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Anti-abortion forces suffer severe Senate setbacks



Photos by Deacon James Steinberg

BLESSING — While Father Larry Dolan held the umbrella, Bishop Maher braved the rain and blessed a statue of Our Lady of Guadalupe in front of USD's new Guadalupe Hall; sculptress Andrea Hoffman poses with her work in right photo. On Monday the university hosted four American and six Mexican border-state governors and announced the creation of a new Mexico-U.S. law institute at the USD Law Schol. See page 9.

Helms bill is tabled after filibuster, and Hatch amendment is postponed until '83

By Liz Schevtchuk

WASHINGTON (NC) — Two anti-abortion measures suffered severe setbacks in congressional action last week when the Senate tabled the Helms bill, the target of an extensive filibuster by opponents, on a vote of 47-46, while action on the Hatch amendment to the Constitution was postponed until next spring on a decision of its sponsor and the Senate leadership.

The Helms bill, which would have permanently restricted federal funding of most abortions and provided for speedy Supreme Court review of lower court decisions, suffered when its backers failed again to cut off a filibuster against the bill by its opponents. The Senate then voted to table the whole measure. It was attached to a debt ceiling bill being considered by the Senate and was sponsored by Sen. Jesse Helms (R-N.C.).

STILL ALIVE, at least temporarily, was another controversial Helms measure to permit prayer in public schools.

By agreement, Sen. Orrin Hatch (R-Utah) and Senate Majority Leader Howard Baker (R-Tenn.) postponed

action on Hatch's amendment until February or later, when a new Congress has been convened. Hatch's proposed constitutional amendment would allow Congress and the states to outlaw abortion and declare that nothing in the U.S. Constitution guarantees a right to abortion.

Hatch said he was withdrawing the amendment from current Senate consideration because he feared it, too, would be the target of an extensive filibuster, because there was insufficient time to debate the measure and because he lacked the two-thirds majority support needed to pass such constitutional amendments.

"IT APPEARS to me that the proposed constitutional amendment would not, in the present time context, in the remaining few days of the Senate, be given sufficient time," Hatch said. Also, he added, "I do not believe that we have the requisite two-thirds votes on this constitutional amendment at this time."

Thus, proceeding with debate, "with the pressures that are on this body, would not be in the best interest of this amendment. It would be counterproductive. So, with that, I have chosen to withdraw the amendment," Hatch said.

Baker, in turn, said that he agreed with Hatch "in making the commitment that we should have debate on the issue."

HE SAID Hatch had been "very fair to me and I think the very least I can do and the Senate can do is to assure him that sometime early next year, meaning in the spring, shortly after we convene...that we will call up this or a similar amendment and deal with it."

Hatch, in withdrawing his amendment, added that he was "unwilling to demean this amendment. I am unwilling to go through a charade."

Helms' bill was thwarted first by failure of another attempt late last Wednesday afternoon to cut off the filibuster against the bill. The filibuster cut-off, a cloture vote, failed. (It received 50 votes, to the 44 votes from those who did not wish to

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Pope meets Arafat: Why all the fuss?

By Deacon James Steinberg

Last week's meeting at the Vatican between Pope John Paul II and exiled Palestine Liberation Organization leader Yasser Arafat was highly controversial before the two even met, and world reaction continued to be mixed — and volatile — after the 20-minute talk between the two Sept. 15.

Local reaction tended to be negative. The *San Diego Union* ran an editorial cartoon Sept. 17 implying the pope had somehow dirtied himself by even talking to Arafat, and the *Heritage*, a Jewish weekly published in San Diego, ran a front-page story: "Israelis stung by John Paul."

AT LEAST one Catholic was angry enough to complain to *Southern Cross* that the pope's meeting with Arafat was a "disgraceful affair," and there is a maxim in the newspaper business that even one irate phone call or letter is representative of many more people who feel the same way.

By Tuesday morning representatives of at least three San Diego Jewish organizations were scheduled to meet with Bishop Leo T. Maher to express their "concern" over the meeting between the pontiff and the PLO chief.

"We wholeheartedly agree with the pope's desire for peace in the Middle East," said Steven Klappholz of the United Jewish Federation of San Diego. "But we are distressed, we are concerned about giving legitimacy to Yasser Arafat. We feel talking to a terrorist is not the way to go."

THE PLO head, recently ousted along with his guerrillas from Beirut as part of a negotiated withdrawal after Israeli armed forces struck north into Lebanon June 6 virtually destroying the capital and causing thousands of civilian casualties, met with the pontiff in a private audience; as is customary, no details were made public.

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San Diego Union/Field Newspaper Syndicate

DID HE — or didn't he? Was Pope John Paul II justified in meeting with PLO chief Yasser Arafat last week? Many Jewish groups, especially, were sharply critical.

Tuition tax credits pass Senate \$ committee test

By Stephenie Overman

WASHINGTON (NC) — The Senate Finance Committee voted 12 to 6 last Thursday to pass a tuition tax credit bill after compromising on provisions to prevent tax credit dollars from going to private schools that discriminate racially.

Sen. Bill Bradley (D-N.J.) had introduced an amendment the day before that would have empowered both the Internal Revenue Service and the Justice Department to enforce anti-discrimination provisions that included auditing private schools but did not include racial quotas. The Reagan administration and a pro-tax credit coalition had opposed that amendment.

THE COMPROMISE amendment which did pass was introduced by finance

committee chairman Robert Dole (R-Kan.), and would delay the date tax credit legislation becomes effective until either the Supreme Court reaches a decision in the Bob Jones University case that no tax exempt status be given schools which discriminate or a congressional statute on tax exemption has been passed.

Bradley said, "the issue for me always has been that no tuition tax credit or tax exemption status go to schools that discriminate. My language did that and the Dole amendment does that."

Tuition tax credits would give parents a tax credit for part of the tuition they pay to send their children to non-public schools.

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NC photo/Wide World

GOING, GOING — The steeple of the former St. Stanislaus Church in Superior, Wisc., was being removed by crane when the crane buckled. Nothing much was left of either steeple or crane.

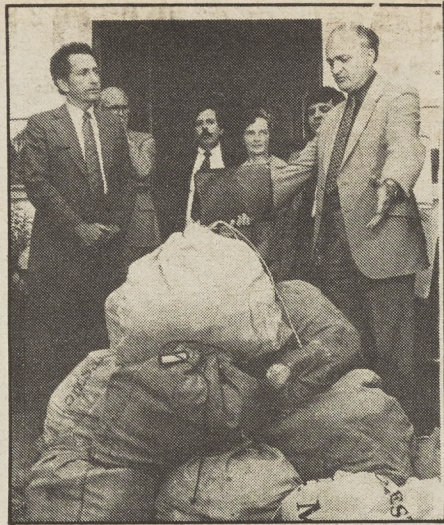
Briefs

MASSACRE — In a joint statement issued Sept. 19, Cardinal Terrence Cooke of New York and Archbishop John Roach of St. Paul-Minneapolis expressed their shock at the massacre of Palestinian refugees in Beirut and urged "immediate steps" in ending the conflict and relieving "external pressures" that would allow Lebanon to solve its own problems. The cardinal is president of the Catholic Near East Welfare Association, which has been sending emergency aid to Lebanon in the wake of Israel's invasion of the country, which has left thousands of people dead and Beirut in virtual ruins.

RESIGNATIONS — Pope John Paul II has accepted the resignations of Bishop Edward J. Herrmann, 68, of Columbus, Ohio, and Auxiliary Bishop John J. Dougherty, 75, of Newark, N.J. Bishop Herrmann will continue to serve as apostolic administrator of his diocese until a new successor is named by the pope. The pontiff also accepted the resignation of Bishop William Philbin, 75, of Down and Connor, which includes Belfast, in Northern Ireland, and appointed as his successor Bishop Cahal Brendan Daly of Ardagh and Clonmacnois, Ireland.

'CLOSER' — Revisions of the comprehensive immigration bill by the House Judiciary Committee last Thursday bring it a step closer to the U.S. Catholic Conference's position, said Cecilio Morales, assistant to the director of the USCC Secretariat for Hispanic Affairs. "If sanctions must be in the bill, and politically they must, there must be safeguards" to prevent employment discrimination based on national origins, he said.

'SHORTAGE' — Father Patrick J. Hessian, the new chief of chaplains for the U.S. Army, said one pressing problem he



LETTERS — Sen. Arlen Specter (R-Pa.) received 80,000 letters from parents of Pennsylvania Catholic school children urging him to support tuition tax credits. The Pennsylvania Catholic Conference organized the letter-writing campaign.

faces is a "terrible shortage" of Catholic priests willing to serve as military chaplains. "Because of the shortages, the priests I have are getting tired from overwork, from trying to do everything at once," he said. "The average age of priests is getting older. It's getting more difficult for them to function in what is essentially a young man's arena."

FIRST — Chaplains working for various New York City agencies, including 31 Catholic priests, have voted to become the country's first unionized chaplains. The priests, along with Jewish and Protestant clergy, staff hospitals, prisons, and are also employed by the police, fire and sanitation departments. The New York Archdiocese issued a statement saying "it is assumed and it must be emphasized that no situation would ever warrant the withholding of pastoral services to people in need."

