final Report*, the outstanding doctrinal differences which still separate us, with a view toward their eventual resolution; to study all that hinders the mutual recognition of the ministries of our communions; and to recommend what practical steps will be necessary when, on the basis of our unity in faith, we are able to proceed to the restoration of full communion."

The common declaration also urged Catholics and Anglicans throughout the world to join in "zealous prayer and fervent work" for reunion and to "grow in mutual understanding, fraternal love and common witness to the Gospel...in every country, diocese and parish in which our faithful live side by side."

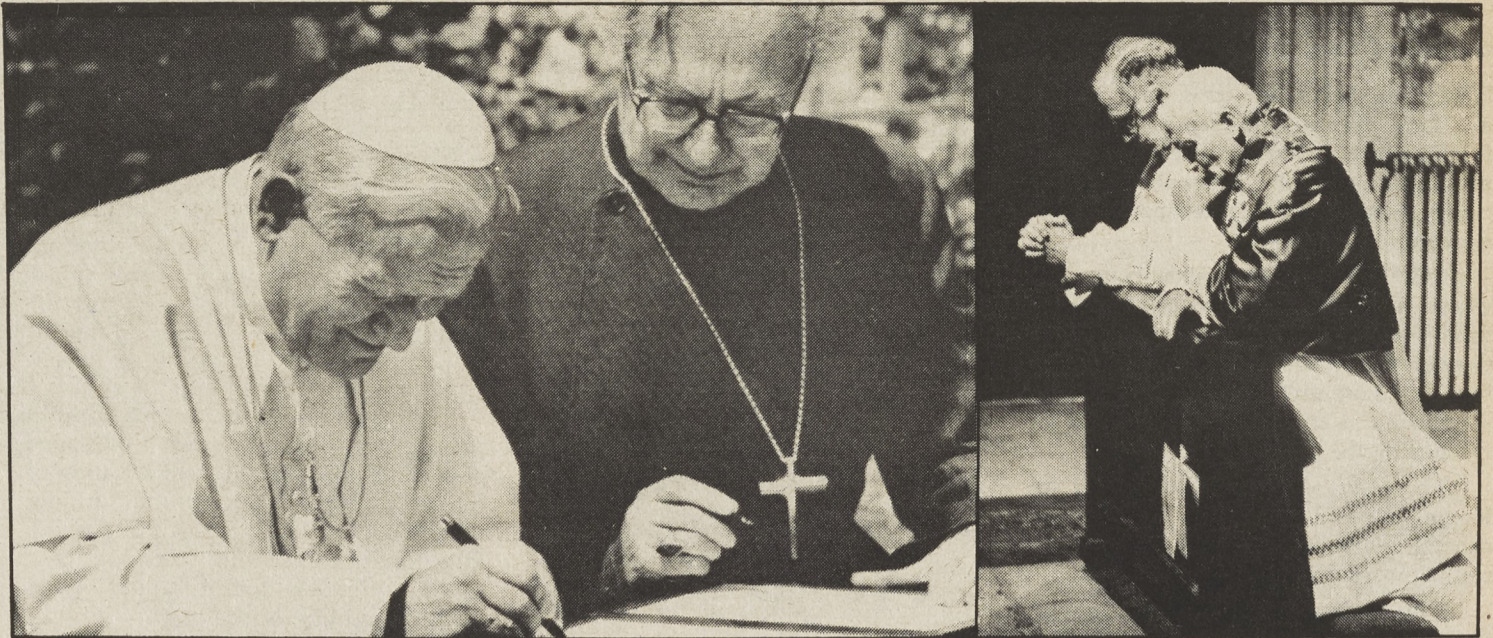
The churchmen of Rome and Canterbury emphasized that "our aim is not limited to the union of our two

...symbol of past, hope of future

CANTERBURY, England (NC) — Pope John Paul II was welcomed to Canterbury Cathedral May 29 during a history-making day filled with symbols of past Anglican-Catholic hostilities and signs of hope for future unity between them.

In perhaps the day's most dramatic moment, the pope knelt in silent prayer beside Anglican Archbishop Robert Runcie of Canterbury at the spot where an earlier archbishop, the Catholic St. Thomas a Becket, was martyred for his faith in 1170.

