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# Southern Cross

Serving the Catholic communities of Imperial and San Diego counties.

Vol. 70, No. 35

September 16, 1982

## In this Issue

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## Opus Dei still subject to local bishop, says Vatican



**DEATH SENTENCE** — Johnny Frank Garrett, 18, leaves an Amarillo, Texas, courthouse after a jury convicted him of murdering a Franciscan nun and sentenced him to death by lethal injection. Bishop Leroy T. Matthieson of Amarillo has opposed the death sentence, and called for a life term instead. Story on page 7.

## But group's new status may be reward for past 'doctrinal, disciplinary vigor'

By Father Kenneth J. Doyle

VATICAN CITY (NC) — Opus Dei, under its new status as a personal prelature, will not be a "floating community" beyond the supervision of local bishops.

Press reports which had raised the specter of such a free-wheeling autonomy when the change was announced Aug. 23 are countered by a draft of the official Vatican document enacting the change.

**THE 1,500-WORD** document is labeled a "declaration" of the Congregation for Bishops and is signed by Cardinal Sebastiano Baggio, the congregation's prefect, and Archbishop Lucas Moreira Neves, its secretary. It concludes with a statement that it was approved and ordered published by Pope John Paul II during a meeting Aug. 5.

The declaration says that the change in Opus Dei's status from a secular institute to a personal prelature answers "particular pastoral and evangelization needs of our time" and that it accomplishes a "harmonious grafting of the institution itself into the pastoral organism of the universal Church and local churches and makes service to them more effective."

Regarding the rights of local bishops, the declaration says that Opus Dei members will come under "territorial norms in respect to...general directives of a doctrinal, liturgical and pastoral character" and will be "subject to the jurisdiction of the diocesan bishop in everything that the law lays down for the simple faithful in general."

**PRIESTS BELONGING** to Opus Dei, the document specifies, "must obtain ministerial faculties from the competent territorial authority for exercise of their ministry toward persons not belonging to Opus Dei."

In order to open an apostolic center in a diocese, according to the declaration, "previous authorization of the respective diocesan authority is required," and the Ordinary (local bishop) of the diocese "has the right, moreover, to visit such centers...and he is to be regularly informed on their activities."

Opus Dei is an apostolic group of priests and laymen founded in Spain in 1928 and approved by the Vatican as a secular institute in 1950. It now includes members from more than 80 nations and numbers some 70,000 laymen and more than 1,000 priests. The group is noted for its doctrinal fidelity to the Church's magisterium and its loyalty to the Holy See.

**BEFORE HIS** death in 1975 the organization's founder, Msgr. Josemaria Escriva de Balaguer, for many years sought a change in the group's Church status which would highlight its role as a leaven in secular society.

Secular institutes, Opus Dei's designation until now, are normally made up of men or women living in the world who dedicate themselves by vow or promise to observe the evangelical counsels of poverty, chastity and obedience and who often dedicate themselves to particular apostolic tasks.

It was suggested to Msgr. Escriva in 1969 by Pope Paul VI that designation as a personal prelature, a new juridical concept created by the Second Vatican Council, might better reflect Opus Dei's character.

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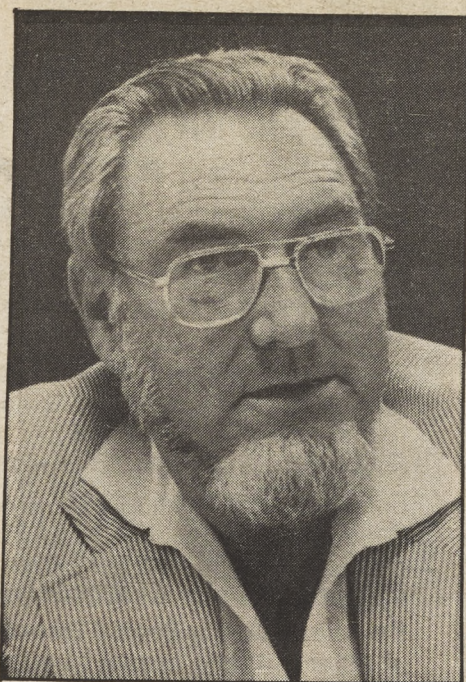
## President is 'concerned,' says surgeon general

By Deacon James Steinberg

CORONADO — A future shift in medical emphasis from the treatment of disease to its prevention was the message delivered last Saturday evening by Dr. C. Everett Koop, surgeon general of the United States, to the 1982 annual meeting of the National Federation of Catholic Physicians' Guilds at the Hotel del Coronado.

Dr. Koop, who received the group's Linacre Award for an article on the handicapped child which appeared last year in their quarterly journal, told the physicians that prevention of disease and the improvement of the quality of life for all Americans, especially the aged, is one of the major challenges facing the medical profession in the years ahead.

**A VIGOROUS** opponent of abortion, Dr. Koop has maintained a relatively low profile on the pro-life front since his appointment as surgeon general by President Reagan two years ago, no doubt to de-politicize himself and not compromise his own effectiveness as an advocate for both the public and the government in health matters.



Dr. Koop

"The president's involvement in life-related issues has never faltered," Dr. Koop told *Southern Cross*. "The best example of this is his directive to Health

and Human Services Secretary Schweiker which led to all hospitals being notified that civil rights legislation prevents discrimination against any patient because of race, color or physical handicap."

The directive came as a result of a baby allowed to starve to death last summer in an Indiana hospital after being born with Down's Syndrome.

**"THE ADMINISTRATION** is deeply concerned about fiscal responsibility," said Dr. Koop. "It is trying to get away from the trend where every social need is explored with an effort made to pay for it through taxation. Block grants do not mean abandoning the truly needy, the retarded, the handicapped, the disabled, the victims of child abuse."

Please turn to page 6

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## Confession: Is it on the skids?

CHICAGO (NC) — A survey of readers of *U.S. Catholic*, a monthly magazine published in Chicago, has found that 68 percent of respondents consider confession "an important sacrament in my life," but the figures indicate that the steady erosion of sacramental confession over the past 20 years is continuing.

Nearly 1,000 *U.S. Catholic* readers were polled and 282 responded.

**NINETY-ONE** percent disagreed with the view that "the Catholic Church would get along fine if there were no sacraments or ceremonies of any kind to express forgiveness of sin."

With regard to frequency of confession, however, only 54 percent said they went a few times a year, 22 percent less often than once a year, four percent never, nine percent once a month and only two percent more often than once a month.

An article to be published with the survey results in the October issue of *U.S. Catholic* pointed out that the percentage of those who never go to confession among its respondents was much lower than the 27 percent of respondents to a poll of Tennessee Catholics who said they never go to confession. Neither poll, however, was a scientific survey of

Please turn to page 6



Photo by Larry Plaster

**MARTYRS REMEMBERED** — San Diego's Vietnamese Catholics were joined by Auxiliary Bishop Gilbert E. Chavez Sunday at Our Lady of the Sacred Heart Church for a procession and Mass in honor of their patrons, the Blessed Vietnamese Martyrs. A reception in the school auditorium followed.



# Briefs

**'EXTREMISTS'?** — "Vitriolic profilers" may cause a curtailment of Catholic witness in the health field, said Jack Curley, executive director of the Catholic Health Association. He told the convention of the National Association of Chaplains that 12 Catholic hospitals are being threatened by the "radicalized" issue of abortion; the hospitals have physicians on staff who perform abortions in their private practices, he said, but at the same time the "conscience clause" legislation which prohibits the removal of these physicians protects those hospitals which refuse to permit abortions in their own facilities.

**'SIGNIFICANT'** — Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic bishops, hailed the decision of three Lutheran denominations to merge as a "significant step in the movement of ecumenism." The agreement by the Lutheran Church of America, the American Lutheran Church and the Association of Evangelical Lutheran Churches to set aside doctrinal differences and form a new church of 5.5 million members will make it the third largest Protestant denomination in the United States.

**'ENOUGH'** — A coalition of religious groups, saying that "the poor have suffered enough," urged Congress last week to reverse its pattern of support for the Reagan administration's economic program. They said that Congress, while less willing this year than last to approve the president's budget proposals, has still made what it calls massive cuts in human need programs. "The result is the further weakening of the ability of the 32 million impoverished Americans to take care of themselves in the midst of a deepening recession" said the Interreligious

Emergency Campaign for Economic Justice, which includes the National Conference of Catholic Charities and the U.S. Catholic Conference, the public policy arm of the U.S. bishops.

**A FIRST** — Auxiliary Bishop Emerson J. Moore, 44, was ordained in St. Patrick's Cathedral last week, making him the first black bishop in the history of the New York archdiocese; he had been vicar for central Harlem. Also ordained an auxiliary bishop was Joseph J. O'Keefe, 63, who will continue as archdiocesan vicar general.

**POSTPONED** — Pope John Paul II's long-planned visit to Spain next month has been postponed two weeks so as not to conflict with the country's month-long election campaign. The papal trip, originally scheduled for Oct. 14-22, will be rescheduled for early November; voting will take place in Spain Oct. 28. The nine-day, 14-city itinerary will probably remain the same.

**DEAD** — Bishop Joseph V. Sullivan of Baton Rouge, La., died Sept. 4 of cardiac arrest; he was 63. He was the only bishop who voted "no" last year as the other U.S. bishops voted to endorse the Hatch amendment restricting abortions, saying it didn't go far enough. Bishop Sullivan earlier became the center of controversy when he relieved the Claretian Fathers of their duties as campus ministers at Louisiana State University and refused to allow Father Charles Curran, a moral theologian who has dissented from Church teachings on contraception and sexual morality, to speak in the diocese.

**VOTE CAREFULLY** — The bishops who head Massachusetts' four dioceses urged Catholic voters to consider the Church social teachings in general and abortion in particular when they vote in the state's primary elections. Some of the Church teachings, such as the sinfulness of abortion, "are doctrinal in nature and binding upon the Catholic conscience," they said; other Church teachings, they added, "may best be described as solid

theological guidance which the popes and bishops have offered...on a variety of social issues which affect contemporary society."

**CRITICAL** — The director of the U.S. bishops' pro-life office has sharply criticized the methodology and results of a *Family Circle* magazine readership survey which showed widespread support for abortion. Father Edward Bryce said the handling of the survey, including a pro-abortion article by actress Katharine Hepburn in the preceding issue of the magazine, plus misleading and biased questions in the Feb. 2 *Family Circle*, led to results contradicted by "more reputable" polls on the abortion issue.



## Official

**Bishop Leo T. Maher**

Friday, Sept. 17, 11 a.m., San Diego, dedication of Our Lady of Guadalupe Hall, University of San Diego campus.

Friday, Sept. 17, 1 p.m., USD, Board of Trustees meeting.

Saturday, Sept. 18, 9 a.m., San Diego,

St. Charles Borromeo Church, Diocesan Pastoral Council.

Sunday, Sept. 19, 12 noon, Rancho Penasquitos, Our Lady of Mt. Carmel parish, Mass and groundbreaking of new parish center.

Tuesday, Sept. 21, 3 p.m., San Diego, Diocesan Office, Executive Committee meeting of Priests' Council.

Wednesday, Sept. 22, 4 p.m., La Jolla, Scripps Hospital, invocation at groundbreaking ceremony of Chemical Dependency Recovery Hospital.

Friday, Sept. 24, 6:30 p.m., Mission San Diego de Alcala, invocation, San Diego Organizing Project.