CRITICAL — A pro-government newspaper in El Salvador has criticized Bishop Arturo Rivera Damas, apostolic

administrator of the San Salvador archdiocese, of trying to "smear" the government. *Diario Latino* accused the bishop of "maliciously using terrifying statistics" to discredit the government and the armed forces. The bishop has consistently criticized both the government and the armed rebels of murdering innocent civilians, and Church sources said the attack was part of a campaign to silence the bishop, who was also accused, through his widely reported Sunday homilies, of "contributing to the campaign of misinformation abroad."

SENTENCED — A New York court sentenced Consolata Father Lorenzo Zoria, 41, to three years probation after his conviction for smuggling two stolen Renaissance paintings valued at more than \$100,000 into the U.S. from Italy.

'ALWAYS VALID' — The Franciscan values of joy, freedom, peace, concord and reconciliation among men and with nature are always valid, Pope John Paul II said in a letter to four Franciscan superiors general. The 16-page Latin-language letter was issued for the 800th anniversary this year of the birth of St. Francis of Assisi.

ELECTED — Father Austin J. Henry of Madison, Wisc., was elected national chaplain of the Veterans of Foreign Wars at the VFW's 83rd annual convention in Los Angeles. He served as an Army chaplain from 1935 until 1946.

Official

Bishop Leo T. Maher

Friday, Sept. 24, 6:30 p.m., San Diego, 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.

Wednesday, Sept. 29, 9:30 a.m., San Diego, St. Francis Seminary, Priests' Council meeting.

Wednesday, Sept. 29, 7:30 p.m., San Diego, The Immaculata, Ordination and consecration of Episcopal Bishop Charles Brinkley Morton, D.D.

Friday, Oct. 1, 3 p.m., San Diego, Holiday Inn Embarcadero, Mass, 1982 Family Life Conference.

Father Richard F. 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.

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.

CUTRI, Cosimo A. Husband of Santina Cutri; father of Josephine Ghio, Cosimo A. Cutri, Jr. and Joseph G. Cutri; brother of Rocco, Joe and Jimmy Cutri; nine grandchildren; one great-grandchild. Funeral Mass: Sept. 15 at Our Lady of The Rosary Church.

Goodbody Mortuary

STEVERDING, Marjorie C. Mother of John R. Steverding; one sister. Funeral Mass: Sept. 10 at St. Rita's Church.

Goodbody Mortuary

SCHANIEL, Mary M. Mother of Mary Donnelly, Cecilia Decker, Carl and John Schaniel; 19 grandchildren; 10 great-grandchildren. Funeral Mass: Sept. 13 at St. Patrick's Church.

Goodbody Mortuary

RIVERA, Ovedia M. Wife of Benjamin A. Rivera; mother of Delia I. Dean, Sylvia Stabler and Anthony Rivera; 11 grandchildren; five great-grandchildren. Funeral Mass: Sept. 13 at St. Rita's Church.

Goodbody Mortuary

HARVEY, Newell Lee. Husband of Anna M. Harvey; father of Patricia Zongker, Judith Flemming and Michael Harvey; brother of Robert N. Harvey; three grandchildren. Funeral Mass: Sept. 10 at St. Vincent de Paul Church.

Goodbody Mortuary

DeMARIA, Peter Paul. Son of Pete and Jennie DeMaria; brother of Lucy Fox, Maria Bachofner, Paula Percifield and Sam DeMaria; grandson of Lucille DeMaria and Maria Perniciero; one niece and five nephews. Funeral Mass: Sept. 10 at Our Lady of Rosary Church.

Goodbody Mortuary

THELEN, Hubertina. Sister-in-law of Catherine Thelen; six nieces and nephews. Funeral Mass: Sept. 10 at St. John the Evangelist Church.

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Saturday 9-9 Sunday 10-8

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6:30-9:00pm SAT.

"PADRES VISIT"
SAT. 12:00-12:30

"WALK-AROUND CHARACTER"
SUN. 12:00-1:00

"JUMP FOR JOY"
SAT. & SUN. 12:00-1:00

"COCA-COLA ROBOT"
SAT. & SUN. 12:00-1:00

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Games for everyone
Huge Yard Sale

Raffle	
\$1000	1st prize
\$ 500	2nd prize
\$ 250	3rd prize
\$ 250	4th prize

Our Lady of Mt. Carmel dedicates new parish site

Photo by Larry Plaster

GROUND BREAKING — As Father Robert Pinta, pastor of Our Lady of Mt. Carmel parish in Rancho Penasquitos looks on, Bishop Maher turns over the first shovel of earth on the site of the parish's multi-purpose center at Carmel Mountain and Stoney Creek Roads. More than 1,000 people attended an outdoor Mass of dedication Sept. 19, during which the bishop also received a declaration of candidacy from parishioners who will be confirmed by him next spring when the building is completed. The parish has more than 1,000 registered families, and Sunday Mass has been held since its founding in 1976 in nearby schools. With the completion of the parish center, Our Lady of Mt. Carmel parishioners will be able to attend Mass on their own parish grounds for the first time, said Father Pinta. The building will hold 800 people for Sunday Mass, have a small chapel for weekday Mass, a parish library, kitchen and conference rooms. The main auditorium will be divided into 12 classrooms for CCD use during the week, and be set up for Mass on Sundays.



Photo by Larry Plaster

CATECHISTS — Sept. 19 was Catechetical Sunday in a number of parishes. Twenty-three catechists were commissioned by Father Chris Merris during the 10:30 a.m. Mass at All Hallows Church in La Jolla. The new director of religious education, catechists in various parish programs and the faculty of All Hallows Academy were all at the Mass.

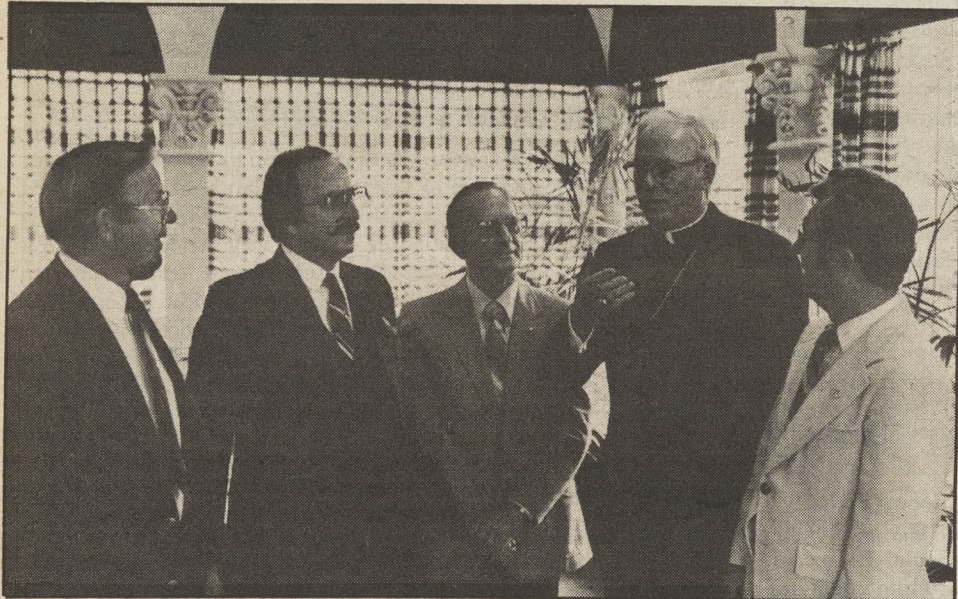


Photo by Deacon James Steinberg

PARADE PLANNED — Representatives of the Italian Catholic Federation, the Knights of Columbus and the United Italian American Association met with Bishop Maher last week to plan this year's Columbus Day parade, to be held Oct. 9. The bishop will be grand marshal of the event.

SAN DIEGO — Bishop Leo T. Maher will be the grand marshal of this year's 14th annual Columbus Day parade, to be held Saturday, Oct. 9, beginning at 10 a.m. at 9th and Broadway in downtown San Diego.

The parade, which is the largest west of the Mississippi, is sponsored by the United Italian American Association. Parade chairmen Dick Colangelo and John Sassani predicted this year's event would be the biggest yet, and the parade committee will be awarding trophies for military, drill, equestrian, majorettes, marching and high school band entries.

THE BISHOP will be the principal celebrant of an 8 a.m. Mass that morning

at the Embarcadero Marina Park South for the Knights of Columbus; a K of C color guard, joined by Knights from San Diego and Imperial Counties and Tijuana, will escort him along the parade route.

Also in the parade will be representatives of the Italian Catholic Federation and Shriners from Al Bahr Shrine. A 7 p.m. Columbus Day Ball at Miramar NAS officers' club Saturday evening, and a special Mass Sunday evening at Our Lady of the Rosary Church in downtown San Diego will complete the weekend observance. Our Lady of the Rosary has the only statue of Christopher Columbus in the diocese.

New canon law code will impact DPC's future role

By Deacon James Steinberg

SAN DIEGO — The revised code of canon law scheduled for promulgation as early as this November, and its impact on the advisory-consultative-deliberative role of clergy, Religious and laity to the bishop, figured prominently at the Diocesan Pastoral Council meeting last Saturday.