NO TOMB of the saint marks the spot



POPE AT CANTERBURY — Pope John Paul II and Anglican Archbishop Robert Runcie sign a document forming a new theological commission to try to resolve doctrinal differences between the Roman Catholic Church and the Anglican communion. The two then prayed together where St. Thomas, a Becket, was martyred by soldiers of Henry II in 1170.

path of Anglican-Catholic reunion. communions alone, to the exclusion of other Christians, but rather extends to the fulfilment of God's will for the visible unity of all his people."

THE TWO prelates praised the work of the earlier commission and thanked its members for "their dedication, scholarship and integrity" in seeking to express a common faith in the areas of eucharistic belief, ministry and authority in the Church.

While acknowledging "outstanding doctrinal differences which still separate us," the declaration did not spell out what these were.

Among issues which the earlier commission did not address directly or which at least some Catholic officials feel it did not resolve adequately are:

- **The degree** to which Anglicans believe in the Real Presence of Christ in the Eucharist. For Catholics only the "species" or accidental characteristics of bread and wine remain after the consecration; their substance, or basic reality, is Christ Himself.

- **How to resolve** issues of authentically ordained ministry in the apostolic succession within the Anglican Communion, particularly in light of the 1896 declaration by Pope Leo XIII denying the validity of Anglican orders and in light of the more recent development of the ordination of women in some churches of the Anglican Communion, a development which Pope Paul VI strenuously objected to, saying that it placed a "new obstacle" in the

because the body of Becket and the shrine which once surmounted it were destroyed centuries ago as an act of religious hostility.

After King Henry VIII broke with Rome in the 16th century and proclaimed himself head of the (Anglican) Church of England, he began erasing memories of Catholicism; in 1538 he sent soldiers southeast of London to Canterbury and has the tomb violated.

Since then the Anglican Church has been the established church in England; it is the Protestant Episcopal Church in the U.S.

Michael G. Kiely
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path of Anglican-Catholic reunion.

- **Whether Anglicans** can accept teachings about papal primacy and papal infallibility in formulations which Catholics consider adequate to express the essentials of Catholic doctrine in those areas.

- **How Anglicans** are to treat the Catholic doctrinal definitions of the

Immaculate Conception and the Assumption of Mary into heaven, and in a more general way the place of Mary in Catholic belief and devotional practice.

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U.S.: Does economic system promote the Gospel?

By Ethel Gintoft

MILWAUKEE (NC) — An ad hoc committee of the National Conference of Catholic Bishops is studying the moral effects of capitalism and the kind of society it creates.

Chaired by Archbishop Rembert G. Weakland of Milwaukee, the committee, through an extensive research and consultation process, is gathering data for a paper on *Christianity and Capitalism* to be submitted to the Administrative Board of the bishops' conference by September

1983. The paper is expected to be debated by the bishops at their national meeting later that year.

"**WE ARE NOT** setting out to condemn capitalism" Archbishop Weakland said. "Our purpose is to reflect on the relationship between Gospel values and the kind of society we live in under a capitalistic system."

The study will center on the U.S. economic system and its internal effects and, to some extent, on how it affects the Third World.

The idea for the study originated at the November 1980 bishops' meeting during discussion of a document that the bishops issued on *Marxist Communism*. Several bishops suggested making a correlative statement on capitalism.

THE COMMITTEE will not make a complete analysis of all capitalistic theories, Archbishop Weakland said, but will concentrate on the actual system in the United States.

"A complicated question," he said, "is that, while in our American political realm we admit the participation of all in our government, do we and should we also have the same kind of participation with the same kinds of values in our economic system?"

The study, he said, will seek to identify the most critical economic issues and, by drawing on papal social encyclicals and other sources of Catholic teaching, suggest moral principles that should enter into the search for solutions.

AMONG THE topics that have surfaced thus far and may be treated are:

- **What is** government's obligation to assist people who cannot obtain vital services in the private sector?
- **What balances** are needed between growth and equity and productivity and distribution?
- **What is** government's obligation to protect the environment in the face of productivity and increased wealth?
- **Is there** a "just price" as distinct from a "market price" determined by supply and demand?
- **Do corporations** have obligations to the area in which they have operated and to the workers they have employed?
- **Are there** moral dimensions to consumerism and to advertising?
- **What are** a corporation's obligations to the developing countries in which it operates and what should be the involvement of the U.S. government?