Saturday, Sept. 25, 4 p.m., San Diego, Camino Theater, USD campus, Mass for Catechetical Institute.

**Father Richard Duncanson**  
Secretary

**Bishop Gilbert E. Chavez**

Saturday, Sept. 25, 4 p.m., San Diego, Camino Theater, USD campus, Mass for Catechetical Institute.

Sunday, Sept. 26, San Diego, Mercy Hospital, Mass for Nurse's Alumni Association.

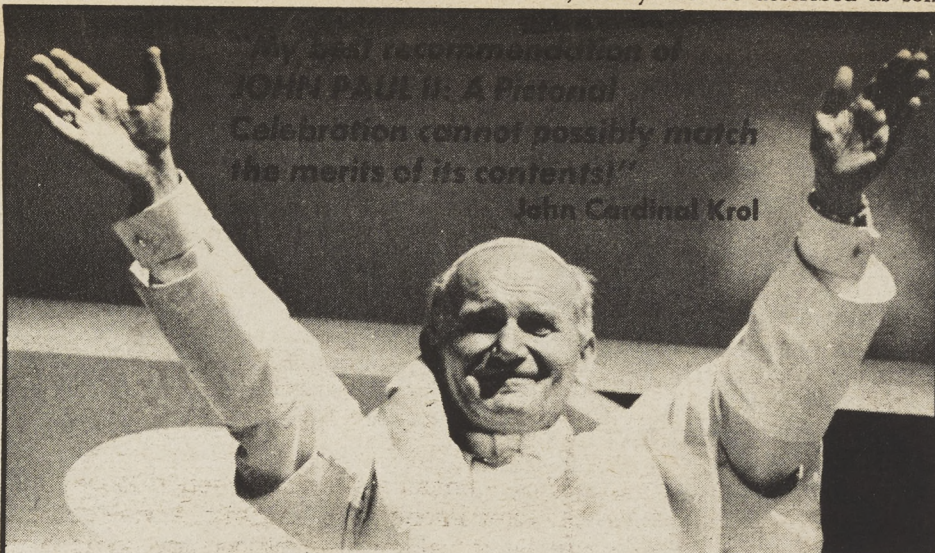
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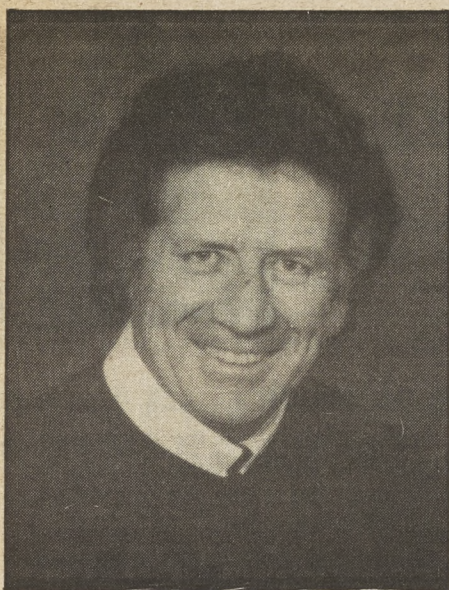
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**MESSAGE** — Deacon Kenneth Finn and his wife, Marie, met and prayed with Mother Teresa of Calcutta last month in Mexico at an international conference on the family, and brought a message back to America from her.

**SAN DIEGO** — Benedictine Sisters of Perpetual Adoration M. Paula Thompson and Wilmarie Erhardt represented the local Sisters at their order's tenth general chapter held last month at the motherhouse in St. Louis, Mo.; Sister Paula is the prioress of the convent, which overlooks Mission Bay. A former San Diego prioress, Sister M. Dolores Dowling, OSB, was one of four councilors elected to serve with the congregation's new prioress general, Sister Maureen Truland, OSB. Sister M. Rosario Martinez, who came to the local Benedictine community last November, was also elected to a four-year term as councilor. Other monasteries belonging to the congregation are located in Arizona, Oklahoma and two more in Missouri.



**Father Tobin**

**LA JOLLA** — Redemptorist Father Dave Tobin will conduct a week-long parish renewal mission at Mary, Star of the Sea Church, 7727 Girard Ave., beginning Sept. 20, announced Msgr. James M. Gilfillan, pastor.

Father Tobin, who makes his home in San Diego, has travelled widely throughout the western United States and Alaska working with migrants and preaching parish renewal missions.

**HE WILL** speak at all of the weekend Masses at Mary, Star Sept. 18 and 19. The mission proper will consist of a 10 a.m. Mass with Father Tobin Monday through Thursday, Sept. 20-23, and a main renewal service Monday through Friday evenings, Sept. 20-24, beginning at 7:30 p.m.

Msgr. Gilfillan has extended an invitation to Catholics and non-Catholics to attend the renewal, and baby-sitting will be available for the evening services.

Father Tobin will speak on a wide variety of topics, including the fundamentals of the Catholic faith, the scope and meaning of changes in Church life since the Second Vatican Council, and problems faced by Catholics in living out their faith in today's world.



**25 YEARS** — Jose Vasquez was honored by Bishop Maher at a reception last week for his 25 years of faithful service to the Diocese of San Diego.



**Sister Paula**

**SOLANA BEACH** — Sister Paula Ripple, FSPA, former executive director of the North American Conference of Divorced and Separated Catholics, will speak at St. James Church, 625 S. Nardo Ave., Sept. 29, beginning at 7:30 p.m.

Sister Paula's topic will be "Where are Divorced Catholics in the Church Today?" The talk is especially for Catholics who are separated or divorced, the parents of divorced children, teenagers of divorced parents or friends of the divorced.

**"SEPARATION AND** divorce have, in our time, touched nearly every Catholic home and family," notes Sister Paula. "This human tragedy is an invitation to each of us to reexamine our own ways of offering care and love as God calls us to offer it."

In ministering to the divorced, said Sister Paula, the Church must reconcile the value of lasting, permanent and faithful marriage with the value of compassion.

## Escondido deacon, wife, meet with Mother Teresa in Mexico

**ESCONDIDO** — A local couple went to Acapulco, Mexico, last month, to take part, along with more than 6,000 other delegates, in the Second Inter-American Conference on the Family.

There they heard talks by Cardinal Agostino Casaroli, the papal secretary of state, and Archbishop Jozef Tomko, secretary of the world synod of bishops, on the value of marriage and family to the Church and society and the destructiveness of artificial contraception, and attended workshops given by Drs. John and Evelyn Billings, the Australian pioneers of natural family planning methods.

**BUT FOR** Deacon Kenneth Finn and his wife, Marie, the highlight of the trip was a chance to meet and pray with Mother Teresa of Calcutta, who also attended the conference, and to receive from her a message to be given to the American people.

"Mother Teresa told us that as Americans we have so much in the way of wealth and education and material things, but she also said that any nation which murders one-and-a-half-million babies a year is spiritually poor," said Deacon Finn.

"I could feel the pain and shame of it as she spoke," said Mrs. Finn. "And she also told us that if America is to be saved, we will have to become prayerful people."

**"MOTHER TERESA** asked us to pray with her. She took out an old, tattered prayer book and said the *Memorare* to the Blessed Virgin," said Deacon Finn. "She is so submissive to the Church, her prayer so traditional...I came away with a new sense of the Church, what it means to be family, that wherever we are, we are still part of the one Catholic Church."

In NFP, said Deacon Finn, "At long last the Church is not saying what you can't do, but what you can do. We met a nun from El Salvador who had brought 100 of her NFP instructors, all peasants. Working with 9,000 couples over five years, they had achieved a 98 per cent pregnancy-free record. I came away with a new sense of hope..."

"We hear so much about the problems of pregnancy and abortion, but very little about chastity or the value of abstinence. Mother Teresa spoke to us about a clean heart, a virginal heart before marriage, that there is a beautiful, natural way of planning the family," he added.

**"THE REAL** problem is that most young girls don't understand the way their bodies work," said Mrs. Finn. "But if you reach them as teenagers, how powerful this will be when they are married. If you show a girl what true freedom means according to God's plan and that she can't be manipulated by the pharmaceutical companies, she'll respect herself and demand that respect from men."

"I really believe the Lord led us to this meeting, and it is something we want to share with our friends," said Mrs. Finn.

The meeting with Mother Teresa will be the most memorable part of the trip to Acapulco, said Deacon Finn. "She said that people should give her the children they don't want rather than have abortions, she said that people should ask their priests to teach them how to pray, and she asked that we love Jesus as His mother loved Him..."

### Diploma courses offered

**SAN DIEGO** — The Office of Evangelization and Adult Education and the University of San Diego's Continuing Education Center are offering three courses this fall as part of their Diploma Program in Religious Education.

The 30-hour courses will be held evenings at the USD campus and are 10 weeks long; the courses are approved for catechist certification and renewal credit. They are:

- **Ministry of the Word**, beginning Sept. 22;
- **Psychological, Moral and Faith Growth**, beginning Sept. 23;
- **Fundamental Theology**, beginning Sept. 28.

Further information is available from Sister Irene Cullen, RSCJ, of the Office of Evangelization and Adult Education at 574-6334.



**INVITATIONS** — Members of the USD Auxiliary prepare to send out invitations for their Sept. 30 fashion show. They are (from left): Patty Edwards, All Hallows parish; Eleanor Rippe, Our Lady of the Rosary; Florence Maloney and Mary Lightsey, both of St. Charles Borromeo parish; Marge Fontana, The Immaculate; Zita Sullivan, Immaculate Conception parish; and Anne Fitzgibbon Johnson, Mary, Star of the Sea parish.

## USD Auxiliary sets Sept. benefit

**SAN DIEGO** — The 26th annual University of San Diego Auxiliary Fashion Show will be held Sept. 30 at the San Diego Hilton, beginning with an 11 a.m. social hour followed by a noon-time luncheon and fashion show presented by Robinson's.

This year's theme is "High Society," and proceeds from the event will be used to provide financial assistance to USD students. Individual tickets are priced at

\$25, and table reservations of 10 per table are also available. Further information is available by calling USD at 291-6480, ext. 4271.

**THE AUXILIARY** is an all-volunteer fund-raising group at USD, and many of its charter members have been active in the organization since 1956. This year's chairman is Mrs. William H. Edwards, Jr., of All Hallows parish, La Jolla.





## Editorial

By Brother William Bilton, CJM

### Communion rule gets severe test

There is a current rule of the Church that extraordinary ministers of the Eucharist are to be used only if there is an insufficiency of priests on hand to distribute Communion.

This rule got a severe testing in San Francisco last month, during the joint meeting of the Conference of Major Superiors of Men and the Leadership Conference of Women Religious.

It seems that no less a personage than Archbishop Pio Laghi, the apostolic delegate in the United States, had been invited to be the principal celebrant for a liturgy. Concelebrants were to include four American bishops and Archbishop Augustin Mayer, secretary of the Vatican's Sacred Congregation for Religious and Secular Institutes.

It also seems that five Sisters had been asked to bring the consecrated wine to the congregation.

However, the apostolic delegate decreed that no extraordinary ministers of the Eucharist could participate. Unfortunately, the five Sisters who had already been assigned this role in the liturgy were not informed of this development until after the Mass had begun — they came up to the sanctuary at the offering of the gifts and were turned back.

Because of the rule placing a condition on when non-clergy may function as Communion ministers, I would surmise that this scene, among the Religious priests, Brothers and Sisters, has happened — with variations — in every diocese and archdiocese in this country. It is a prescription that invites these kinds of problems.