The DPC consists of more than 35 appointed and elected clergy, laity and Religious and acts in an advisory capacity to Bishop Maher. In the first of four scheduled meetings for 1982-83, it wrestled with the problem of defining and clarifying the role of its ten member commissions, a matter which will apparently have no immediate resolution.

AFTER BEING called to order by its new chairman, Lois Richards of St. Pius X parish, Bishop Maher commissioned six new DPC delegates in their work of "assisting me in the apostolic and spiritual work of the Church in San Diego."

Following a welcome by Father Robert Callahan, pastor of the hosting St. Charles Borromeo parish, and a report on the host La Jolla deanery by Barbara Kullberg, Bishop Maher spoke to the DPC of the importance of vocations and



Lois Richards
New DPC chairman

the responsibility of all Christians to foster vocations to the priesthood and the Religious life.

The bishop stressed the "profound link between the Eucharist and the ministerial priesthood, instituted by Christ Himself...something the community must understand in the light of faith."

"THE LITURGY is the highest expression of the Church's prayer, and the Eucharist is the source of priestly ministry," said the bishop, who seemed encouraged by the number of late vocations to the priesthood in the diocesan seminary.

"But what is happening in the parish, in the schools, in CCD, to promote vocations?" he asked. "Everyone seems to be relying on someone else. And if it is not happening there, it is not happening."

Father John Proctor, vice officialis of the diocesan marriage tribunal, reported on the new code of canon law and its "requirement for consultation." The Church is not about to become a democracy, he noted. Leadership is still vested in the local bishop, but the bishop will soon be called upon to consult with all members of the local Church "regarding their needs and requirements."

THIS WILL place a new emphasis on the bishop's role as legislator in his own diocese (now called the "local church"), said Father Proctor, because while the new code many times offers guidelines, it does not specify "discipline or practice" in actually implementing the code.

"Immense creativity in fleshing out the new code" is called for, he said, with both

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Family life ministers meet here next week

SAN DIEGO — The National Association of Catholic Diocesan Family Life Ministers will hold its annual convention Sept. 28-Oct. 1 at the Holiday Inn at the Embarcadero.

Workshops will include parenting for peace and justice, marriage preparation, natural family planning, working with the children of divorced parents, and many other topics related to family life and spirituality.

GUEST SPEAKERS will include Father John Shea and Sister Paula Ripple; Father John G. Proctor, Jr., vice officialis of the San Diego diocesan marriage tribunal, will speak on the new code of canon law and its effect on family life.

Father Frank Penko of Catholic Community Services has extended an invitation to all clergy, Religious and laity of the diocese to attend workshops of interest. Further information is available from Father Penko at CCS, 231-2828.

S.F. task force faults Church's 'sexual ethic'

SAN FRANCISCO (NC) — A report by an archdiocese-affiliated task force on homosexuality has said that the Catholic Church does not have a viable sexual ethic, not only regarding homosexuality, but also regarding divorce and remarriage, contraception and premarital sexuality.

"The question is whether the Roman Catholic Church really has a viable and embodied sexual theology to begin with," said an introductory section of the report, which was released last week.

"AT PRESENT," the report continued, "its positive ethical guidance is essentially fashioned for sacramentally married people in procreative unions. For all the others, for instance, the 50 million single people in the United States over 18, sexual options are few, if any."

Archbishop John Quinn of San Francisco has not commented on the report. Thomas Ambrogio, executive director of the San Francisco archdiocesan Commission on Social Justice, which set up the task force, emphasized that the commission's endorsement of the report as a working document does mean the commission agrees with everything the report says or accepts all its recommendations.

In preparation for a year, the 150-page report titled *Homosexuality and Social Justice* was done by a 14-member "Task Force on Gay-Lesbian Issues" set up in May 1981 by the archdiocesan commission. The task force, which included both homosexuals and heterosexuals, consisted of two priests, two sisters, one brother and nine lay people. Its chairman was Kevin Gordon, a theologian and psychotherapist in private practice in San Francisco.

THE COMMISSION set up the task force after an increase in the number of assaults on homosexual men and women in San Francisco.

SAN DIEGO — Court Our Lady of San Diego No. 1878 of the Catholic Daughters of America honored its charter members with a tea recently, with Mrs. Consuelo Vallejo, regent, presiding. The court was instituted in February of 1962 with 55 charter members.



Editorial

By Brother William Bilton, CJM

Scenes from the news of life

Does the pope get unexpected guests?

Who wins in a confrontation between a submarine and a motor boat?

In the event of a nuclear attack, can you write home about it?

The past couple of weeks seem to have had more than their share of images that makes the news come to life.

• The first could come from a category called "unexpected guests." The news service reported that just before Mother Teresa left for war-torn Beirut, she dropped in — unexpectedly — at the papal residence in Castelgandolfo for a blessing.

Pope John Paul II was just finishing dinner with a group of young people who were invited to discuss peace in the world.

When the pope heard who was at the door, he invited the globetrotting nun in for not only a blessing, but also to join in the discussion. No doubt her work more than qualified her as a participant in a peace conversation.

But the scene is so incredibly human (guess who just dropped in?); a glimpse seldom reported about these two world figures (may I come in?).

It is an inside view that life for pontiffs and Nobel Prize winners is not always planned.

• Then, in the most recent version of "David meets Goliath," a band of nuclear weapon foes — including a 74-year-old Minneapolis woman — set out in small boats to protest the arrival of the *USS Ohio* Trident submarine.

The visual image of trying to stop a nuclear submarine with a vessel that couldn't withstand a small craft warning on a lake is symbolic of how ludicrous the escalation of nuclear weapons is.

It is like that picture — so vivid from the Vietnam era — when some dreamer placed a daisy in the turret of a tank.

The contrast is striking.

No one doubts who would win such an encounter, or do they? Is this a case of winning the battle while slowly losing the war?

• And finally, the United States Post Office announced that the mail would be delivered in spite of nuclear war — but warned that service just might be a bit delayed. A very noble gesture on the part of postal officials.

But the post office's contingency delivery plan during a nuclear war indicates just how much *thinking about the unthinkable* is creeping into everyday usage.

That is frightening.

Can your mind's eye really imagine receiving a past due bill from a vaporized business?

Anyway, now — in the event of a nuclear attack — we in the San Diego area should calmly begin a quick exodus for safer zones with a change of socks, a flash light, a few charge cards and some change of address stickers.

If that isn't unthinkable, it has to be unimaginable.

Washington Letter

By Jim Lackey

Though the timing remains a mystery, Congress seems to be readying itself to face the music on Social Security, an issue about which the American Catholic Church has long been concerned.

Catholic participation in the Social Security debate began even before Franklin D. Roosevelt proposed it as part of his New Deal. The U.S. bishops as early as 1919 favored a federal system of old age insurance so retirees and the crippled elderly would not face the prospect of living their final years in poverty.

Since its enactment in the 1930s Social Security has evolved into three separate funds: an old-age pension fund, a disability fund for workers unable to continue on the job, and a hospitalization fund for the elderly, more commonly known as Medicare. Social Security taxes taken from workers' paychecks are dispersed among the three funds.

Because of their different benefit levels the three funds are at varying degrees of solvency. The old age fund is in the worst shape because cost-of-living benefit increases have outpaced the extra income generated by Social Security tax hikes voted by Congress in 1977.

But those same tax increases, which are not scheduled to be fully implemented until 1990, eventually are expected to pull both the old-age and disability programs out of difficulty until approximately the year 2025, when the post-war baby boom reaches retirement age.

Those projections are the basis for the contention that Social Security is basically in good shape and needs only minor adjustments to get it through the next few years.

The Medicare fund, on the other hand, is said to be fairly sound right now. Because the three funds now can borrow from one another, the health of the Medicare fund has helped keep the other two funds afloat. But as hospitalization costs continue to skyrocket the Medicare fund may run out of money by 1987 — much sooner if inter-fund borrowing continues — with little chance that it could quickly be brought into the black.

Also wrapped up in the Social Security issue is the larger debate on the Reagan administration's efforts to reduce the federal deficit. Though Social Security accounts for about a fifth of the entire federal budget it has remained largely untouched by budget cuts. Some have observed that since many other federal programs have been cut as deeply as possible the only option remaining for the deficit-conscious administration is to find some way to reduce Social Security outlays.

That has raised the fear that any adjustments the Reagan administration wants to make will go beyond those needed simply to shore up Social Security.

Lots of ideas for fixing Social Security are being tossed around, few of them politically popular. The Social Security tax increases scheduled to go into effect in 1985, 1986 and 1990 could be moved up, cost-of-living adjustments could be scaled down, or the age for retiring with full benefits could be raised slowly from age 65 to perhaps 67 or 68.

One concern of Catholic Charities is the plight of those who retire early not because they choose to do so but because of inability to work or lack of job opportunities. Raising the retirement age without making provision for those who are semi-disabled would create an additional burden for many elderly.

At this point, however, most of Washington is simply waiting to see the final recommendations of the special commission, formed last year after Reagan found his initial Social Security proposals to be extremely unpopular. The commission's report, due by Dec. 31, most likely will set the agenda for a full-scale congressional debate that seems likely to follow.