In addition to Archbishop Weakland, committee members include: Archbishop Thomas Donnellan of Atlanta, Bishop George Speltz of St. Cloud, Minn., Bishop William Weigand of Salt Lake City, and Auxiliary Bishop Peter Rosazza of Hartford, Conn.

Consultants include: Dominican Sister Margaret Cahill of the Leadership Conference of Women Religious; Jesuit Father Michael Lavelle of the Conference of Major Superiors of Men; Father Brian Hehir, director for International Justice and Peace of the U.S. Catholic Conference; Ronald Krietemeyer, director for Domestic Social Development of the U.S. Catholic Conference; Thomas Quigley, adviser for Latin American Affairs of the U.S. Catholic Conference; Msgr. George G. Higgins, adjunct lecturer in theology at the Catholic University of America; and Donald Warwick of the Harvard Institute of International Development.

AMONG THOSE the committee has heard thus far are: Herbert Stein, chairman of the Council of Economic Advisors during the Nixon and Ford administrations; Charles Schultze, chairman of the Council of Economic Advisors during the Carter administration; Alice Rivlin, director of the Congressional Budget Office; Gerald R. McMurray, staff director of the House Subcommittee on Housing and Community Development; Thomas Donahue, secretary-treasurer, and Rudy Oswald, director of research, AFL-CIO; and Donald Baker, chief clerk and associate counsel of the House Committee on Education and Labor.

Mexico: Can Catholics vote for Marxists?

By Juan Jose Gloria Rocha

MEXICO CITY — The rise of small Marxist political parties in Mexico has sparked a debate among bishops as to whether Catholics can vote for Marxists.

Speaking for Catholics who do not believe Pope Pius XI's description that Marxism is "intrinsically evil" is Bishop Sergio Mendez Arceo of Cuernavaca, 50 miles outside of Mexico City.

"**ACCORDING TO** the political platforms, one can vote for a Marxist party," he said in a sermon during May.

"What's even more important, the dialectical variety of Marxist thought allows for an individual to be faithful to Christ and be a good Marxist at the same time," said Bishop Mendez Arceo.

The sermon added fire to the debate started by the publication earlier in the year of two Church documents. One was published by the bishops of Mexico's Southern Pacific District and is called *Living Your Political Responsibilities in a Christian Manner*. The other, published by Cardinal Ernesto Corripio Ahumada of Mexico City and his auxiliary bishops, is called *Can Christians Vote for a Marxist Party?*

BOTH DOCUMENTS offer conflicting view points as to the involvement of Catholics in the politics of modern Mexico, where citizens have the option of voting for Marxist candidates.

The debate is pretty much an academic matter as Marxist parties have little chance of winning elections. Since 1910 Mexican political life has been controlled by one movement, the non-Marxist Institutional Revolutionary Party.

What do the church documents say?

The one by the bishops of the Southern Pacific District urges the faithful of that very poor zone to vote for the party of their choice, even if that choice is a Marxist one.

BISHOP MENDEZ Arceo approved this position in his homily and told the faithful that one can be Catholic and a Marxist.

The document published by the cardinal opposes this view. Responsible sources said that 10 million copies of this document have been printed for distribution to the Catholics of Mexico City. Greater Mexico City has approximately 14 million inhabitants.

To make the debate even more interesting the Vatican's apostolic delegate to Mexico, Archbishop Girolamo Prigione, has come out publicly against the Marxist-inspired United Socialist Party.

"**A CONVINCED** Marxist cannot be a Christian, just as a Christian cannot be a Marxist, because this type of ideology goes against God," said Archbishop Prigione.

One of Mexico City's major dailies, *Uno Mas Uno*, has taken the cardinal to task in commentaries and editorials accusing him of taking sides with the ruling Institutional Revolutionary Party.

Meanwhile, the United Socialist Party, which last October united the socialist forces of Mexico to see if they could make an impact in this year's election, scheduled for July 1, is challenging the Catholic leaders in Mexico City to initiate a Christian-Marxist dialogue.