On the face of it, I believe the liturgy planners for the assembly of Religious were at fault for disregarding a rule that they surely must have known about.

The master of ceremonies, in calling off the use of the extraordinary ministers — albeit in an embarrassing way — was simply following the instructions of the apostolic delegate, and doing his duty as master of ceremonies: no one should put a member of the hierarchy in the impossible position of seeming to sanction a violation of Church law.

All that being said, however, it appears to me that a rule that can be the occasion for this kind of scandal is suspect.

Once the principle is established that persons other than priests can be ministers of the Eucharist, I fail to see any cogent reason for appending the condition of an insufficiency of priests to it.

Theologians today generally hold that the Eucharistic ministries — outside the power to consecrate the bread and wine — derive from baptism, not from ordination.

So why not allow the extraordinary ministers of the Eucharist to perform an office that is rightfully theirs in the first place?

I really do not see that having an insufficiency of priests has much to do with it.

## Southern Cross

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## Letters . . .

### 'Don't know why'

Recently I sent in my renewal of \$12 and I really don't why. The *Southern Cross*, to me, has become much too political and negative.

Just once in a while it would seem there could be some reports of what our government is doing that is right and good. We read and see and hear enough of the half-truths and fear tactics in the secular press and media without having these same stories in our church press.

How about trying a little Norman Vincent Peale, Christian Science or Terry Cole Whittaker? Try it, you might like it.

Mrs. Pearl I. Cunningham  
La Mesa

### Bad preaching?

Recently the *Southern Cross* mentioned that four or five priests were attending a course in homiletics. This is both good and bad news. The good news is the fact the need has been recognized. The bad news is that so few priests are taking the course, when there is such a great need for it throughout the diocese.

In early July *The Wall Street Journal* had an article about Catholics shopping around among neighboring Catholic parishes, because they were dissatisfied with what their own churches offer. Topmost of the qualities they are looking for is good preaching. Today we can hear very good sermons on TV and radio, and they make many of our priests appear, in contrast, completely lacking in any preaching skills. (Perhaps if priests had to listen to the homilies of their colleagues, they would be aware of how monotonous, deadly, and sometimes incomprehensible, their sermons are.)

Four or five years ago in a fall issue of *The Liguorian* there was an article on how the cardinal-archbishop of St. Louis solved the problem there. Within a year there was a complete transformation. I am certain other dioceses have also found practicable solutions. But San Diego must do more than send five priests for such training, before any noticeable change will be apparent to the laity of this diocese.

E. Frederic Gillen  
San Diego

### Seniors' plea

Recently I read in a Catholic weekly about some group intending to lobby so more of the senior citizens in their retirement years can be placed at meaningful jobs so they can feel "wanted" and "useful."

My question is: Why must they be put to work away from home? There must be married sons and daughters who can and should absorb them into their homes as helpers, even if there are no children yet.

They need not compete with a daughter-in-law, they need to just help her the way she wants things done.

Children arriving home from school are welcomed by a grandparent. When Mom and Dad arrive a bit later, the dinner table is ready. What could be a happier way to end a day?

Charity begins at home. Try it by welcoming a grandparent to share in the companionship of home, sweet home.

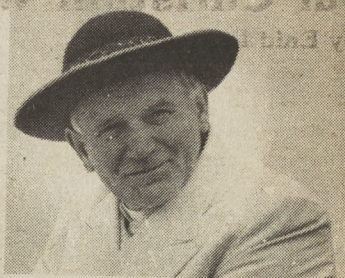
Name Withheld  
San Diego

### 'Choice'

We can't insist on the sanctity of life of one individual and condemn others at the same time. I am referring to the devastating effect the birth of a severely handicapped child has on its family. Have any of your readers ever visited a hospital and observed the impact of such a child on the family? Perhaps there should be a less-critical attitude toward those who choose not to parent such a child.

Name Withheld  
San Diego

## The Pope Speaks



### Monastic role 'cannot be set aside'

FONTE AVELLANA, Italy (NC) — Pope John Paul II, the most widely traveled pontiff in history, made his 29th trip within Italy Sept. 5 to praise the life of monks.

During an afternoon visit to the 1,000-year-old Holy Cross Monastery in Fonte Avellana, about 100 miles north of Rome, the pope said cloistered priests and brothers "have a post and function in the church which cannot be set aside" because they preserve spiritual values needed in the world.

The Holy Cross Monastery — where four popes, 54 bishops and 76 lay saints have made retreats — houses three priests and seven brothers. All but one of the monks are over 70 and all are members of the Camaldolese Hermits of the Congregation of Monte Corona.

"I have come today to Fonte Avellana to honor the witness and the contribution that monastic life gives to the church and to the world," the pope said.

"I have come to quench my thirst at this fountain of spirituality, in this atmosphere where everything recalls the values of the spirit," he added. "Here where silence reigns and peace dominates, God speaks to the hearts of men."

"There can be no authentic work of reconstruction in society without meditation and prayer, no social unity without universal brotherhood, no culture without faith, no human promotion without God," he added.

In his homily, Pope John Paul praised the ideals of monastic life, including "detachment from the goods of this world, which chain us to the earth" and "the choice of evangelical poverty, which frees the souls from the concerns of the world and makes one ready to accept the gifts from on high."

"Even in the modern world, the monastic life maintains its full value of teaching and encouraging society in general and Religious and priestly life in particular," he said.

## Liturgy

By Father Raymond G. O'Donnell



### The importance of 'touch'

Quite a lot is being written today about the importance of touch for our continual growth as human beings. In fact, there are now studies which indicate that unless we are held and cuddled in our infancy, we will not survive.

The Gospel picture of Jesus shows the God-man using touch to restore life (He takes the hand of Jairus' daughter in His own and bids her to "get up"); to heal (Mark's account of the cure of the deaf man with the speech impediment read two weeks ago) and simply because touch is a very natural thing to do as in this coming Sunday's Gospel when Jesus takes a little child from the crowd and puts His arms around him to make a point about the Kingdom. These, and countless other examples, teach us that Jesus revered human touch as a powerful means of communication. By touching, Jesus sacramentalized human touch, making it a vehicle wherein God can encounter man and man, God.

Though the Church has often been accused of discouraging tactility (this accusation is not without justification), our Sacramental practice has continually made provision for human touch. This has been particularly evident since the renewal of the rites following the Second Vatican Council.

Our Sacraments throb with tactility. In Baptism, the assembly is invited to sign the candidate on the forehead with a cross (our gesture of welcome and acceptance). This Sacrament also calls for both anointing with oil and an imposition of hands (as do the Sacraments of Confirmation, Holy Orders and the Anointing of the Sick). The Rite of Marriage invites the couple to join their right hands as they declare their consent, their hands touch again as rings are exchanged, and nearly every church makes some provision for this sacred covenant to be sealed with a kiss. Now that the screen has been removed, or at least made optional, touch has even been restored to the Sacrament of Reconciliation. In Eucharist we touch hands (or embrace) in a gesture of peace in preparation for Communion when human hands touch as a throne is made to receive the body of Christ.

These signs of peace, affirmation or reconciliation are not to be taken lightly. They are means of grace and holy indeed!



## Our Christian Way of Life

By Enid Lanyon

# Infinite distances between us

It probably happens to everyone involved in volunteer community service. There comes a time when the frustrations and personal differences seem insurmountable and then we say, "That's it. No more. I quit."

I found myself in that position recently. The head of a group in which I was working seemed to deliberately break faith with the rest of us in a way that left us disillusioned, disappointed and disheartened. And, as always in such circumstances, angry.

**FOR A WHILE** I stamped around making angry noises and declaring, "I'm through!" and then — love took over. Anger is a film over the eyes of love, but when the film clears love sees things differently. In particular, it sees people differently.

The eyes of love see within the context of God's own love and if I have been angry because someone has broken faith with me, how can I sustain my anger before God with whom I have so often broken faith myself? And if He has been unfailingly forgiving, if He has never quit on me, how can I justify the arrogance that leads me to quit on someone else?

God is very levelling. We cannot see Him from the high horse of anger and self-conscious superiority, which is probably why we hate to alight. But when we come down

to let love take over, His love accuses our lack and exorcises the bitterness. His love draws us into a sharper perspective of the differences between people that lead us to misunderstanding and judgement.

**AS CHRISTIANS WE** need to accept one another as He accepts us — with all our faults and failures, with all the moral aberrations and compulsive behavior. We need to remember that we can never fully understand why a person acts as he does and so our judgements will always be unfair to a certain degree.

Rainer Maria Rilke once wrote about the differences that keep us from completely understanding each other, "Once the realization is accepted that even between the closest human beings, infinite distances continue to exist, a wonderful living side by side can grow up — if they succeed in loving the distance between them which makes it possible for each to see the other whole against the sky."

It is only when we look from God's perspective that we can love the distances between us, accept them without understanding them, and allow the other person to be himself without trying to force him to change and be what we would prefer him to be. It is only when we look with the eyes of love in the awareness of God's love that we can begin to see the other in his wholeness.

**ANGER IS A** delusion. It makes us feel strong and righteous, but it weakens, because it obscures. Love, on the other hand, may make us feel that we are being weak, but it helps us to see beyond our own negativism and allows us to respect the personhood of the other, and it has a far greater power to change.

When we let love take over, it is wonderful what peace and harmony it brings. Not only are we able to perceive the other person in his wholeness but we become whole again ourselves — "all of a piece" — free from the fragmentation anger induces.

We do not need each other's anger — life is difficult enough. We need each other's love and understanding and, always and for ever, we need each other's forgiveness. Now that I have relinquished my anger and come, through love, to forgiveness, I need in turn to be forgiven, in love, for my anger. It is an age-old human cycle. "I forgive, forgive my unforgiveness." "I love, forgive my unlovingness." "I believe, forgive my unbelief."

Next time I am provoked perhaps, with God's help, I will remember what Jesus said to the angry crowds: "Let him who is without sin cast the first stone," and maybe, just maybe, I will catch my anger before it catches me.

## Ins and Outs

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

The social science experts were caught by surprise at the recent revival of fundamentalist religion throughout the world. The fault was with the experts, because of their preconceived notions as to how religion would and should behave. They were convinced that since we are the latest, every modern development is better and we are the best. Even scientists show their bias.

We have developed two styles of religion. In the first, community is consecrated. This is where we are since Vatican II. In the second, the individual must stand alone. The first wants more celebration, more ritual. The second asks us to privately develop our human potential and gain spiritual achievement.

**THE DANGERS** to religion stem from which view is held. There is a kind of religion which insisted that the dangers were within. The soul of man is a battlefield between good and evil. All his life is a striving to get rid of the sin within, so that the person can harmonize with the Transcendent, the divine. The other holds that the dangers are from without, from evil men, from nature which could be hostile, or from Satan who exists in the world and attacks and brings harm to the community.

## Moral Perspectives

By Rev. Gerald Coleman, SS

A significant and vital concern that must involve every parent, teacher and person in ministry is the formation of a sound sexual perspective in young people. But it is unfortunate that in many instances sexual education is translated into a manual of "do's" and "don'ts"; or into lectures about the multiple ways of contraception.

Sexual education must first of all be a formation in perspective and attitude, for one's actions are ultimately dependent on the intentions, perspectives and attitudes which ground them. Whether this takes place at home, at school, in a classroom, or in various Church arenas, primary and essential attention must be given to formation-in-attitude.