The Pope Speaks



Faith does not restrict science

CASTELGANDOLFO, Italy (NC) — "Faith does not limit the space and freedom of science," Pope John Paul II told some 400 European Catholic intellectuals Sept. 13.

Addressing participants in the European conference of the international movement of Catholic intellectuals, Pax Romana, the pope said the various scientific disciplines provide only "partial responses for the man deeply hungering for truth."

Faith, on the other hand, "can transcend the partial visions of reality" and help man to find "his own dignity in the fact that his own origins and ultimate destiny are in God," he added.

Pope John Paul repeated his frequent call for dialogue about past misunderstandings between faith and science, but said that scientific advances "which annul the inestimable value of the human person must be denounced and combated."

"Philosophical-religious currents which destroy human freedom and promise paradise on earth seem like ideologies," he added.

The pope did not criticize any specific scientific advances or "philosophical-religious currents" in his French-language talk.

Members of Pax Romana from 20 European countries met in Rome Sept. 11-14 on the theme, "Ethical Responsibility and Christian Faith in a Changing Europe."

Msgr. Jozef Tischner of Cracow, Poland, a friend of Pope John Paul who had been scheduled to give the meeting's keynote address, did not participate in the conference because of communications problems arising from the proclamation of martial law in Poland last Dec. 13.

Two letters to Msgr. Tischner about the dates for the meeting did not reach him in Cracow, and Chrisztof Sliwinski, a Polish member of Pax Romana who was to have finalized plans for the priest to address the conference, was imprisoned by the Polish government on Dec. 13 and is still in jail.

Insights

By Father Richard F. Duncanson



Anglican Orders Re-examined

At its 13th annual meeting held in Birmingham two weeks ago, the National Conference of Priests of England and Wales called on the Anglican and Roman Catholic Churches to work towards mutual recognition of ministries. Welcoming the formation of a new Anglican-Roman Catholic international commission to resolve the doctrinal and practical obstacles dividing Rome and Canterbury, the conference of British Catholic priests said that "urgent priority should be given the re-examination of the validity of Anglican orders. (In 1896, Pope Leo XIII declared Anglican orders "absolutely null" and "utterly void.")

The British priests also voted (although by a narrow margin) to petition the Bishops' Conference of England and Wales to seek permission from the Holy See to ordain as priests married men who had served as priests or ministers in other churches before becoming members of the Roman Catholic Church. This request follows the precedent set by the United States Bishops' Conference which in 1980 sought approval of a "pastoral provision" to ordain married men who had been Anglican priests. Similar provisions had been granted by Pope Pius XII in 1951 at the request of German bishops, and in his 1967 encyclical on priestly celibacy, Pope Paul VI clearly stated an openness to "...the possibility of admitting to priestly functions...married sacred ministers of Churches or other Christian communions separated from the Catholic communion...who desire to adhere to the fullness of this communion and to continue to exercise sacred ministry." See *Sacerdotalis Caelibatus*, no. 42.)

That Pope Paul VI referred to non-Catholic clergymen desiring to continue to exercise Christian ministry might be read as recognition of ministries in churches and other Christian communions separated from Rome. The task of the new Anglican-Roman Catholic international commission will involve, among other things, studying Pope Leo XIII's evaluation of Anglican orders in the context of the documents of the Second Vatican Council and in light of Pope Paul VI's encyclical *Sacerdotalis Caelibatus*. Nowhere is this task more urgent than in the United States, where a number of former Anglican priests prepare for ordination as Roman Catholic priests.

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Our Christian Way of Life

By Enid Lanyon

First you have to show me

The things we worry about are legion, and worrying about them can become a way of life in itself. Compulsive worriers can make a stressful situation out of having nothing to worry about. "Things are going too well, something terrible must be about to happen!"

Some of us, particularly those who live lives of mild but chronic depression, may feel more alive, more functional when worrying. But, generally, worry confuses issues for us and inhibits our ability to make objective and appropriate decisions. I am not talking about concern or the necessary reflection and thought that must be given to problems, but of the fretful anxiety that can be so burdensome and counter-productive.

AS CHRISTIANS we know that allowing fear and anxiety to dominate us is contrary to the way of life Jesus advocates. We know that we ought to do what we are able to in any situation, take the problem to God and trust Him to work with us to bring about a solution. We know that, but it is not easy for us to leave it at that. We tell ourselves we have given the matter over to God but we keep clinging to the strings and tying ourselves up in them.

A friend complained the other day that it is too hard to really cease worrying. "I keep telling God. Fix this for me, resolve this, and **THEN** I'll stop worrying and trust." That is how we would all like God to work. First He must prove Himself — over and over again — and then we will grace Him with our confidence.

Alas, God has a mind of His own. He will not do what we want in the way we want Him to, in order to bring us to faith and trust, but when we turn to Him in trust — and no strings attached — He does more than answer our prayers, He *anticipates* them.

I AM NOT implying that God is perverse or that He will not help until we have totally submitted ourselves to Him. On the contrary, He is the one who is always cooperative, always available, always compassionate, always accessible and near at hand. What happens when we stop worrying and trust Him, before He "proves" Himself, is that we remove the obstacles between the flow of His compassion and our human condition and so allow His will to work in us and the circumstances of our lives.

God does not have to prove Himself in any way. His will for us is always fixed on the greatest good for each

individual — not for the greatest number, which is how we operate, but for each person. Only He is capable of something like that — of considering each one's good equally — and we may yell and kick and scream for our own way to no avail, if it is not in the best interest of everyone involved.

To be honest, I like it that way! Nothing is more fascinating than turning one's problems over to Him and watching the way He works them out. The first time I realized that, despite all my valuable suggestions as to the best possible solution, He had managed affairs in such a way that all concerned benefitted in an astonishing way, it was mind-blowing.

I WAS STUNNED at such brilliance, such ingenuity, such *competence*, and the unavoidable evidence that He really did know better than I! There are bird-watchers and people-watchers and train-watchers, but for sheer delight and total fulfillment, try giving your fears to God and watching Him work. God-watching can be a most engrossing and wonderful way of life!

Ins and Outs

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

Angels and the liturgy

On September 29th we have the lovely harvest feast of Michael, Gabriel and Raphael, Archangels. It will be followed within a few days by the feast of the Guardian Angels. Some blasé Catholics who think they are up on the latest, laugh politely in an embarrassed fashion when you mention angels. "How quaint. Surely," they say, "that's outmoded and we moderns know better." In this instance it may be that being modern does not help one know better, but possibly less.

Just for a moment, let's reflect on how so much of liturgy is connected with the angels. A slim volume which appeared in 1964, *The Angels and the Liturgy*, by Eric Peterson, reminds how much we the Church call upon the angels when we proclaim God's praises. Central to every Eucharist is the great hymn of praise, the *Sanctus*, the "Holy, Holy, Holy."

SUDDENLY WE are joined, as each preface states, "with all the choirs of heaven...with angels and with saints." The Eucharist is cosmic liturgy, and by that act of worship all the universe is joined in giving glory to God.

In the Eucharistic Prayer No. 2 the priest bows over the altar and prays "that Your angel may take this sacrifice to

Your altar in heaven." What a lovely prayer. Each time in the liturgical action when we say the "Our Father" and ask, "Thy will be done on earth as it is in heaven," we are reminded that His will is done in heaven, by His spirits.

But the Fathers of the Church also believed the angels were involved in the other liturgical acts, the sacraments. For many there was a definite connection between the cleansing waters of baptism and the angels; some saw these messengers of God present in the sacrament of Penance; and one writer spoke of "the Angel of Penance" and prayed that God would send "His holy angel who will wipe out all my sins just as you took away the unclean spirit from Sarah."

SPEAKING OF Sarah, Tertullian believed angels had a part in the sacrament of marriage. It was more than just the Archangel Raphael accompanying Tobias and his wife. Even the Anointing of the Sick had angelic references; in the older forms, St. Michael was called upon and a petition said, "And may all the angels lead us into Paradise." That phrase now has been transferred to the Mass of Burial. Yet still the commendation of the dying does ask, "May Holy Mary, the angels and all the saints come to meet you as you go forth from life."

There are so many remembrances of the angels in the old Church. Try as a few do, angels cannot be excised from liturgy in the renewed Church. Yes, now it must be made clear we are not angels. We should not be angel-like. We are humans, one person, body and spirit. But one of the great joys of discovering your humanity is to know there is a great interconnection in the universe. It was Aristotle's great "chain of being" that reminded us we are part of that chain.

PHILOSOPHER MORTIMER Adler has taken that concept and used it as a basis for his philosophical arguments that the existence of angels is not contrary to reason. In fact, it may be part of God's plan to share His goodness with us by giving us life, physical and spiritual. Thus He sends us "signals" of His presence everywhere, and it is in our liturgical life that we and the angels are joined.

No wonder the non-liturgical prayer from the 17th century is still popular:

*"Four angels to my bed,
Four angels round my head,
One to watch, and one to pray,
And two to bear my soul away."*

Moral Perspectives

By Rev. Gerald Coleman, SS

The moral majority

The movement that has most dramatically brought to public attention the problematic of the sacred and the profane in America has been the emergence of the religious **New Right**, commonly referred to by the generic name Moral Majority.