PARTY LEADERS also announced that the party is willing to relinquish its traditional identification as a Marxist-atheist party and that it has not and will not ask a Christian to renounce his faith to join the party.

It also urges the government to change the laws which prohibit priests and Religious from voting.

"Although the separation of church and state was one of the great accomplishments of the reform espoused by Benito Juarez, it has suffered deformations that haven't been recognized," a party document said.

JUAREZ BECAME president of Mexico in 1858 after leading a populist revolution and he established a new Constitution, providing strict separation of church and state. Under the Constitution priests and Religious cannot vote, hold public office or publicly express their political opinions.

The latter prohibition has been rarely enforced in recent years allowing bishops to become more outspoken on issues.

Zambia: Socialism becoming Communist?

LUSAKA, Zambia (NC) — Zambia's Catholic bishops are worried that the government of President Kenneth Kaunda is leaning toward a form of socialism linked to Communism despite Kaunda's assurances that humanism is still the nation's official ideology.

The bishops suggest that Zambian humanism, a distillation of traditional Zambian values, is different from what they call scientific socialism, which was defined in a 1979 Zambian inter-church document as "a clearly defined doctrine and program of action inspired by Karl Marx and I.V. Lenin."

BISHOP JAMES Spaita of Mansa, president of the Zambia Episcopal Conference, who has met with Kaunda, said the government has attempted to quiet the bishops' fears but "we are still concerned" about reports that humanism is to be achieved through socialism.

"We would like a clearer policy," he said. "We fear that religion is being pushed aside."

Bishop Spaita referred to the admonitions of the 1979 document, entitled *Marxism, Humanism and Christianity*, which warned of the dangers of scientific socialism and was issued by the Zambia Episcopal Conference, the Christian Council of Zambia and the Zambian Evangelical Fellowship.

wrote in 1979. "What is happening is very much in line with the Marxist-Leninist idea of a 'vanguard party' that claims to know what is good for the people and proceeds to give it to them whether they like it or not."

The document claimed that "there are those among us who are trying to force our country along a Communist path and are prepared to manipulate people and politics for that end."


Kaunda has discussed humanism and Communism in his booklet, *Humanism in Zambia*. In it he stated that "while a Communist believes in what is generally called scientific socialism, a humanist believes that it is impossible for man to live by bread alone. A true Communist believes not in the Superbeing and afterlife. His religion is his ideology. On the other hand, a humanist believes in the presence of the Superbeing — the source of life."

BISHOP SPAITA said that the bishops "strongly feel that the people do not want any philosophy that leaves out God."

"Our people are a religious people and they want religion," he added. "They would be much disturbed if their rights in this area were attacked."

"**IT IS ONLY** recently that, in contradiction to the policy previously followed, an open determination to reject humanistic socialism in favor of scientific socialism has been expressed in our country," the church leaders

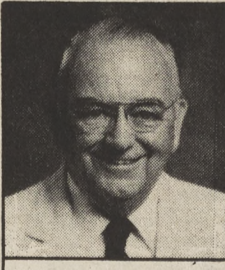
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Around the Diocese

Sunday Mass, a Catholic Liturgy for Television
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Father George Byrne
Celebrant

Host families needed for Catholic exchange students from France, arriving July 12 for a six-week stay. Details: 225-0262.

Family Spiritual Vacations, this summer at the Retreat Center, Old Mission San Luis Rey. Details: 757-3659.

Christian Zen prayer style meetings, weekly at Christ the King Church, San Diego. Details: 427-4465.

"Kouples Infertility Dialogue" (KID), is sponsoring a celebrity roast and dinner beginning 6 p.m., June 4, Town and Country Hotel. Cost: \$50 per plate or \$250 for a table of eight; proceeds to help the CCS program for couples with fertility problems. Details: 231-2828.

First Saturday Mass, rosary and Fatima prayers, 7:45 a.m., June 5, St. Mary Magdalene Church, San Diego.

Symposium on medical consequences of nuclear war, 9 a.m.-5 p.m., June 5, Golden Hall, San Diego Civic Center. Details: 265-0730. Ecumenical prayer service for peace, 3 p.m., June 6, Balboa Park. Volunteer help needed, details: 231-2828.