**SPECIFICALLY**, this formation must include two notions which form the bedrock of human sexual maturity: *chastity* and *continence*.

Chastity is a virtue which qualifies our sexual desires and our sexual hopes. Traditional approaches to chastity tended to emphasize its controlling force. It is much better, however, to perceive chastity as a virtue which moderates our human sexuality. It is thus a virtue which binds all men and women, no matter what vocation and state in life happens to be theirs.

Chastity, then, aims at several integrating objectives. First, it is an *affective* virtue which aims to transform our sexual energies and drives into an ability to truly love ourselves and others. Such affectivity can be learned only little by little, for it is only gradually that a person is able

## Evil: in or out?

In the late 60s films such as *Rosemary's Baby*, *The Exorcist*, and *Carrie* proposed that the evil was within the characters, not outside of them. Many of these movies posited women as the sources of the evil. Such films carried religious overtones. Only an expert in religion such as an Exorcist can conquer evil, but here he requires elaborate ritual. Recent movies have found the dangers in an *Alien*. It is nature, nature gone wild, or animals who have become mutants, or elemental forces. As examples, there was *Jaws*, *The Alien*, *Invasion of the Body Snatchers*, and *The Thing*. In such films the human must fight forces outside himself.

We are on the threshold of a new type of movie: the evil forces are cosmic. We are moving to the apocalyptic, global, planetary battles. To fight the wicked one, what is required is science, sophisticated equipment, or even techniques of inner development which will help you get in touch with "the Force."

**BUT MODERN** science is changing man. To fight the destructive elements the human must become more machine-like. As we move into the computer age, we may be expressing a naive belief that the machines that we

have developed can be our salvation. Yet movies have told us, even machines can go wrong and become malicious, from Hal the computer in *2001* to the electronic games master in *Tron*.

But just beyond is the fundamentalist view once more: that the evils really are brought about by satanic powers which can seize a people or a nation, new soul-snatchers which can make people work against God's kingdom. So the fundamentalist revival in Islam is a cry against modernization, which is alien to the Prophet's words. The holy men want people to go back to the old ways.

Religion is not always necessarily good for people. Religion can become a weapon to be used against others; it can be manipulated by its proponents. Our culture reflects as much our confusion today about God and the human person, despite all our vaunted modernity, as it did in the Dark Ages.

**WE MUST** continue to find out more about ourselves, as individuals and as societies. And what we continue to learn is that when we view the varieties of human experiences, we are just beginning to wonder with the psalmist: "What is man, that You are mindful of him?"

## Sexual education

to integrate the many facets of one's personality.

**AT LENGTH**, though, chastity desires to harmonize the manifold tendencies and sexual drives within ourselves. The goal is the development of a fully human and fully Christian adult person.

Second, it is a virtue which aims at self-responsibility. If there is one lesson which the young person must learn it is this: that responsibility in love becomes responsibility for life. Love engenders responsibility; lust destroys it.

Third, it is a virtue which aims to teach that there is more to love than just sex. The whole person must be involved in true love and in loving sexuality.

**CHASTITY** qualifies our sexual desires in such a manner that our whole being becomes involved in our loving: our emotions, our senses, our sexuality, our spirituality. Gradually, then, through chastity, one is formed into the viable image of God.

Fourth, chastity is a virtue that fosters human relationships built on sincerity and fidelity, and not on whim, caprice or lust. We are all capable of loving poorly and for the wrong reasons. Chastity critiques our loving, challenging us to love truly, disinterestedly, unselfishly and with deep respect for ourselves and others.

Ignoring chastity, then, is failing to recognize and respect the presence of the Lord in ourselves and in others. Chastity is not an external state. It is an inner attitude that places our identity as sexual persons first, treating ourselves and others with love; and being free

enough to accept their love in return.

**CONTINENCE** is a capacity within us not to yield to every impulse of sensuality. The teenage years are strongly marked by a reaction against rules, discipline and reasonableness. It is thus of great importance that especially during these formative years a young person develops capacity to "contain" his or her sensuality and sexuality.

Concretely, such containment (continence) means sensitive selectivity: e.g., the types of magazines I allow myself to read or look at; the parties I choose to go to; the type and quantity of alcohol I use; the style of clothes I wear; the movies I attend and financially support; the kinds of novels I read; the manner in which I spend my weekends; the quality of persons I opt to spend time with.

Sexual education must first of all be concerned with formation-in-attitude, mainly in the attitudes of *chastity* and *continence*. Such lessons hopefully teach patience to the young. Our young men and women are our future and we owe them profound respect.

In the area of sexuality, one of the greatest gifts we can give them is sound education in chastity and continence. These virtues teach patience.

And patience is a treasure to sustain, for as the French authoress Simone Weil has penned, "Waiting patiently in expectation is the foundation of the spiritual life."



# Dr. Koop...

Continued from page 1

The question of an anti-life mentality in this country goes beyond its more obvious and publicized aspects, noted Dr. Koop. "The tremendous cost of medical care in this country has ethical and moral implications, and one of the things we are trying to do is remove the ethical and moral pressures placed on the medical community by economic considerations."

"The most expensive medical procedure we currently have is the \$1,000 a day hospital cost for a respirator-dependent baby," he noted. "That cost can drop considerably with home care, and improve the quality of the patient's life."

**THE ETHICAL** and moral questions raised by improvements in medical technology are important ones to Dr. Koop, who believes the physician should recognize the "trinity" of values that makes up the human being — "body, soul and spirit."

In and of itself, technology is morally neutral, said Dr. Koop, but not in its application. At the same time, he noted, the high cost of medical care in this country, undoubtedly the best in the world, continues to raise moral issues for the physician.

## Confession: Decline continuing

Continued from page 1

church-going American Roman Catholics.

**OF THE U.S. Catholic** respondents, 77 percent have used the new face-to-face method of confession; 72 percent prefer the new rite of reconciliation to the way confession was 20 years ago; and 77 percent said they did not confess basically the same kinds of sins they used to confess as children.

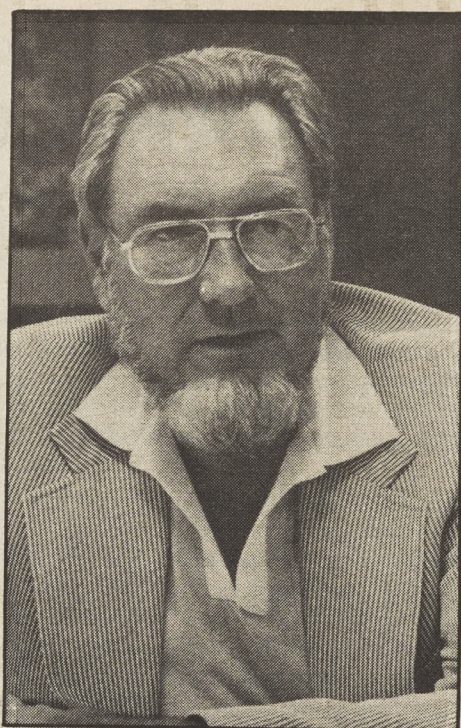
Although 51 percent believed they rarely sin seriously enough to need confession, 67 percent said that, if they committed what they felt was a serious sin, they would feel a need to go to private confession to feel truly forgiven.

Criticisms of confession focused on priests, the *U.S. Catholic* article said. "According to respondents, priests are supercilious, arbitrary, unavailable, unsympathetic, judgmental, and in too much of a hurry. The simple lack of time



NC photo/UPI

**GUNS** — San Francisco Mayor Diane Feinstein presents Pope John Paul II with a cross made from handguns turned into the city during the past year.



The surgeon general

"The public is rightfully skeptical about the tremendous push forward in medical technology, the tremendous effort toward fighting cancer, and the lack of tangible results."

**"BUT DON'T** expect a surplus of doctors to reduce the cost of medical care. It's not possible to have developed the technology we have and be expected not to use it," he said.

for proper discussion was listed by several people as a particular sore point. Many priests apparently still have a 'get-em-in-get-em-out' approach to the sacrament."

**ONE PRIEST**, Father Michael Henchal, executive director of the diocesan liturgical commission in Portland, Me., said, "At the rate things are going, the sacrament will cease to exist in 10 years because of non-use. At least two generations now have made no use of it at all. Unless some serious readjustments are done, we won't make it. The reform so far has failed miserably because it's not being used."

"The abundance of inept confessors puzzles experts in the area," the article said.

Both lay readers and priests advised shopping around for a good confessor. "Many priests are unskilled," Father Henchal said. "You have to shop around and find a confessor who is sensitive to your needs."

**A MASSACHUSETTS** couple listed the qualifications of a good confessor: "A good spiritual director should be very sensitive toward his people, get to know them, have a right attitude, be sensitive toward other people's feelings, be able to counsel with love and concern, be trained in psychology."

"If any common themes emerge from the responses," the article said, "they are these: Catholics need more instruction about the sacrament, they need better confessors, and they want more opportunity for communal services. Generally, the respondents were supportive of the reform of the sacrament, but they feel it has not gone far enough or reached enough people. Those who had tried face-to-face confession liked it; others sought to extend that openness to all by endorsing communal penance. In short, they may be going less, but they are enjoying it more."

# Opus Dei: Papal reward?

Continued from page 1

**SINCE THEN** the ramifications of such a change have been under study. The document establishing Opus Dei as a personal prelature is particularly important because it is the first such entity to be created by the Church.

Pope John Paul II has reportedly been a strong supporter of Opus Dei, and the declaration calls the organization "an institution which offers proven doctrinal and disciplinary guarantees, and proofs of apostolic vigor."

Previously Opus Dei had fallen under the supervision of the Vatican's Congregation for Religious and Secular Institutes, but the change of status brings the group instead under the supervision of the Congregation for Bishops.

**ITS CHARACTERIZATION** as a personal prelature, says the declaration,

"When you start something, it's not easy to stop it. The ethical decision comes with the choice of whether or not to use something. Once you start a respirator, it takes a court order to unplug it. And even then, you can't always trust the best medical experts."

The use of lethal injections as a legal form of execution in this country is another moral-ethical question the medical community will have to face, said Dr. Koop.

**"THE INJECTION** itself as a means of execution is itself morally neutral if one is morally neutral on capital punishment," he said. But Dr. Koop expressed grave doubts about execution by injection as it "calls upon a specific class to carry it out — a doctor or medical technician."

The "graying" of America, especially, is an important issue to Dr. Koop, who needed, at 100 days over the "magic" retirement age of 65, a special act of Congress to take office after being nominated by the president and confirmed by the Senate.

**"MY PERSONAL** goal in Washington is to see that we develop a philosophy on aging, and to teach young people that they, too, will one day be old...."

reflects the fact that lay members of Opus Dei remain in their professional pursuits and do not take vows. Comprising "men and women, celibates and married, belonging to all professions and social conditions," says the declaration, Opus Dei "does not alter their personal, theological and canonical condition of being normal lay faithful."

The spirit of Opus Dei, the text points out, "puts emphasis on the sanctifying value of ordinary professional work or livelihood: the duty, that is, to sanctify oneself in that labor, to sanctify it, and to make it become an instrument of apostolate."

The declaration specifies that "as regards choices in professional, social, political and other matters, lay faithful belonging to the prelature enjoy the same liberty as other Catholics."

**"HENCE,"** THE document adds, "the prelature does not make the professional social, political, economic and other activities of any of its members its own."

The task of Opus Dei's prelate will include "the general direction of the formation and specific spiritual and apostolic care which the laity incorporated in Opus Dei receive in view of a greater dedication to service of the Church."