These new religious forces need theological critique. For example, commenting recently on the New Right, conservative Barry Goldwater said that "One of the great strengths of our political system always has been our tendency to keep religious issues to the background."

HE FURTHER added, "The uncompromising position of these groups is a divisive element that could tear apart the very spirit of our representative system...I'm frankly sick and tired of the political preachers across this country telling me as a citizen that if I want to be a moral person I must believe in A, B, C and D. Just who do they think they are?"

It is interesting to recall that in 1892 the Supreme Court declared, "We are a Christian people, and the morality of the country is deeply ingrafted upon Christianity."

And as late as 1931, this same Court further declared,

"We are a Christian people, according to one another the equal right of religious freedom, and acknowledge with reverence the duty of obedience to the will of God."

Certainly such declarations represent a certain conviction about America and its heritage and its basic beliefs. Is it this type and quality of declaration which the New Right hopes to enliven?

WE NEED to begin our discussion by stating clearly that the people who comprise this New Right (and they are varied) cannot be discredited as Rednecks, Ku Kluxers or neo-Nazis. Nor is the Elmer Gantry ploy of any use.

These people must be engaged as partners in the process of redefining America. Like it or not, most Americans endorse the four major planks in the Moral Majority platform: prolife; profamily; promorality; and proAmerican.

There are several scores on which this new Religious Right challenges. For example, it represents a Christian confidence that God is indeed at work in the world, and that the churches must combat social as well as personal evils; it is convinced that Western culture is in the state of moral decline and thus alerts us that this nation and indeed all nations are accountable to God.

ON THE OTHER hand, there are several ingredients in the New Religious Right which create a dangerous potential. For example, it rails against the symptoms of America's social ills while paying little or no attention to the materialistic drives which feed those ills.

In addition, it demonstrates little authentic concern for the poor and the socially marginal; and promotes a narrow nationalism that comes close to equating America with the purpose of God in the world.

In brief, then, the Moral Majority represents a bold assertion of religiously based values in the public arena. It is an enterprise which seeks to reconstruct a public philosophy which acknowledges the transcendent which alone can humanize the mundane.

THE CONSERVATIVE DIGEST announced last year that its number one nominee as representative of this New Religious Right is the Reverend Jerry Falwell, the lead spokesman for the Moral Majority.

This announcement and the entire phenomenon of the new Religious Right raises serious ethical issues which need to be faced. The Christian Churches, furthermore, are faced with a challenge of major proportion.

September 23, 1982, Southern Cross—5

DPC examines its future



DPC MEETS — The Diocesan Pastoral Council held its first meeting of the 1982-83 year last Saturday at St. Charles Borromeo Church; the DPC meets next in November, hosted by the Oceanside deanery.

Continued from page 3

deliberative and consultative roles in areas like finance and administration to be given to the laity; the presbyterate, he added, will enjoy a "particular governing role with the bishop... (though only) to an extent."

The DPC itself is not mandated under the new code, said Father Proctor. "It is a planning organization which investigates and evaluates and proposes practical solutions" to the bishop, and it is a "misperception" to see it as a "constitutive assembly," which is the commonly held view.

A SIMILAR misperception has taken place with lay eucharistic ministers, he noted, who were "instituted to help only when there are not enough sacred (ordained) ministers to complete the task." He stressed, however, that this was not an argument against lay participation in the liturgy itself.

The DPC next adopted a series of proposals ("goals"), especially in regard to strengthening its own support for parish councils and deaneries. The motions were amended, upon the suggestion of Msgr. I. Brent Eagen, diocesan chancellor, to read that parish and deanery council guidelines be in accordance with the norms of the new code.

The last item on the agenda, a proposed restructuring of the DPC's commissions (which would have retained five of the ten, made two of them boards and the other three advisory committees), was sent back for further study and clarification until the next DPC meeting in November, which will be hosted by the

Oceanside deanery.

MANY QUESTIONS were raised as to the exact differences between commissions, boards and committees, and Msgr. Eagen noted that basic questions had been raised, but not addressed, whether the proposed changes left the commissions-boards-committees entities of the DPC or of the basic diocesan structure itself, especially in light of the new code.

Bishop Maher stated that what was hoped for with the proposals was a "strong organization without duplication in structure." At that point, and with the concurrence of the DPC, the chair sent the recommendations back into executive committee.

Had the proposals been adopted, the DPC would have retained as commissions its present black Catholic, communications, ecumenical, family life and peace and justice commissions; educational ministries and Spanish-speaking would have become boards under the vicars for education (Father William Elliott) and vicar for the Spanish-speaking (Auxiliary Bishop Gilbert Chavez); and Church administration, evangelization and liturgy and prayer would have become advisory committees.

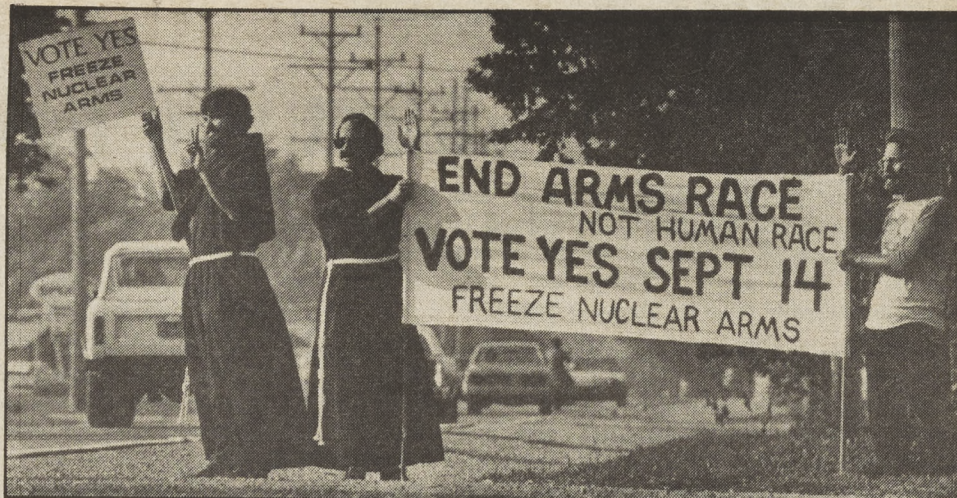
PART OF the problem, many DPC members felt, was drawing a clear and easy distinction between commissions, boards and committees, as well as their new roles and relationship to the DPC itself.



Photo by Deacon James Steinberg

PROGRESS REPORT — Pat Martin of Our Lady of Angels parish and Stephen Klink of Christ the King Church met recently with Bishop Maher to report on the progress of the San Diego Organizing Project and its plans for a fundraiser-barbeque Sept. 24 at Mission San Diego de Alcalá. SDOP is a neighborhood action organization active in Southeast San Diego and adjoining areas, and received its initial funding several years ago from the diocese and the bishops' Campaign for Human Development. A fund-raising raffle is planned for next year, and the bishop has donated a \$3,000 first prize.

6—Southern Cross, September 23, 1982



NC photo

BOOSTERS — Three Capuchin Brothers from their order's novitiate in Racine, Wis., hold signs along the state's Highway 32 urging people to vote in favor of a nuclear arms freeze in a statewide referendum; the freeze passed. California's voters will have a similar choice this November.

Wisconsin first state to endorse nuclear freeze

MADISON, Wis. (NC) — In America's first statewide referendum on a nuclear weapons freeze, voters in Wisconsin last week backed a proposal calling on the United States and other nuclear powers to negotiate a reduction in nuclear weaponry.

The freeze referendum asked whether voters wanted the state to "inform the president and the Congress of the United States that it is the desire of the people of Wisconsin to have the government of the United States work vigorously to negotiate a mutual nuclear weapons moratorium and reduction, with appropriate verification, with the Soviet Union and other nations."

THE VOTE of approval came two days after a "Freeze Sabbath" was observed by Wisconsin churches and synagogues, including Catholic parishes, to draw attention to the referendum and the nuclear weapons issue. Auxiliary Bishop Richard J. Sklba of Milwaukee joined a rabbi and official of the Wisconsin Council of Churches in leading the Inter-Religious Committee for the Nuclear Freeze, which produced materials for the Freeze Sabbath.

"The proposed referendum clearly promotes the goal of peace and acknowledges our legitimate responsibility to safeguard liberty and justice for all with every moral means available," Bishop Sklba said before the vote.

A Reagan administration official, Christopher Lehman, director of the Office of Strategic Nuclear Policy in the State Department and brother of Navy Secretary John Lehman, was critical of the freeze proposal during a visit to Madison before the referendum.

IN AN interview, Lehman — who also mentioned his Catholic school education and study of philosophy and theology — stressed that the administration's policy is to build a foundation of peace through a strategy of deterrence.

Lehman said that "deterrence is the best way to prevent war, given the bad state of world affairs. We have tried for years to seek reductions and we will have to keep trying. If we can't get stable lower levels, we must maintain a balance."

After the vote, John Schlaefter, assistant coordinator of the Wisconsin Nuclear Freeze campaign, said that "this vote shows that you can build a broad based constituency that feels strongly about this issue."

HE SAID that the churches played a big role in passing the referendum and that nearly all major denominations were involved. "I doubt very much that we would have won without the churches' support."