Blue Army of Our Lady of Fatima devotions will be held noon, June 5, St. Joseph's Cathedral, 1535 3rd. Ave., San Diego.

"Rainbow Fair," sponsored by Sacred Heart Parish, June 5 and 6, at the school grounds, 4895 Saratoga, Ocean Beach, featuring international foods, crafts, games and contests. Details: 224-8843. First annual Ocean Beach Pier Run, June 6, a family event with many prizes. Entry Fee: \$5. Details: 224-8843.

Court Immaculata 1854, Catholic Daughters of the Americas, will honor their chaplain, Msgr. William Bolger at a "Priest Appreciation Day" luncheon, 1:30 p.m., June 6. Details: 276-2884.

Corpus Christi Festival, beginning 9:30 a.m., June 6, Pala Mission, featuring pit barbeque dinner, Indian dancers, booths and games. All proceeds to benefit the Mission school. Details: 742-3317.

Oceanside Deanery, DCCW, is holding a luncheon meeting, 11 a.m., June 9, St. Mary's Church, 130 E. 13 ST., Escondido. Information: 745-4030.

Catholic Alumni Club, for single college graduates and RNs, wine tasting party to benefit CCS Dept. of Aging, 7:30 p.m., June 11, at a member's home. Donation: \$6. Details: 690-4746.

Archconfraternity of St. Joseph's Cathedral is sponsoring a dessert card party, noon, June 12, St. Joseph's Cathedral auditorium, 1528 Fourth Ave., San Diego. Donation: \$2.50. Reservations: 239-1880, 234-8074.

Annual Conference for Separated/Divorced persons, 9 a.m.-6 p.m., June 12, St. Martin Church, 200 O'Connor Dr., San Jose. Details available from Ted Kast, 2364 21st Ave., San Francisco, CA, 94116, include stamped self-addressed envelope.

Up-up and away Fiesta, June 12-13, Ascension Parish, Santo Road, Tier-rasanta, featuring barbeque dinners, dance, pancake breakfast, booths, and live entertainment. Proceeds to benefit the church building fund. Details: 569-0637.

Annual Country Fair, June 12-13, St. Mary's parish, 411 E. 8th St., National City, featuring international foods, booths, games, bingo and entertainment. Details: 232-5393.

Summer Diploma Program Courses: "Ministry of the Word," two-week course with Ms. Darlene Pienta, M.A., beginning June 14; "Psychological, Moral, Faith Growth," with Ed Shafranske, Ph.D., two-week course beginning June 21. Details and registration: 574-6334.

Life Planning Seminar, for DREs-coordinators, high school faculty members, parents, CCD high school teachers, and anyone interested in working with youth, June 14-18, 9:30 a.m.-4 p.m. daily, St. Francis Seminary, 1667 Santa Paula Drive, San Diego. Cost: \$100 per person. Registration: 293-7862.

Lay Apostles of the Sacred Heart, Solemnity of the Sacred Heart, beginning 9:45 a.m., June 18, St. Joseph's Cathedral, San Diego. Guests welcome. Luncheon reservations, \$6.50, by June 11.

Czechoslovakian Mass, said by Father Jaroslav Popelka, S.J., 3 p.m., June 19, Benedictine Convent of Perpetual Adoration, 3888 Paducah Dr., San Diego. Details: 295-1718.