Opus Dei spokesmen have said that the prelate, still to be named by the pope, is virtually certain to be Father Alvaro del Portillo, current president-general of Opus Dei. His duties will also include "the specific training of priests in his own centers."

**OPUS DEI**, says the declaration, "shall maintain regular contacts with the president and other organism of the episcopal conference, and in a frequent fashion with the bishops of the dioceses in which the prelature is present."

In addition, according to the document, the prelate will present a detailed report to the pope every five years on the work of Opus Dei, comparable to the report to Rome required every five years from diocesan bishops.

## In Loving Memory

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

**DA SILVA, Jose.** Husband of Mariea da Silva; father of Harriet Crivello, Elaine Fornier, Tony and Joseph da Silva; brother of Mauricio and Francisco da Silva, Conceicao Finete; 11 grandchildren; one great-grandchild. Funeral Mass: Sept. 8 at St. Agnes Church.

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**HALUSKEY, Mary.** Mother of Nicholas E., Theodore A. and Donald R. Haluskey; 5 grandchildren. Divine Liturgy of the Resurrection: Sept. 3 at Holy Angels-Byzantine Church.

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**DURKEE, Archie Elwood.** Husband of Marie Durkee; brother of Mary Follmer, Marie Herman, Walter and Norman Durkee. Funeral Mass: Sept. 7 at Naval Training Center Chapel.

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NC photo/UPI

**TEEN KILLED** — Classmates view the body of Maria Patricia Quintanilla, 17, who was shot to death in rural El Salvador, after the girl and four other youths were abducted from their homes. In a Sunday homily, Bishop Arturo Rivera Damas, apostolic administrator of the San Salvador archdiocese, said 121 persons were murdered during the previous week as political violence continued.

## Bishops nix peacetime draft, but OK sign-up

By Jim Lackey

WASHINGTON (NC) — First there was Enten Eller, 20, a member of the Church of the Brethren, convicted of refusing to register for the draft. "God led me to this position," said Eller, whose church is one of a handful of traditionally pacifist denominations.

A week later, and 2,000 miles from Eller's Virginia home, Benjamin H. Sasway, 21, also was found guilty of refusing to register, this time by a federal jury in San Diego. Sasway made no mention of religion; he said draft registration simply was "immoral and incompatible with a free society."

**BOTH CASES** and the scores of other convictions which seemed certain to follow raised new questions about the registration law and the stiff jail sentences and fines that come with it. Young men who resist can be sent to jail for up to five years and fined up to \$10,000.

Under the rules of evidence and legal procedure neither Eller nor Sasway was able in their trials to challenge the constitutionality of the registration program, including its lack of recognition of the rights of conscientious objectors. Such challenges were expected to be raised on appeal.

In the meantime, Eller, Sasway and the others were being characterized by their supporters as modern-day Davids fighting the Goliath of the federal government. The government, on the other hand, says it was merely trying to enforce a registration program that, stripped of all the rhetoric, is perhaps as morally neutral as the existence of a stop sign on a city street.

**THOUGH THERE** is as yet no actual draft, President Carter's decision, after the Soviet invasion of Afghanistan, to

initiate draft registration — and President Reagan's decision to continue it — has stirred a debate as intense as the debate over the draft itself. Anti-war groups charge that draft registration is just one more sign of the nation's new militarism and a prelude to an unnecessary and unwanted peacetime draft.

Draft registration supporters, though, argue that the mere act of signing a registration card does not connote consent to be drafted. It merely provides the government with a ready list of draft-age men should such a list be needed during a national emergency. Exemptions and deferments still would be given for legitimate reasons should a draft actually be implemented, according to supporters.

The U.S. bishops have taken the middle ground between the two poles of the debate. In a statement released shortly after Carter revealed his draft registration plans the bishops said that, while they continued to oppose a peacetime draft, the state does have the right to register its citizens for military conscription in times both of peace and national emergency.

**BUT THE** bishops also said the state must show "convincing reasons" why such registration is necessary.

The bishops' chief adviser on foreign policy issues, Father J. Bryan Hehir, later explained, "By this statement the bishops leave open for debate among Catholics and other citizens the question whether registration is now necessary."

Later the Catholic bishops of Minnesota issued their own statement urging "cooperation in registering" and calling attention to the difference between draft registration and the decision to enter military service.

**THE MINNESOTA** bishops also pointed to the "complex moral issues" that might prompt conscientious

## Life without parole better than death, urges bishop

AMARILLO, Texas (NC) — After a trial in which it took longer to find a jury than a verdict, Amarillo resident Johnny Frank Garrett, 18, was convicted of the rape and murder of 76-year-old Franciscan Sister Tadea Benz.

After deliberating for about five hours, the eight-man, four-woman jury found Garrett guilty on Sept. 1, and, the next day, sentenced him to death by lethal injection.

**DESCRIBED BY** his defense attorney as "dumb and (having) a low mentality, a thief, a burglar, a dope addict and an alcoholic," Garrett insisted throughout the proceedings that he was innocent.

Bishop Leroy T. Matthiesen of Amarillo said he does not favor the death penalty for Garrett. "I believe in respect for life everywhere," Bishop Matthiesen said, "even that God-given life that is accused of snuffing out another. Instead of condemning the accused to die, we need to address ourselves to the root causes of violence, such as problems in

our society."

The bishop said life imprisonment with no hope for parole unless radical conversion takes place is a far better deterrent to murder.

**"IT'S A VERY** tragic story," said Leroy Behnke, administrative assistant to Bishop Matthiesen. "I look out my office window and right across the street see the front door of Garrett's home...perhaps a society that accepts turbulence and rootless values should share in the blame for his crime."

Garrett's home is two blocks away from St. Francis Convent, where Sister Benz lived. He was convicted of breaking into the convent on Halloween morning last year and raping, beating and strangling Sister Benz, a member of the Sisters of St. Francis of Mary Immaculate.

The prosecution presented physical evidence traced to Garrett and found in Sister Benz's bedroom, where her body was discovered. Three witnesses also testified that Garrett had told them he had raped and murdered the nun.

**GARRETT ADMITTED** that he had entered the convent and gone through the bedroom while looking for a crucifix to steal, but he said he had been there three hours before the murder. Telling the jury not to "find him guilty because he was in the room," his defense attorney said, "That is all they can prove." Garrett's story of the day's events was "not that unreasonable," the defense attorney said.

"It's painful to have to hear that sentence," said Franciscan Sister Viola Bacca, a nun from St. Francis Convent who attended the trial. But she also expressed relief that the person responsible for the attack would not be able to repeat it.

Sister Bernice Noggler, provincial of the Sisters of St. Francis, said in a prepared statement, "I know that if Sister Tadea were alive she would be the first to forgive and pardon Johnny Frank Garrett. I am sure that she has done that and therefore, I, too, forgive him and so do all the Sisters."

**WHILE GROWING** up, Garrett had often been a nuisance to the Diocesan Pastoral Center and diocesan properties between the center and the convent, diocesan staff members said.

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### CHD director worried

### Sees 'mean-spiritedness' toward poor

WASHINGTON (NC) — In the country today, there is a "mean-spiritedness" toward the poor that is best characterized by the Reagan administration budget cutbacks, said Father Marvin A. Mottet, executive director for the national Campaign for Human Development

Father Mottet said that despite "a turning away from the poor, the Church remains present," and that the CHD will allot over \$6 million in grants to programs for self-help projects of poor and low-income groups.

**"WHILE THERE** is a mood of meanness in this country, poor and low-

income persons are fighting for survival; the Church is going after the hearts and souls of American Catholics with the message of justice and peace," he said.

The CHD, a U.S. Catholic Church education-action program that provides financial support to anti-poverty projects organized by groups of poor and low-income persons, is one of the largest funding agencies of its type in the nation.

Father Mottet also announced the start of a new campaign called "Target '82," involving 25 dioceses. It is geared toward alerting Catholics to issues involving justice and developing models to help meet increasing demands for funds.



# Senate stalled on abortion, prayer

WASHINGTON (NC) — A Senate filibuster on abortion and school prayer entered its third week Sept. 13 with few signs that the issues involved might be settled soon.

The Senate also put off consideration of the Hatch amendment on abortion, which had been expected to be brought before the full Senate Sept. 8. It was uncertain when the constitutional amendment would be debated.

**AN INITIAL** attempt to end the filibuster — aimed at abortion and school prayer measures introduced by Sen. Jesse Helms (R-N.C.) — failed Sept. 9 when Senate opponents of the filibuster, even with the support of President Reagan, fell 19 votes short on a motion to invoke cloture, the legislative term for limiting the debate. At least one other cloture attempt failed earlier this week.

Helms' proposals would permanently restrict federal funding of abortion, provide for speedy Supreme Court review of lower court abortion decisions, and limit federal court jurisdiction in school prayer cases.

Reagan, in his first direct involvement with the abortion debate in Congress, wrote to nine undecided senators before the first cloture vote urging that the filibuster be cut off.

**THE HELMS** abortion proposal would provide Congress with its "first clear-cut vote on the humanity of the unborn," said Reagan, "and it is crucial that a filibuster not prevent the representatives of our citizens from expressing their judgment on so vital a matter."

Reagan's letter called the proposal "a responsible statutory approach to one of the most sensitive problems our society faces -- the taking of the life of an unborn child."

The White House declined to identify the nine senators who received the letters. Larry Speakes, the White House deputy press secretary, said Reagan also phoned about a half-dozen senators seeking their votes for cloture.

**AT THE** same time the White House said Reagan would not oppose Helms' school prayer proposal even though the Justice Department has expressed doubts that such court-stripping measures are constitutional.

Speakes said the constitutional questions would be left to the courts to decide.

The Hatch amendment, meanwhile, was laid aside at least temporarily after Senate Majority Leader Howard H. Baker Jr. (R-Tenn.) was unable to secure a time agreement among senators that would have prevented a similar filibuster against it.

**SUCH TIME** agreements need the unanimous consent of the Senate, meaning any one senator can block it.

Father Edward Bryce, director of the U.S. bishops' Office for Pro-Life Activities, said that with or without a time agreement he expected the Hatch amendment to be brought to the floor late in the week of Sept. 13.

The amendment, which has been endorsed by the U.S. bishops, was approved by the Senate Judiciary Committee in March.

**DEBATE OVER** the Helms school prayer and abortion proposals was being prolonged not only by the Senate filibuster but also by a complex web of Senate rules that could prevent the issues from being resolved until the end of September.

Helms offered his anti-abortion proposal as a "second-degree" amendment to his school prayer proposal, which in turn is being offered as an amendment to an unrelated bill raising the ceiling on the national debt. The debt limit bill must be approved by Congress by midnight Sept. 30 for the federal government to continue operating.

Once the Senate ends the filibuster on the abortion proposal and actually votes on it, it then will turn to the school prayer measure either with or without the abortion language attached. Opponents of the two issues then would be free to open another filibuster, which would require another cloture vote before the school prayer measure could be voted on.

**ALSO DELAYING** final passage of the debt limit bill

were two other amendments by Sens. Lowell P. Weicker Jr. (R-Conn.) and Max Baucus (D-Mont.) introduced the same day that Helms in mid-August unveiled his abortion and school prayer proposals.

Weicker's amendment said the Department of Justice and the federal courts still had the obligation to enforce the Constitution, while Baucus' expressed the sense of Congress that federal courts should remain "open to litigants whose claims arise out of the Constitution."