Despite support demonstrated by grassroots groups, some church leadership groups, including the Wisconsin Catholic Conference, took no position on the issue. However, the Milwaukee Archdiocesan priests' senate encouraged a "yes" vote on the referendum.

A high voter turnout for the election was attributed by some to the inclusion of the nuclear freeze referendum on the ballot.

WITH ALMOST all of the votes counted, the referendum had won the backing of three out of four voters, with 611,835 votes in favor of the referendum and 197,944 against it.

Municipalities in various parts of the United States have approved nuclear freeze proposals but there has been no statewide voting on the issue. California's voters will have an opportunity to express themselves on the issue when a similar measure appears on the ballot here in November.

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Anti-abortion forces suffer severe Senate setbacks

Continued from page 1

cut off the debate, 10 short of the 60 needed to win.) The vote to table the bill entirely was then proposed by Sen. S.I. Hayakawa (R-Calif.) and passed by 47-46, with Sen. Baker withholding his vote by pairing it with that of absent Sen. Robert Stafford (R-Vt.), who would have voted "aye" to the majority leader's "nay."

COMMENTS FROM the senators were mixed.

Sen. Charles Grassley (R-Iowa) said he was "saddened that the events...have dictated that the Senate will not be considering a constitutional amendment on the subject of abortion this year." He added that "this Congress has been able to go further in its efforts to protect that right (to life) than any other Congress since the Roe against Wade (Supreme Court) decision."

But Sen. Edward Kennedy (D-Mass.) accused some anti-abortion senators of "hypocrisy" in favoring less government interference in people's lives except when it comes to abortion.

"WITH BREATHTAKING hypocrisy they talk of taking government off people's backs — and then fight to put government into people's bedrooms," he said. They also have favored government budget cutbacks of services to pregnant women, those "needing contraceptive assistance," children, the poor and others, he said.

"Congress will never resolve the issue of abortion by government fiat," Kennedy added. "But by defeating these amendments, Congress can begin to move beyond this issue and work for a better and more decent life for all citizens

in our society."

Cardinal Terrence Cooke of New York, chairman of the National Conference of Catholic Bishops' Committee for Pro-Life Activities, expressed both regrets that action on the Hatch amendment had been postponed and optimism that progress has been made.

"ALTHOUGH WE regret that the human life federalism amendment will not receive the full examination and debate in this Congress for which we and many others had been hoping, we are heartened by the significant progress the amendment has already made in the past year," the cardinal said. "We commend Sen. Hatch and the other congressional supporters of the human life federalism amendment and we encourage their continued efforts on its behalf."

"We repeat our conviction that ultimately a constitutional amendment is the necessary solution to the national scandal of abortion on demand," he added. "We urge all those committed to the cause of the legal protection of the unborn child to unite in working for this goal. This is not the time to be discouraged because of temporary delay."

Pro-life organizations were apparently discouraged by the Senate actions, but abortion advocates were delighted.

"OBVIOUSLY, WE'RE not very pleased about it," said Dan Donehey of the National Right to Life Committee, who added that NRLC officials were preparing a more detailed response to the Senate activity. Despite the setbacks, however, pro-lifers are "absolutely not" giving up, he added.



NC photo/UPI

WIN ONE, LOSE TWO — At a White House meeting, President Reagan discusses tuition tax credits, acted upon favorably in senate committee, with (from left) Sens. Bob Packwood (R-Ore.), Robert Dole (R-Kan.), Daniel P. Moynihan (D-N.Y.) and presidential advisor Edwin Meese. Two anti-abortion bills failed.

Peter Gemma, executive director of the National Pro-Life Political Action Committee, said that the Senate actions at least indicated that votes on abortion issues can be close and will put senators, especially those facing re-election this fall, on the record of abortion.

"The name of the game in politics is pressure. This gives us new momentum," said Gemma, who termed the current situation "the best of times and the worst of times" as far as anti-abortion legislation goes.

BY CONTRAST, Nanette Falkenberg, the executive director of the National Abortion Rights Action League, spoke of her group's victory.

"We won because we were organized, strong and powerful," she said. "The nation is turning the corner in its battle to

keep abortion legal. The election in November will wrap up two years of growing strength and power for the pro-choice community and two years of dismal failure of the anti-choice groups."

SAN DIEGO — A 1983 Porsche donated by Alan Johnson Porsche-Audi of Point Loma will be auctioned off as part of the 13th annual Mercy Hospital ball and fine arts auction, set for Nov. 13 at the Town and Country Hotel. The \$20,000 automobile and 75 other art items, including an \$18,000 silver-cloisonne pitcher, will be auctioned off as part of a fund-raiser for Mercy's medical intensive care unit. Tickets for the evening are \$125 per couple.

'Ordinary experience of family' is central to God's presence

WASHINGTON (NC) — Pope John Paul II's apostolic exhortation *Familiaris Consortio* (Community of the Family), issued last year, stressed the centrality of the family in Church life, participants in a national consultation on the papal document agreed.

About 140 persons attended the consultation in Washington, sponsored by the National Institute for the Family, in cooperation with the U.S. Catholic Conference Commission on Marriage and Family Life.

SUMMING UP the views expressed at consultation, David Thomas, director of a master's degree program in Adult Christian Community Development at Regis College in Denver, said the papal document was an attempt "to turn around the anti-family bias in the Church."

He described the document as "a statement from the Universal Church that the family is a central moment, a central structure in Church life."

Familiaris Consortio stressed also "the singular importance of communal life and interpersonal relations to being Catholic Christians" and "the value of the ordinary experience of family as central to the presence of God in the world," Thomas said.

HE POINTED out that in the document, the pope formulated the argument against artificial birth control "along the lines of interpersonal relations, not in terms of natural law."

The document, Thomas said, "is more sensitive to Third World concerns than to First World concerns."

Noting that the largest contingent at the synod of bishops meeting on the family in Rome in October 1980 was from Africa, Thomas said they were concerned about the survival of the family, about government intervention in family life, the family's right to procreate, the

individual's right to marry.

HE NOTED that statistics on annulments of marriages in 1979, the year before the synod meeting on the family, show that "by far the largest number were given in the United States, more than in the rest of the world combined."

The brief treatment of divorce in the papal document reflects that divorce is not a worldwide problem, Thomas said.

The papal work "clearly says that genuine Christian ministry takes place within the family," he said. "There is a vision of hope that permeates the document."

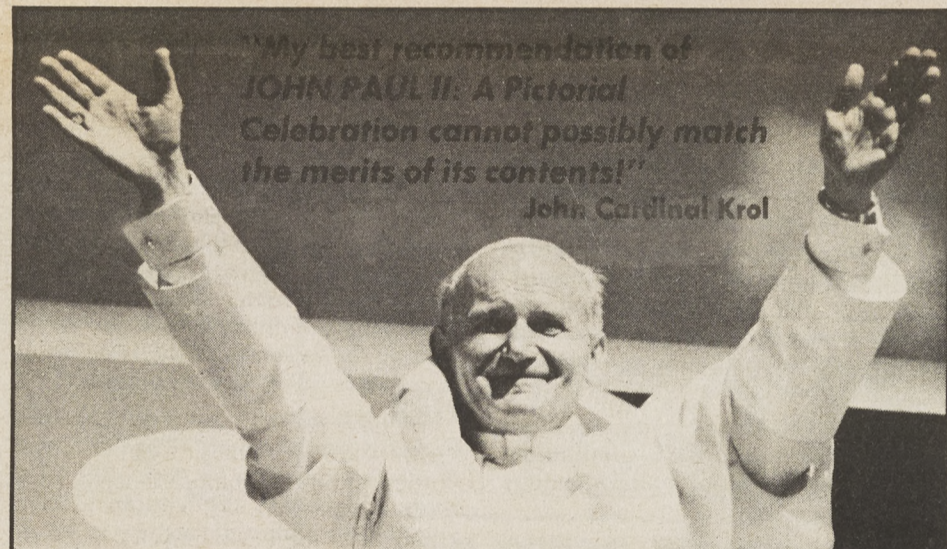
THIS HOPE is "based on spiritual, theological reasons," he explained. "The family embodies the presence of God in the world."

"The document," Thomas said, "is not intended to close, but to open discussion on the implications present within itself." It shows that the papacy "is increasingly sensitive that local concerns demand a local response," he said.

Thomas described *Familiaris Consortio* as "a faithful reply to the recommendations of the synod fathers."

FATHER THOMAS F. Lynch, U.S. Catholic Conference representative for family life, said, "If we are serious about seeing the family as church... then the domestic church, the family as church, does not need to ask permission from the larger church to lead a full Christian life. It has to live its life without looking over its shoulder. It has to stop asking for permission."

"The larger community," Father Lynch said, "has to reflect the traditions and values of the past. The hierarchy, the bishops, the leadership basically is traditional. It has to be traditional. The domestic church has to be a prophetic yeast."