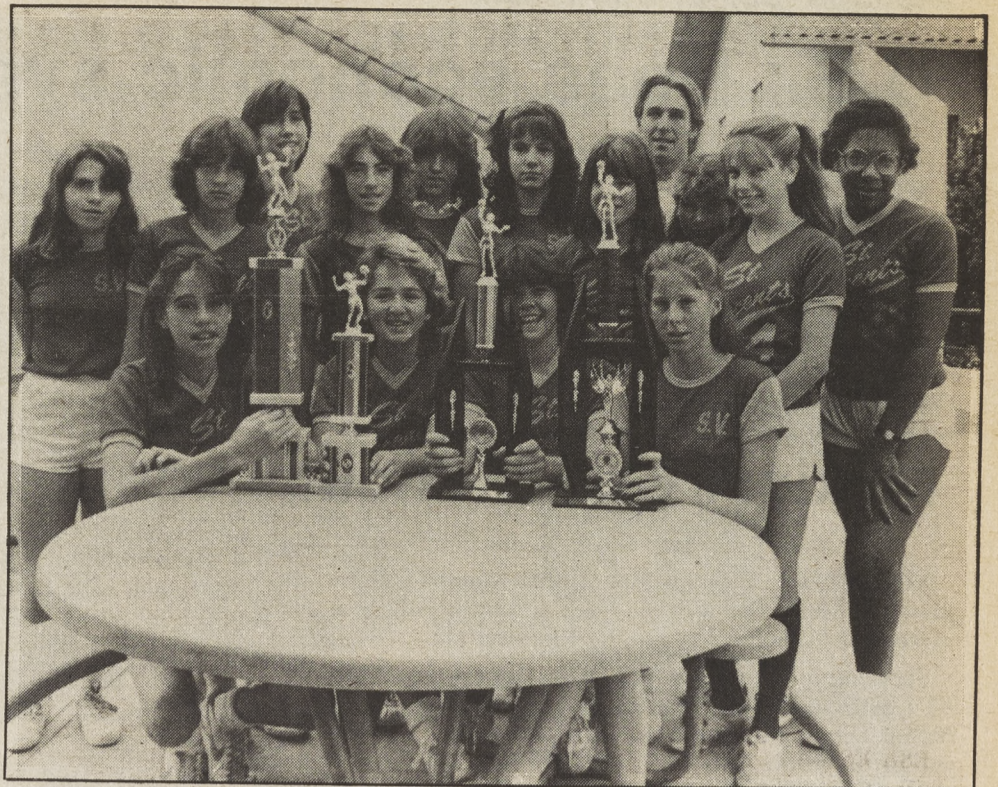
Italian Catholic Federation. St. Rose of Lima No. 229, is sponsoring its annual Hawaiian Dinner-Dance, beginning 6 p.m., June 19, St. Rose of Lima parish center, 3rd and H, Chula Vista. Donation: \$7 per person. Details: 427-1352, 479-1069.

Irish Cultural Festival and Celtic Games, June 19-20, St. Columba parish, 3327 Glencolum Dr. and the adjacent Serra Mesa Recreation Center. Competitive Irish and Scottish dancing, traditional music, goods and refreshments featured. Details: 264-7706.

"Christmas in July" arts and crafts fair, July 3 and 4, Old Mission San Luis Rey grounds, is looking for interested artisans. Details: 757-3232.


31st Annual Fiesta Days, July 30-31, Aug. 1, St. John's Church, Encinitas, featuring games, bingo, food, rides and entertainment. Details: 753-1281, 753-0402.

Court Our Lady of San Diego, Catholic Daughters of the Americas, is sponsoring a bus trip to Lake Tahoe, Aug. 16-19. Cost: \$150 per person. Reservations (by July 10) and information: 479-3776.



CHAMPS — St. Vincent School captured three championships — volleyball, soccer and basketball — during recent competition in the Girl's Parochial League of San Diego. Mark Pack, basketball coach and a student at SDSU, is shown with some of the winners; Kathleen Manzur, a student at Our Lady of Peace Academy, coaches volleyball and soccer.

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La pluralidad de apostolados se organiza

El sábado 5 y el domingo 6 de este junio estarán de nuevo con nosotros los Padres Clodomiro Siller y Eleazar López, antropólogos, sociólogos y pastoralistas de México, que vienen para continuar asesorando a las comunidades católicas hispanas de la diócesis de San Diego, en el proceso de una planeación y organización eficaz de la pastoral o práctica evangelizadora.

Por voluntad de la Sede Apostólica de Roma, y según la Ley Canónica, se nos ha dispensado el favor a los católicos hispanos de San Diego, de tener un Obispo Auxiliar de nuestra raza y cultura, que es además, por derecho, nuestro Vicario Episcopal, a quien corresponde por el querer de Dios y de la Iglesia dirigir y organizar la evangelización doctrinal y práctica (o sea la Pastoral) de nuestras gentes en la diócesis.