Sen. Bob Packwood (R-Ore.) also was attempting to force the Senate to consider some 700 other amendments he has proposed to the debt limit bill.

**IN ADDITION** to his letter Reagan also spoke out on abortion during a speech Sept. 9 at Kansas State University in Manhattan, Kan.

"We have the sacred duty to protect the innocent human life of an unborn child," Reagan said.

He also remarked that he realized his views on abortion were not shared by all, but said the unborn must be given the benefit of the doubt when people disagree on when human life begins.

**IN THE** same speech Reagan repeated his support for a constitutional amendment on prayer in public schools. Such an amendment, he said, is desired by a majority of American families.

## God fundamental, but man is central, pope tells Padua

PADUA, Italy (NC) — Pope John Paul II told the people of Padua Sept. 12 that he could not solve all of the social problems of their region, but two themes — God's fundamentality and man's centrality — could help them to deal with them.

It was a day on which the city of the "whirlwind saint" welcomed the "whirlwind pope."

**ST. ANTHONY**, a native of Lisbon, Portugal, lived for less than two years in the city of Padua in northeastern Italy, but Paduans became so enamored of his preaching and his charity that they claimed him as their own and still call the city's chief monument simply "the basilica of the saint."

Paduans seemed to be asking that same sort of instant success from Pope John Paul II during his 12-hour visit there on a sunny late-summer Sunday.

Local newspapers for days before heralded the pope's coming and welcomed him as the harbinger of reconciliation in an area rampant with problems ranging from 20 percent unemployment to sharp political discord to notorious violence.

**A CITY** which combines the modern with the medieval, Padua is a crossroads of culture and commerce. But its university population of 60,000 among 250,000 residents helps to make it a hotbed of radicalism. It was in Padua earlier this year that American NATO Brig. Gen. James Dozier was sequestered for several weeks by young members of the Red Brigades before his stunning rescue by Italian police.

Labor groups in an open letter to the pontiff said they hoped that his visit would be a stimulus for reflection on what they called the contradictions of the city and that it would usher in a solidarity among industrialists, workers, intellectuals and those on the fringes of society.

In his 12 hours in Padua, Pope John Paul — the first pope to visit the city since 1800 — gave nine separate talks to groups representing a cross-section of Paduan society, at sites ranging from a soccer stadium to the great hall of a 13th-century university.

**MEETING WITH** 2,000 leaders of government, labor and social groups, the pope told them that the two themes which should wind through all of their activities are the "fundamentality of God and the centrality of man."

Rejecting materialism, utilitarianism and the use of violence in striving after social goals, the pope urged greater dialogue among the varied groups in Paduan society.



NC photo/UPI

**ARK SEARCH** — Former astronaut Jim Irwin displays Turkish newspapers with pictures and stories about himself after he was injured in a fall on Mt. Ararat last month. The former lunar explorer was searching the mountain for the remains of Noah's Ark.

"There does not, in fact, exist any situational conflict," said the pope, "in which the free wills of persons can not and ought not to intervene, to prevent errors, to fashion realistic means to possible goals, to heal wounds and to reconcile minds."

**"THE GOSPEL** does not present immediate solutions to problems, but illuminates the mind of man to help him find the global sense of life, of the person, of human values such as freedom, love, the family, work, culture, art, sport," the pontiff told 25,000 youths at a soccer stadium.

Holiness does not exempt a person from a responsibility to other persons, said the pope, but in fact should deepen the commitment to society.

As though to emphasize this incarnational view of Christianity, the pope began his day in Padua with an early-morning visit to a home for physically and emotionally handicapped children. The home, called the Society of Divine Providence, was built by Paduans to carry down to the present day the renowned charity of St. Anthony. Nearly every parish in the diocese supplies volunteer assistance to the children there.

**AT THE HOME**, the pope referred to the observation of Christ, that in his kingdom the last would be first. The Church's responsibility, said the pope, is to "the last according to the world's mentality — the needy, the poor, the young, the old, the sick, the margined of every kind..."

**OYSTER BAY, N.Y. (NC)** — Suspended Archbishop Marcel Lefebvre is not resigning as head of his traditionalist Priestly Fraternity of St. Pius X, the fraternity's U.S. superior said. Father Clarence Kelly also announced that the first three priesthood candidates to be ordained from the fraternity's U.S. seminary would be ordained this Nov. 1. "Archbishop Lefebvre will remain the head of the Society of St. Pius X and will continue to ordain priests and administer the sacrament of confirmation," he said.

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# Ascension parish: 'Our identity is what we do'

By Deacon James Steinberg

TIERRASANTA — One of the first concerns to any new parish is physical plant, the buildings which will house the parish family and be the focus of its liturgical, educational and social life.

But for Father Neal Dolan and his key staff and parishioners in the relatively new (established 1980) Ascension parish, while a building plan and land acquisition are proceeding, they are not the first concern (initial site development of a six-acre plot will begin this fall, but actual building not until 1984).

**THE ASCENSION** rectory, four blocks from the eventual site of the church and parish plant, is located on a quiet residential street. It also serves as office, parish center, meeting room, planning room, warehouse, storehouse, retreat house and a place to assemble for daily Mass; the four Sunday Masses are celebrated at a nearby public school.

But the very lack of regular parish facilities has also helped clergy and laity there discover what parish, family and community really mean, and given them, they feel, a solid foundation upon which to build their church and guide its growth in the future.

"Identity" is the key to Ascension parish right now, says Father Dolan. "When you don't have a place, you get your identity from what you do in the community. And we are a living example that a church is not a building."

**WITH 600** families already in the parish, Ascension has many of the established programs found in other parishes: CCD for 550 children in grades 1 through 8; a youth group serving 130 teens; adult education; training for liturgical ministers; and the Knights of Columbus. But it has also reached out into the community, and let the needs of its parishioners determine, often in a spontaneous way, the support groups that should respond to the needs of its people.

"We have a strong sense of cohesiveness and participation," said Father Dolan, "and my greatest reward as pastor is that I have never felt that I've lacked the support of the people here."

## League hits anti-Catholic play

By NC News Service

The New York State Council on the Arts disregarded the concerns of Catholic taxpayers by funding an "anti-Catholic play," and has ignored complaints about the production, said the Catholic League for Religious and Civil Rights.

The league had protested against a financial grant from the arts council which helped to meet the production costs of *Sister Mary Ignatius Explains It All For You*, which opened at the off-Broadway Playwrights Horizon. The league called it a "virulently anti-Catholic play."

**IN MARCH** James Crowley, representing the Catholic league, and Father Edwin O'Brien, director of communications for the Archdiocese of New York, met with Kitty Carlisle Hart, the arts council chairwoman.

Father Peter Stravinskis, the league's East Coast director of development, said he wrote to Mrs. Hart in July and telephoned her office several times but his calls were not returned.

"As Catholics and citizens of New York," Father Stravinskis wrote to Mrs. Hart, "we would appreciate learning what measures will be taken to prevent the expenditure of tax dollars in this manner in the future."

**THE PRIEST** said that he had received a response from Mary Hays, the council's executive director. She said she was forwarding his letter to the director of the play.

Father Stravinskis said the league got "no satisfaction" from Ms. Hays letter. He quoted from the letter to the director: "We do not believe that *Sister Mary*

Joining Father Dolan as parish staff are Deacons John Geis and Robbie Robbins, and secretary Jessica Becerra; the core group of active parishioners includes Marge and Ed Schlitt, who also serve as deanery representatives; Mrs. Peggy Francke; Sue Paul, director of religious education; Mike Johnson, youth ministries director; and Marie Anjard, a CCD teacher.

**THE CCD** program at Ascension and its future, once the parish has its own facilities, says much about Father Dolan's approach to meeting the needs and setting the tone of the parish. Although they are now scattered throughout parishioners' homes because of necessity, he would like to see the classes remain there, even after the parish has its own classroom facilities.

"There's something about informality and the sharing of hospitality in the home," said Father Dolan. "And this says something, to both the children and their parents."

If there has been a "negative" aspect of being Ascension's first pastor and starting things from scratch, says Father Dolan, it has been to "convince people of the need to belong to a community. There's something very 'California'... a tendency to be spoiled about the Catholic Church... people have so much available, and to get them to belong to their own community can be difficult. True, we need space, we just don't have it yet, and a building is important to us. We struggle every time we have a new program, and I can understand people who want to have stained glass and kneelers, but *this* is where they live."

**THERE IS** no lack of either enthusiasm or volunteers at Ascension, said Deacon Robbins. "People want to be involved in their faith, and when they sign up for something, it is a challenge to us. They're saying, 'Use me.'"

"A lot of people here have come back to Church," said Father Dolan. "Adults have returned because their kids are attending Mass. They feel like they belong. We're doing something pretty good when people feel they belong to the Church between Sundays."

*Ignatius* was intended as an affront to Catholics or Catholicism."

"We are also aware that some opinion of the play, by some Catholics, is that it is satirical and that it reflects a statement not about the Catholic Church or its tenets but about some teachers within the Catholic educational system who may place their own interpretation, however unwittingly, on Catholic beliefs and teachings."

**IN THE** play *Sister Mary Ignatius* gives her version of Church doctrine to several former students. The students include a homosexual, a woman who has had an abortion and a man who confesses to beating his wife.

Father Stravinskis said his problem "is not with the director but with the council. He's producing the play he was hired to produce."

In his letter to Mrs. Hart, Father Stravinskis enclosed an article from the July 20 edition of the *New York Times* which reported that the Metropolitan Museum of Art had apologized to the New York Jewish community for permitting the performance of an anti-Semitic Passion Play on premises under its auspices.

**THE PRIEST** said that he would "like the same satisfaction that the Jewish community received... a public apology and the promise never to repeat the performance."

The league said it has urged the arts council to adopt safeguards that would prevent the misappropriation of public funds to subsidize production of plays and other works of art which ridicule or incite hatred against any segment of society.



**IT DOESN'T** — The 10MYGOD license plate on Father Neal Dolan's car was a gift from parishioners and staff at Ascension parish. It does not read, says Father Dolan, "I owe my God."

Parish secretary Jessica Becerra speaks of the "openness" and "warmth" at the Ascension rectory, which now physically constitutes the parish. "Everyone feels at home when they come here, especially the children," Sue Paul agrees: "When I come to work here, I'm also coming home."

**AS HE** looks to the future, Father Dolan sees the growth of the parish more

in terms of growth — personal, spiritual, and communal — for Ascension's parishioners, than of physical plant, although that, too, is coming.

"Spiritual development is primary. We can't forget that. We can't let building a building interrupt that, or we'll die. Of course building has to be done, but we can't let it detour us from developing as a community," he said.

## Pope reviewing new code word by word: Abp. Laghi

By Msgr. John P. Foley

**PHILADELPHIA (NC)** — Pope John Paul II is reviewing the proposed new Code of Canon Law "word by word," said Archbishop Pio Laghi, apostolic delegate in the United States.

Cardinal John Krol of Philadelphia sharply criticized proponents of a Church without laws and said the pope hopes to issue the new code "at the earliest, on the first Sunday of Advent, or, at the latest, the first Sunday of Lent in 1983."

**HE SUGGESTED** that the issuance of the new code would help end a long period of "confusion about canon law in the Church."

Cardinal Krol and Archbishop Laghi spoke during a study week on the new code for canon lawyers from the Middle Atlantic states. The new code, nearly 20 years in the making, will be the first complete revision of the general law governing the Latin-rite Church in 65 years.