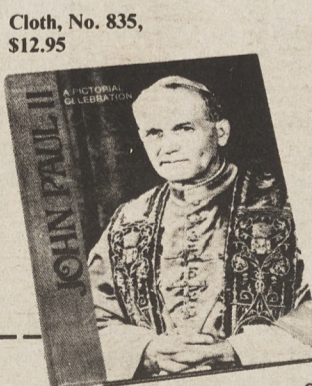
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Pope's meeting with PLO chief gets mixed reviews

Continued from page 1

If nothing else, the meeting symbolized the continuing plight of millions of Palestinians displaced by the 1948 U.N. partition of the Holy Land into the Jewish state of Israel and the resulting 30 years of Middle East tension and warfare that resulted, and the Vatican's insistence that the Palestinians, too, have rights to a homeland there.

Complicating the fragile cease-fire after the PLO departure from Lebanon was the assassination Sept. 14, the day before Arafat and the pope met, of Lebanon's president-elect Bashir Gemayel, a Maronite Catholic who might have united Arab and Christian in Lebanon. There was a renewal of Israeli military action against Beirut later that week.

If the pope hoped the meeting would be seen "as a sign of the good will and concern of the supreme pontiff for the Palestinian people, without any political significance," as a Vatican communique put it the day before, he was mistaken.

RELIGION AND politics are inseparable in the Middle East; the Holy Land is sacred to Christians, Jews and Moslems alike. Relations between the Holy See and Israel are typically proper, but with an underlying strain resulting from the Vatican's insistence that Jerusalem remain an international city, and Israel's recent moves to make it the Jewish capital, incorporating the Old City taken from Jordan during the 1967 Six

Day War, one of the five fought between Israel and her Arab neighbors.

It was against this background that Israel, on Sept. 10, five days before Arafat's audience with the pope, issued a surprising and bitter attack on the pontiff, which was answered even more bitterly by the Vatican, where low-key diplomacy is not only the norm, but a highly refined art.

An Israeli spokesman said his government viewed the meeting "grievously" because it viewed the pontiff as "the representative of a moral and spiritual authority." Israel's view that Arafat is little more than an international terrorist is countered by Palestinian claims that Israeli Prime Minister Menachim Begin was a guerrilla fighter-terrorist in the armed Jewish struggle after World War II to oust Britain from Palestine, which they occupied as part of an old League of Nations mandate.

BUT WHAT really angered the Vatican was the much stronger charge, by an Israeli official who would not use his name, that the Roman Catholic Church, "which did not say a word about the massacre of the Jews for six years in Europe and has not had much to say about the killing of Christians for seven years in Lebanon, is now ready to meet a man who committed the killings in Lebanon and who wants the destruction of Israel in order to complete the work

Record contradicts charge that Church did 'nothing' for Jews

By Jerry Filteau
NC News Service

Despite fears of direct Nazi reprisals, Pope Pius XII and his aides made numerous, sometimes successful efforts to save thousands of Jews from extermination during World War II, an 11-volume documentary history from the Vatican's archives shows.

When Pope John Paul II agreed recently to meet with Palestinian guerrilla leader Yasser Arafat, leading enemy of Israel, an unnamed high government official in Israel made a widely publicized claim that the Catholic Church did nothing to save Jews from the Holocaust, the Nazi extermination of an estimated six million Jews during World War II.

THE VATICAN called that claim "an outrage to the truth" that is contradicted by the public record of Vatican activity during that period.

The record does not definitively answer, but gives strong clues to the answers to, such questions as: Could Pius XII have saved more Jews by speaking out publicly? Conversely, would any public statement have so enraged Hitler that it would have hampered existing efforts on behalf of the Jews and brought harsher persecution down on the church as well?

In a 1973 book on the Vatican during World War II, British historian Anthony Rhodes quoted Albrecht von Kessel, counselor to the German ambassador to the Holy See during the war, as saying: "We knew that a violent protest by the pope against the persecution of the Jews would have certainly put the pope in great personal danger, and would not have saved the life of a single Jew. Like a trapped beast, Hitler would have reacted to any provocation with extreme violence."

THAT FEAR was borne out by the Catholic experience in the Netherlands, where Catholic and Reformed Church leaders were warned by German occupiers not to speak out against the deportation of Dutch Jews, or members of their churches who were of Jewish origin would no longer be protected. The Catholic bishops spoke out anyway in 1942 and 1943, and Jews who were baptized Catholics began to be deported.

In 1964 Cardinal Egidio Vagnozzi, a long-time Vatican diplomat who was then apostolic delegate in the United States, said that for two years during the war he always had a packed suitcase ready in his Vatican apartment because the papal secretariat of state had ordered Vatican officials to be prepared for deportation to Germany at a moment's notice.

"The Holy Father had to judge according to the circumstances," Cardinal Vagnozzi said, and if he spoke out against Hitler's extermination campaign, he "was risking the safety of those Jews who had still escaped. At the time all the buildings of the Holy See in Rome were full of Jewish refugees."

IN 1972 an American Jesuit historian, Father Robert Graham — one of a team of scholars called on by Pope Paul VI to study and publish the Vatican archival record of its diplomatic activity in World War II — wrote that as early as 1941 the Vatican had evidence supporting a belief that Hitler planned to occupy the Vatican and expel the pope.

Father Graham, whose 15 years of work on the 11-volume *Acts and Documents of the Holy See Regarding World War II* make him a leading expert on the question, has outlined a wide range of interventions by the Holy See and its representatives to save Jewish lives, prevent their internment in concentration camps, seek knowledge about the fate of those interned or deported, and get permission to assist those imprisoned.

Among successful efforts were the protection of thousands of Jews in Italy and in Hungary. Many other Church efforts failed, as interventions or protests by Vatican diplomats were rejected or ignored by the Nazis.

BUT THE "failures and lack of success take away nothing from the merit of the good intentions," Father Graham wrote in a 1980 article.

He said that the Vatican documentation also showed a "high degree of coordination and mutual understanding" between the Vatican and Jewish organizations during the war in efforts to save Jews.



AUDIENCE — PLO chairman Yasser Arafat meets with Pope John Paul II last Wednesday at the Vatican "as a sign of good will and concern" for peace in the Mideast.

carried out by the Nazis in Germany."

In a surprising display of public "outrage," Father Romeo Panciroli of the Vatican's press office called the Israeli charge "incredible," and said the Church's documented efforts to save thousands of Jews during the war "should be well-known to the many Jews who were saved, who now live in Israel and other countries."

He also noted that the pontiff has condemned Nazi atrocities against the Jews "on numerous occasions, and especially on his visit to Auschwitz," the Nazi extermination camp that John Paul visited during his 1979 visit to Poland.

IN MILWAUKEE, Jesuit Father Virgil C. Blum, president of the Catholic League for Religious and Civil Rights, said the Israeli statement "willfully distorts the historical record of the Catholic Church's humanitarian efforts on behalf of the Jews during World War II," and noted that thousands of Jews were hidden in churches and issued thousands of false Church documents "which often turned out to be life-saving passports to freedom."

Sharp Jewish criticism of the pope continued after his meeting with the PLO leader, both by the Israeli foreign ministry and a number of American Jewish organizations, including the Synagogue Council of America, the American Jewish Congress, the Anti-Defamation League of the B'nai B'rith, the American Jewish Committee, and the Union of American Hebrew Congregations.

In San Diego, the *Heritage* charged on page one last Friday that "no responsible historian in Israel could be found to support the claims made by the Vatican that Catholics saved thousands of Jews."

Nor was all of that criticism of the pontiff from Jewish groups. The Vatican meeting was protested by Catholic leaders of the task force on Soviet Jewry, who declared that the pope "had seriously imped(ed) the Vatican from playing any constructive role in future Middle East negotiations."

"AS ROMAN Catholics we are deeply disturbed by the prospect of Our Holy Father, himself the victim of violence, granting an audience to Yasser Arafat, a person whose reputation has been built on terrorism and the murder of innocents," they said.

As for the actual talk between the pope and Arafat, which was conducted in English, no details are available. But judging from the pontiff's remarks later that day during his weekly Wednesday general audience in St. Peter's Square, it is likely that he linked the right of the Palestinians to a homeland of their own to that of Israel for its own security.

That was pretty much the line taken by Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, who criticized the pontiff's critics by saying, "John Paul II has provided an example which should be followed, not criticized."

"WITH THE issues of peace and justice at stake, the courage one should expect of world leaders is precisely the courage to meet and dialogue. The alternative is a perpetuation of the violent patterns of the past," he said in a statement issued at the NCCB offices in Washington.

Citing what he considered papal commitment to the "rights and legitimate interests of the Jewish people" in the past, as well as the pope's hopes "to influence the Palestinian position in a direction beneficial to the interests of all parties," Archbishop Roach spoke of the "needs and sufferings" of the Palestinian people as something transcending mere politics, "a concern based...on human compassion and a realistic assessment of the requirements for justice and peace for all the peoples of the Middle East."

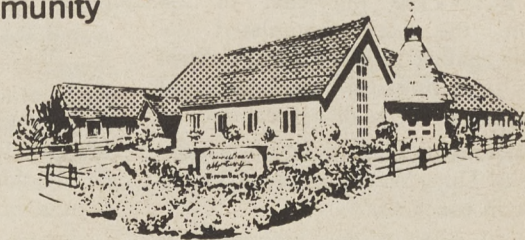
Whatever the future holds in store for the Middle East, Pope John Paul II has clearly shown in his meeting with the PLO leader that not only as a world leader, but as a priest and bishop, he is willing to talk and listen to people, regardless of public opinion.