ESA ES LA razón por la cual el Señor Obispo Chávez ha tomado la iniciativa de hacer venir a esos expertos desde México, y ha estado acompañando y siguiendo personalmente él, los pasos del proceso iniciado con los PP. Siller y López el 16 y 17 del pasado enero, en la gran reunión del "Youth Center-Barrio Logan," a donde acudieron cerca de 400 líderes seglares que han continuado el trabajo de preparación en toda la diócesis.

Desde entonces y en sintonía con el "proceso" se han estado reuniendo periódicamente los conductores de las comunidades en el Norte del Condado (Oceanside, San Marcos, Escondido..) en el Centro de San Diego (Padre Hidalgo Center, Our Lady of Angels..), en el Sur (Mt. Carmel, San Ysidro..), en el Este (El Cajón, Lemon Grove..) en el Valle Imperial (El Centro, Brawley, Caléxico..) y son más de 350 personas de las diversas áreas quienes primeramente hicieron el análisis de la realidad para precisar sus

primordiales problemas; luego, buscaron las causas de éstos, y después han iluminado esas realidades con la reflexión Cristiana, bajo las luces de la Escritura, el Magisterio y la Historia de la Iglesia.

Ahora, en la máxima reunión del 5 y 6 de junio, en el teatro de la Universidad Católica de San Diego (Alcalá Park), se trata de puntualizar un Objetivo claro, preciso, breve, para nuestro trabajo pastoral a todos los niveles; que nos diga cuál es el fin común que nos "unifica" el los diversos y múltiples esfuerzos evangelizadores.

EN SEGUNDO término, se trata de repartir ese "Objetivo General Unificante" en sus "Metas Parciales" (Objetivos menores), las que sean necesarias para responder a los problemas hallados. Y así, además de la catequesis de niños, de la cristianización juvenil, de la evangelización de adultos — quizá haya que abrir una meta de apostolado social y otra de evangelización de la familia y quizá pensar mejor en la meta litúrgica, y tal vez sea necesaria una de formación básica para todos los ministerios y otra para la asesoría doctrinal de todos los movimientos.

Por último, corresponde precisar los programas que atenderán a realizar cada meta, e implementarlos con los medios humanos (expertos), materiales y económicos indispensables.

Estamos todos invitados para la gran reunión del 5 y 6 de junio, a rodear a nuestro Obispo y Vicario Episcopal Hispano, centro de nuestro grupo eclesial, para buscar con él esa *unidad* de la Iglesia con la cual tiene que trabajarse la riquísima multiplicidad y el envidiable pluralismo de nuestros carismas y valores como gentes de cultura, de lengua y tradición Hispana, dentro del único Cuerpo de Cristo.



Guadalupanos presentan las candidatas para reina

Por Hna. Alicia Salcido

Con una gran tardeada y deliciosa comida y una alegre orquesta dirigida por la Familia Falcón (hijos de los señores Falcón, que vinieron desde Los Angeles), el Obispo Gilberto Chávez presentó como futuras Reinas Guadalupanas a 4 hermosas jovencitas de 4 diferentes parroquias. Ellas van a sacar fondos por 4 meses, que les servirá para llegar a triunfar en el concurso de Reina Guadalupana.

Las jovencitas fueron las siguientes: la señorita Socorro Vasquez de Nuestra Señora de Guadalupe en Otay; la señorita Carmen Alicia Romero de Holy Family Church; la señorita Alicia Antonio Simental de St. Anthony's Church en National City y la señorita Irma Sarmiento de Nuestra Señora del Sagrado Corazón.

AL MISMO TIEMPO que fueron presentadas las candidatas por el Obispo Chávez, fueron presentados los equipos de cada parroquia que les van a ayudar a coleccionar fondos, para la Fiesta de Septiembre donde se elige la triunfadora del Concurso.

Los fondos que se recaudan con este concurso serán bien usados en el Gran Festival Guadalupano que tendrá lugar aquí en el Centro Cívico. El Delegado Apostólico oficiará la Celebración Litúrgica y participará en el desfile de carros alegóricos, grupos guadalupanos y coros de parroquias hispanas de toda la diócesis.

Esperamos que las jovencitas que ya están coleccionando fondos en sus respectivas parroquias sean apoyadas por los feligreses de las mismas.

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