Archbishop Laghi, chief concelebrant of a Mass midway through the symposium, emphasized Pope John Paul's concern for "sure law" governing the Church.

**CARDINAL KROL**, a canon law expert and long-time member of the papal commission revising the code, said that the pope is currently studying each of the new code's 1,776 canons with the help of a team of Church law experts.

He said the pope had told him, "As you know, canon law wasn't my strongest subject, but I have the responsibility, so I feel I must do this."

For his review, the cardinal said, the pope has a workbook with the text of the proposed code, correlated with the text of the present code and a list of all the deletions, additions and modifications that the new code makes.

**THE CARDINAL** emphasized that until the new code goes into effect, the current 1917 code, as modified by subsequent legislation, is still in full force.

"The Church, just as any other society, cannot exist without a body of

laws," he said. "Some assumed that canon law had lost its binding force after the (Second Vatican) Council" despite clear papal statements to the contrary, he added.

"Some, assuming a spirit of false freedom, rejected objective norms at the disciplinary and moral levels and adopted subjective norms which led to disciplinary and doctrinal deviation... (and) to confusion, disorder and disunity," he said.

**"THERE WERE** some," he added, "who conceived the Church as charismatic, not institutional; as new and not traditional, or as a popular or 'people's church' in which authority comes from the people rather than from Christ."

Against this he cited the Second Vatican Council, which, he said, "teaches clearly and without ambiguity about the origin and role of the hierarchy, which derives its authority not from the people but from Christ."

Against those "who assume that somehow a pastoral approach is incompatible with a canonical approach," Cardinal Krol countered that canon law "is pastoral" in its fundamental purpose of helping direct people to salvation.

**"IT IS** important that juridical norms be applied with a pastoral spirit," he said. "However, the application must be, without ambiguity or equivocation, juridical."

"We know that law is not to be considered as an end in itself," he added, "but as an instrument serving the goal of the community. The goal of the community is to be united in love with God and with other members of the community. The Christian mystery of the law brings law and freedom together. It was through his total adherence to the Father's will that Christ made manifest the meaning of freedom."

"Love without law is power without direction," Cardinal Krol concluded, "and law without love is machinery without motion."



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**Good Shepherd School Boosters**, art show and auction, 7:30 p.m., Sept. 17, 8200 Gold Coast Dr., Mira Mesa. Donation: \$2.50. Details: 693-1522.

**Cursillo: Women's Post-Cursillo**, 7:30 p.m., Sept. 17, St. Catherine Laboure, 4026 Mt. Abraham Ave. Information: 222-8996.

**Healing in Marriage**, a special weekend for married couples, Sept. 17-19, San Luis Rey Mission, Oceanside, conducted by Father Joe Scerbo, clinical psychologist, Hank Kankowski, M.D., and Pat Kankowski, R.N.

**Holy Angels Byzantine Catholic Church** will hold its annual bazaar Sept. 18-19, on the church grounds, 2235 Galahad Rd. Featuring booths and ethnic dinner. Details: 268-3458.

**Basic Catechist Course**, 48-hour basic training course for catechists, beginning 9 a.m., Sept. 18, Our Lady of Mt. Carmel, Penasquitos. Fee: \$37.50.

**Basic Catechist Course**, beginning 10 a.m., Sept. 18, Founders Hall, USD. Fee: \$37.50.

**Court St. Clare**, Catholic Daughters of the Americas, is holding an Autumn Fling card and game party and luncheon,

Sept. 18, St. Patrick's Church hall, 3585 30 St., San Diego. Donation: \$2.50. Reservations: 291-9122, 466-8806.

**Sacred Heart Holy Hour**, with benediction, 2-3 p.m., Sept. 19, Benedictine Convent, 3888 Paducah, San Diego.

**Sympto-Thermal Method** of natural family planning will be the subject of a one-hour call-in talk show, 9 p.m., Sept. 19, KFMB radio.

**St. Stephen's Church**, Valley Center, is holding its annual barbecue 11 a.m.-5 p.m., Sept. 19, 28751 Cole Grade Road, on the school grounds. Food, music, fun and games. Information: 749-3324.

**Secular Franciscans (Third Order)** meet 1 p.m., Sept. 19, in the parish center adjacent to Mission San Luis Rey, near Oceanside. Visitors welcome.

**San Diego Deanery, DCCW**, Mass, luncheon and meeting, beginning 11:15 a.m., Sept. 20, St. Martin's Church, 7710 El Cajon Blvd., La Mesa. Donation: \$2. Reservations: 466-2160, 466-8806.

**Retreat at St. Charles Priory, Oceanside**, Sept. 20-22. Donation: \$30. Reservations: 426-8860, by Sept. 6.

**Parish-wide mission**, 7:30-8:30 p.m., Sept. 20-23, St. Francis Church, Vista, given by Father Michael Weishaar, OFM, as part of the continuing celebration of the 800th anniversary of the death of St. Francis. Details: 724-8778, 758-3651.

**RCIA Coordinators Meeting**, 9:15 a.m.-noon, Sept. 21, Benedictine Convent of Perpetual Adoration.

**Executive Board Meeting, DCCW**, 9:30 a.m., Sept. 22, St. Patrick's Church, 3821 Adams St., Carlsbad. Luncheon reservations: 754-4030, by Sept. 18.

**Retreat Day**, presented by Father Jerry Bevilacqua, OSA, 10 a.m.-2:30 p.m., Sept. 22, followed by Mass at 7:30 p.m., Church of the Resurrection, 1445 Conway Dr., Escondido. Details: 747-4550.

**Bible course**, conducted by Father Ralph Weishaar, OFM, every Weds. 9:30-11 a.m., beginning Sept. 22, at Mission San Luis Rey Retreat Center. All are invited.

**"Principles of Christian Living Through Scripture"**, with Pat Kankowski, resumes 9:45-11:30 a.m., Sept. 22, St. Therese Social Center, preceded by "Creative Prayer through Motion" at 9:15. Details: 286-4652, 286-0516.

**Ministry of the Word**, diploma program course for religion teachers and interested adults, 6:30-9:30 p.m., beginning Sept. 22. Registration by Sept. 16.

**Curso de Maestria**, with Father Rene Juarez, in Spanish, for those with CCC and 3 years experience as catechist, 6-9 p.m., beginning Sept. 22.

**Psycholgical, Moral, Faith Growth**, 10 sessions, 7-10 p.m., beginning Sept. 23. Registration by Sept. 16.

**"Called to be Family,"** Catechetical Institute, 8:45 a.m.-5 p.m., Sept. 25, University of San Diego Campus. Information: 574-6311.

**Our Lady of Mt. Carmel parish** in Rancho Penasquitos is holding its annual "September Daze" bazaar, 11 a.m.-7 p.m., Sept. 25-26 on the parish grounds. Ethnic food, games, booths and "kiddie-corral." Details: 484-1070, 566-3550.

**"Women and Issues: an Interfaith Seminar Series,"** begins 7:30-9 a.m., Sept. 30, De Sales Hall Board Room, USD. Fee: \$10. Advance registration encouraged: 293-4585.

**Vision and Values — Imperial Valley Congress**, a day to examine personal and social values with a focus on Church, Oct. 2, Central Union High School, El Centro.

**Basic Catechist Course**, 48-hour basic training, beginning 9 a.m., Oct. 9, Ascension parish. Fee: \$37.50.

**Intercom Diocesano**, in Spanish, 1-5 p.m., Oct. 9, Our Lady of the Sacred Heart parish, San Diego.

**Weekend seminar on the Holy Spirit**, designed for couples, priests and Religious to deepen awareness of the Holy Spirit in their lives, Oct. 15-17, Mission San Luis Rey retreat center. Details: 724-6396.

**Media-Adult Education Workshop**, for adult education planners and other interested persons, 7-9 p.m., Oct. 20, St. Brigid's parish. Donation: \$1.

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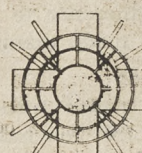
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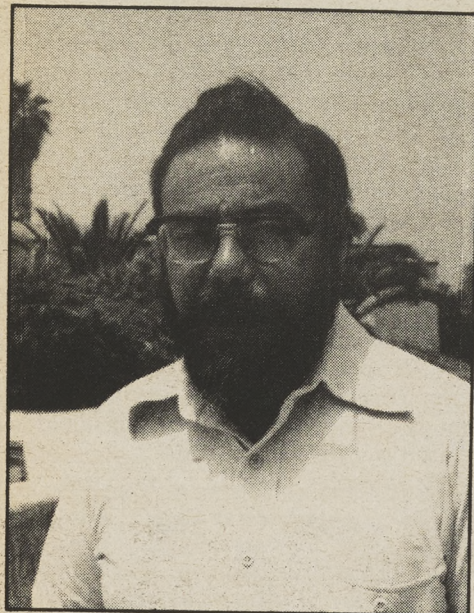


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El Rev. Padre Jorge Dominguez, padre franciscano doctor Bíblico, y director del Instituto para Estudios superiores en la ciudad de México, será un conferencista principal que nos ayudará a comprender la meta y objetivo del Plan Pastoral diocesano — EL CONSTRUIR EL REINO DE DIOS — en nuestra vida diaria.

La. Hna. muy famosa nacionalmente, Maria de la Cruz Aymes, es autora de muchos libros de catequesis, es mexicana y da conferencias por todo el mundo. Ella será otra conferencista principal que nos inspirará en muchas maneras a explorar los dones recibidos y cómo ya los estamos usando para construir EL REINO DE DIOS.

Todos los participantes tendrán la oportunidad de escuchar a 4 diferentes conferencistas durante el día.



## HORARIO

- 8:00 Registro, exhibiciones, y refrescos
- 8:45 Bienvenida y Asamblea general
- 10:00 Exhibiciones
- 10:30 Talleres — Sesión A
- 11:45 Lunch y exhibiciones. Traiga su lunch, se venderá bebidas y habrá música para deleitarse durante la comida.
- 12:45 Talleres — Sesión B
- 2:00 Descanso-Exhibiciones
- 2:30 Talleres — Sesión C
- 3:45 Descanso
- 4:00 Liturgia o el taller del sicólogo Manual Molina que se termina a la 5:00 p.m.

## TALLERES

Asamblea General (8:45 - 10:00) "El Reino De Dios Y La Familia Hispana", Padre Jorge Dominguez de la Ciudad de Mexico

Asamblea General (12:45 - 2:00) "Llamados A Formar Una Sola Familia", Hermana Maria de la Cruz Aymes

### Talleres

- "Educacion Pre-Escolar" — Lupe Montes, Hna. Guadalupe Muñoz, Gloria Ortiz
- "Creemos en Jesucristo" — Edgar Beltran
- "Comunicación en la Familia" — El Señor Miguel y su esposa Alicia Molina y familia
- "Desarrollo de los Adolescentes" — Doctor Manuel Molina Bellini
- "Catequesis Familiar" — Hermana Cristina Hermosillo y Ana Carmen Machuca



Formas para registrarse se pueden obtener si llama a la Hna. Alicia Salcido al 574-6314. Le cuesta \$7.00 antes del día 15, después de esa fecha le cuesta \$8.00. También el día del instituto se puede registrar.

## PARA MAYOR INFORMACION

Llame a Sister Alicia Salcido, 574-6314



## Empieza Curso Biblico

El pasado mes de agosto tuvo lugar un Curso Bíblico dirigido por el Rev. Padre Roberto Russell, S.S., director de los Colegios Bíblicos en México. Quedando de acuerdo dentro del curso, que al partir nuestro director empezaría a funcionar un Centro Bíblico en el cual se impartirán las mismas clases que se dan en los diferentes colegios de la República Mexicana, bajo la dirección del mencionado Rev. P. Roberto L. Russell.

Dichas clases empezaron el día 10 de septiembre, impartiendo la denominada

"Nociones Básicas." Estas clases cubrirán el período de septiembre a diciembre en el Salón Parroquial de la Iglesia de Monte Carmelo (2020 Alaquinas Dr.) en San Ysidro, California, con los siguientes horarios:

**TODOS LOS VIERNES:** 10 a.m. a 12 p.m.; 7:30 p.m. a 9:30 p.m.

Las personas interesadas en asistir son bienvenidas. Para mayores informes hable a los teléfonos: 428-2333 o 428-5315.

# classified ads

Cost: \$1.25 per 33-character line, \$5.00 minimum per issue. Print or type your ad with name, address and phone number and send it to: Southern Cross Want Ads, P.O. Box 81869, San Diego, CA 92138, or phone (714) 574-6393. Ad deadline is 10 a.m. Friday.

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**Thanksgiving to St. Jude.** God answered my prayers. K.M.H. 10/7

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# media notebook

By Henry Herz  
NC News Service

Although network news documentaries rarely score very impressive numbers in the ratings game, one that should have a larger than average viewership is the NBC White Paper on *The Man Who Shot the Pope — A Study in Terrorism*, airing Tuesday, Sept. 21, at 10 p.m. in San Diego on KCST, Channel 39. It will be seen in the Imperial Valley at 9 p.m. (MST) on Yuma's KYEL-TV.

Whatever the size of the audience, NBC News' chief diplomatic correspondent, Marvin Kalb, who is the program's principal reporter, is certain that the broadcast will itself make news by implicating the Kremlin in a conspiracy to murder Pope John Paul II.

"**THERE IS** no question that the day after this broadcast, the Russians will launch a strong counterattack against NBC, charging it with being part of a gigantic imperialist plot to discredit the Soviet Union," said Kalb last week. "That's all to be expected."

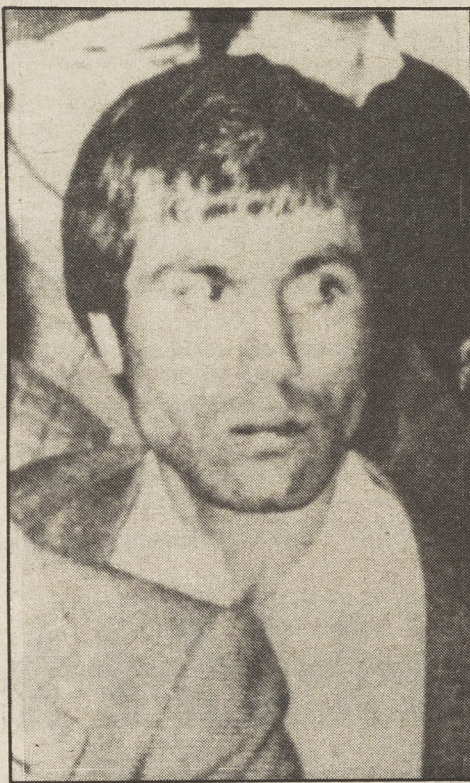
Kalb, a veteran newsman who has covered the international news beat from NBC's Washington bureau for 20 years, recalled his feelings when the report came in that the pope had been shot. "I'm not an innocent," he said, "I've covered my share of terrible events, but I was shocked by the news and remember thinking that you just don't do that kind of thing."

That was in May and during the fall, Kalb continued, stories began to surface in various parts of the world indicating that the attempt on the pope's life had been part of a political conspiracy. Kalb at the time, however, was too involved in other projects to investigate the substance of these reports.

**IN JANUARY**, Kalb was asked by NBC to do a White Paper on the subject of terrorism. "I didn't want to do a vague and amorphous piece," Kalb went on, "so I asked if they would agree to focusing the program on one specific aspect — the attack on the pope. They were enthusiastic and have supported the project all the way."

That support was considerable as the documentary unit traced the steps of Mehmet Ali Agca from the time he escaped Turkish authorities after murdering a journalist in 1979 to his wounding the pope in 1981. Major segments of the program were filmed in Italy, West Germany, Turkey, Israel and Washington.

Although others have gone after this story, Kalb stated, "when one thinks of the enormity of the crime and the international stature of the victim and what he represents, I am amazed at how little journalistic effort has gone into



Mehmet Ali Agca  
A Soviet 007?

digging out the motives behind the attack."

"**WHAT THE** program establishes," Kalb continued, "is that Agca was not a religious fanatic but a sane and intelligent man whose assistance came from left-wing terrorist groups. Investigating that phase of the mystery leads to evidence of an international conspiracy centered in Eastern Europe."

"The focus is on Agca," Kalb went on, "but substantively the program tells the story of terrorist forces controlled by Soviet satellite states within the context of the Soviet Union's fear of losing Poland. If the pope could somehow be eliminated, the threat from Solidarity would be ended."

Kalb stated: "The weight of the evidence points to the Soviet Union. If it did not directly hatch the plot, it certainly had to be aware of its existence. This is the age of state-sponsored terrorism and deniability is built into the process. Official responsibility is always carefully laundered."

**ACCORDING TO** Kalb, the NBC News unit followed up every lead and talked to every source available to it. Newsmen interviewed Agca's mother, brothers and neighbors, Turkish officials, the Italian judge and the prosecuting attorney, the Italian minister of security, and a host of others, including shadowy intelligence sources who did not wish to be identified.

Kalb also indicated that he had received "extensive cooperation" from the Vatican, which has been conducting its own investigation. Vatican officials he has interviewed for the program include Cardinal Silvio Oddi, prefect of the Congregation for the Clergy, and American-born Msgr. Hilary Franco, an official of the clergy congregation. A third official was tentatively scheduled to be filmed after Labor Day.

Kalb has been involved in covering this story for more than eight months. "When you spend so much time on a major effort, a program that could make a lot of waves, you have to ask yourself, 'Why am I doing it?' For me, the attack on the pope

## Movies

# Parents: 'Be on guard'

By Michael Gallagher  
NC News Service

*Fast Times at Ridgemont High* (Universal) has a heritage somewhat more respectable than the usual high school exploitation movie. It's based upon the book of the same title by Cameron Crowe, which he wrote about his experiences as a 22-year-old college graduate enrolled in a San Diego high school in the guise of a transfer student.

Crowe also did the screenplay, but the finished product, though it does offer some fresh insights and retains some traces of relatively serious intent, settles for so much less that it is only a bit more substantial than the likes of such trash as *The Cheerleaders*, *The Pom Pom Girls* and the more recent *Zapped*.

**THE MOST** revealing of the fresh insights is that the neighborhood shopping mall has become more of a center of activity for teen-agers than their high school. Most of the young people the movie focuses upon work there — one an usher in a movie theater, the others in fast food places. Nor do drugs figure very prominently in the lives of these youngsters. The only one who gets stoned, a perpetually spaced-out surfer played by Sean Penn, is a figure of ridicule to the others.

The promise of this approach, however, and the talent of a likeable

was too much. It was the kind of act that has to be considered beyond the pale."

**HE CONTINUED:** "The world is such a cockeyed place that there have to be certain institutions, certain representatives of peace and good will, beyond the strike of the terrorists. Yet the pope still remains a terribly vulnerable figure because he insists on going to the people."

Viewers will have to judge for themselves how strong a case — much of which apparently is circumstantial or from unidentified sources — the NBC White Paper makes in implicating the Kremlin as playing a role in Agca's attempt at assassination. As for Kalb, he concluded, "I am immensely proud of this program and so are all my colleagues who worked on it."

September means new series on the major networks, and two have premiered already. CBS is offering *Seven Brides for Seven Brothers*, which is vaguely related to the 1954 feature film of the same name. You can guess what will happen, and if you can accept this, along with a few country songs and some heel kicking, the show won't be too bad. NBC's *The Powers of Matthew Star*, about a teenager from another planet, is science fantasy of limited imagination, and the best thing about it is that it probably won't be the worst of the fall offerings.

young cast come to little in the face of the movie's lack of any sort of perspective, moral or otherwise.

And so the problems of a 15-year-old (Jennifer Jason Leigh) who plunges into promiscuity in a bid for affection are conveyed in a crude, insensitive fashion with hardly a trace of compassion but with an incredible degree of nudity. And this with a woman director, Amy Heckerling. (You can only wonder about the uncut original version which earned an X rating from the Code and Rating Administration.) The girl eventually has an abortion, not depicted, and, again, there is nothing in the way of even the most rudimentary sense that something is not quite right or even a stray bit of ordinary human emotion.

**OBVIOUSLY, THE** unfortunate girl's family situation can't be all that it should be — her brother has his problems — but since we never see her father, and her mother has a single line — "Good night, Sweetheart" — it's impossible to make any sort of judgment.

*Fast Times at Ridgemont High*, despite being on target once in a while, is a crass little movie with an unsettling nastiness lurking just beneath its pleasant surface. Because of its nudity and because of a casual discussion in the cafeteria between two girls on oral sex, *Ridgemont* may well develop into a "must see" movie for teen-agers. Parents are therefore warned to be on their guard.

## TV Film Fare

Monday, Sept. 20, 9 p.m. (NBC) *Coming Home* (1978): A drama starring Jane Fonda playing the wife of a marine officer (Bruce Dern) in Vietnam who finds herself drawn to a paraplegic veteran (Jon Voight). A soap opera that is much less about Vietnam than about one woman's quest for orgasm. Graphic sexuality and benign view of adultery. O, morally offensive.

Tuesday, Sept. 21, 9 p.m. (CBS) *Hero at Large* (1979): John Ritter stars as a young actor who takes to the streets to fight crime emulating Captain Avenger, a cartoon character, in this romantic comedy. Pleasant and unpretentious entertainment. A-II, morally unobjectionable for adults and adolescents; PG, parental guidance suggested.

Saturday, Sept. 25, 9 p.m. (CBS) *The Return of the Pink Panther* (1975): Peter Sellers repeats his role as the bumbling French sleuth, Inspector Clouseau, hot on the trail of the priceless gem, the Pink Panther, which has been stolen again. Consistently amusing, thanks to Sellers. A-II, adolescents and adults.

Saturday, Sept. 25, 8 p.m. and Saturday, Oct. 2, 8 p.m. (CBS) *The Apple Dumpling Gang* (1979): Don Knotts and Tim Conway star as bungling bank robbers who try to make off with a huge gold nugget unearthed by three cute orphans in this Disney comedy. A-I, general patronage; G, general patronage.

*Southern Cross* rates each major movie individually as it comes in, but we also receive many requests to print a comprehensive movie rating list. Space does not usually allow us to do so, but we are making this available to our readers as a public service. To obtain the complete list of ratings, which is updated monthly, send a stamped, self-addressed envelope to: Movies, *Southern Cross*, P.O. Box 81869, San Diego, Ca., 92138.

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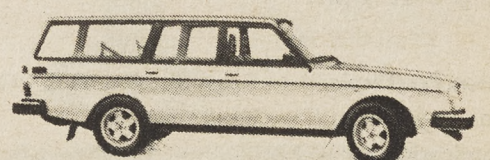
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