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Three busy days for Univ. of S.D.

SAN DIEGO — The period from last Friday through Monday was a busy one for the University of San Diego. Friday morning saw the dedication and blessing by Bishop Maher of Guadalupe Hall on the USD campus, which will house academic classrooms and offices, graduate campus ministry, and a new U.S. Navy ROTC program.

The blessing of Guadalupe Hall was highlighted by the unveiling of a statue of Our Lady of Guadalupe by sculptress Andrea Hoffman. The statue stands in front of the new building on Marian Way. Joining the bishop in the ceremonies were Father Laurence Dolan, USD chaplain, and USD president Dr. Author Hughes.

OVER THE weekend the USD Law School took part in the United States-Mexico Border Governor's Conference, held in Tijuana; the four governors from states along the U.S. side of the border and six of their counterparts from Mexico were in attendance, and they were joined Sunday evening by Mexican president Jose Lopez-Portillo.

The governors came to USD Monday for a working luncheon. During his invocation, Bishop Maher, with Gov. Edmund G. Brown, Jr. and Dean Sheldon Kranz of the USD Law School standing next to him, reminded the delegates that "violence destroys what it claims to defend."

Dr. Author Hughes, USD president, told the delegates that borders "serve nations, governments, and the more complex social structures. They do not serve the individual human life."

DR. HUGHES then announced plans for the establishment of a joint Mexico-United States Law Institute by the USD Law School to foster a mutual understanding by each country of the other's legal system, to undertake research with an eye to reducing "unnecessary legal barriers" between both countries, and to stimulate the exchange of faculty and students between the two; USD, he noted, already has a summer program for law students in Guadalajara.



Photos by Deacon James Steinberg

USD HOSTS — The University of San Diego hosted four U.S. governors and six of their Mexican counterparts Monday as part of the Third Bi-national Border Governors' Conference. Bishop Maher, chairman of the USD board of trustees, and Father Robert Callahan, a board member, greeted the delegates (left photo). Bishop Maher and USD president Dr.

Author Hughes waited (center photo) for the arrival of Baja California Gov. Roberto de la Madrid and California Gov. Edmund G. Brown Jr. (right photo) before a working luncheon began. Dr. Hughes later announced that USD will establish a Mexico-United States Law institute to help each country better understand the other's legal system.

British bishops rip Maggie on rich-poor gap

By Robert Nowell

LONDON (NC) — British economic and social policies have so "polarized" the rich and poor in Britain that "the tensions cannot be contained," said a social action committee of the English and Welsh Bishops' Conference.

The slashing attack on the Conservative government of Prime Minister Margaret Thatcher, who was elected in 1979 on a platform of promises to reverse the British welfare state, came in a discussion paper, *Community, Benefit and Taxation*, released by the Social Teaching-Social Action Working Party of the bishops' Laity Commission.

THE PAPER accused the government of widening the gap between rich and poor so as to destroy social cohesion.

Calling the riots that broke out in inner city areas such as Brixton and Liverpool last summer "symptoms of a deeper malaise," the working party said, "Our society has become polarized. The differences between the 'haves'...and the 'have-nots'...have become so great that the tensions cannot be contained. The two sides are no longer part of the same community and the forces which normally bind the community together have ceased to operate."

The paper suggested that changes in policy in the last few years have removed the hope of a movement towards equality nourished in Britain by the wartime Beveridge Report and the legislation that just after the war ushered in the welfare state.

IN CONTRAST to the widening gap between rich and poor the paper argued that biblical views of stewardship and justice limit the rights of private property.

"The earth is the Lord's...He made it and he gave it to us to share," the paper said. "We are not the owners but the stewards of it on his behalf. The rights of property are not the rights of absolute ownership: they are rights of access, not of exclusion. In particular, everyone should have a right of access to, a right not to be excluded from, a right to share in, the productive resources of the state."

The paper deplored any excessive disparity between rich and poor, saying that the first question Christians had to answer was: "How far should we tolerate, let alone justify and support, any policy which we know would either make the rich richer and the poor poorer or would

consolidate inequalities of wealth into inequalities of power?"

THE WORKING party also challenged priests and bishops to give more leadership in fields of social justice.

"Plenty of words have been spoken about abortion and related matters," said the paper, "but few attempts have been made to build up a community of conscience, to develop a framework of values and responsibilities, to raise the level of consciousness in our communities about such vital issues as those discussed in this paper."

"Organizations such as the Young Christian Workers and Young Christian Students labor valiantly in this field with little assistance from those with the responsibility to teach us all."

"AND THE institution itself, encapsulated as it were in the bishops' conference — what witness has it made, what analysis has it presented of current policies and their relationships to the manifest ills of our society?"

The paper said Church witness to justice demanded more than words.

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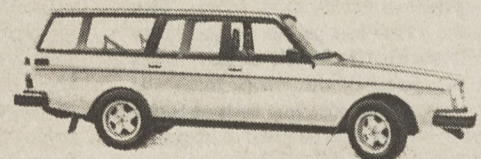
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Around the Diocese

Sunday Mass, a Catholic Liturgy for Television Sunday, September 26, 7 a.m. Channel 39 Father James Mason Celebrant

Diocesan-wide Charismatic Prayer Meeting, 7:30 p.m., Sept. 24, Resurrection parish, Escondido. Details: 459-3255.

Growth in the Spirit Weekend, led by Father Ralph Weishaar, Sept. 25-26, Holy Family Church, Linda Vista, for those who have attended a Holy Spirit Seminar. Call 459-3255.

Irish American Club of San Diego is holding a Gala Dinner Dance, Sept. 25, at the Sheraton Harbor Island Hotel. Details and reservations: 231-9647.

Needlecraft and Antique Show, Sept. 25-26, presented by the Altar Society of Sacred Heart Church, Ocean Beach, at 2001 Sunset Cliffs Blvd. Donation: \$1. Information: 223-7742.

"Called to be Family," Catechetical Institute, 8:45 a.m.-5 p.m., Sept. 25, USD campus. Information: 574-6311.

Our Lady of Mt. Carmel parish in Rancho Penasquitos is holding its annual "September Daze" bazaar, 11 am.-7 p.m., Sept. 25-26, on the parish grounds. Details: 484-1070, 566-3550.

Basic Catechist Course, 48 hour basic training for catechists, beginning 7-10 p.m., Sept. 29, St. Mark's Church, San Marcos; 9 a.m.-3 p.m., Oct. 2, St. James, Solana Beach. Fees: \$37.50. Details: 574-6311.

USD Auxiliary Fashion Show-Luncheon, Sept. 30, San Diego Hilton. The fashions and entertainment are provided by Robinson's. Tickets: \$25; all proceeds to go to the student aid program. Call 291-6480, ext. 4271.

"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.

St. Mary's Annual Parish Fiesta, Oct. 1-3, on the church grounds, 13th and Broadway, Escondido, featuring entertainment, children's olympics, video games, booths and food. Details: 745-0432.

St. John's Annual Fall Fiesta, Oct. 2-3, on the church grounds, 8086 Broadway, Lemon Grove, featuring international foods, games, auction and entertainment. Information: 698-2815.

Seminar for engaged couples, 7-9 p.m., beginning Oct. 3 for 5 weeks, St. Andrew's Lutheran Church, 8350 Lake Murray Blvd, sponsored by the Navajo Interfaith Association. Cost: \$15. For an explanatory brochure, call 464-4211.

Annual St. Francis Festival, beginning 11 a.m., Oct. 3, Mission San Antonio, Pala, featuring booths, refreshments and entertainment. All proceeds will benefit the Mission School. Details: 742-3317.

Short course on the history of the Church, presented by Sisters Mary Pat Gannon and Agnes Murphy, Our Lady of Gace Adult Education Center, 2766 Navajo Rd., El Cajon, beginning 7:30-9 p.m., Oct. 7. No fee, all are welcome.

Weekend vocation reflection retreat, presented by the Augustinians, Oct. 8-9, at Austin House, San Diego. Information: 233-9141.



RETREAT — The youth of St. Michael parish went to Mission San Luis Rey the weekend of Aug. 13-15. Sixty young men and women spent the three days along with parish youth ministries director Karen Beatty and Jim Riley and his encounter team. The group's goal is to have each participant bring at least one friend next summer.

"October Harvest" party, sponsored by St. Didacus Altar Society, Oct. 9, in the school hall, 4630 34th St. Donation: \$3. Reservations: 284-4917, 282-1163.

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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Reaching out

with Deacon Michael Newman

Not an easy act to follow

As we come to the last month of the "year of St. Francis, commemorating 800 years of his example, it is as well to remember Francis the Missionary. We hear so much about his fondness for birds and animals, for Brother Sun and Sister Moon, that his call to Franciscans to be missionaries sometimes gets overshadowed. In fact, he was very much in unison with the challenge Jesus gave his own apostles. St. Francis told his followers: "Go out, my beloved ones, and announce the gospel of peace and conversion. Be patient in trouble. Give to all who insult you a humble answer."

How often that admonition must have been tested, as is still tested today. "Give to all who insult you a humble answer." How difficult we find it. Francis added: "Bless those who persecute you, thank those who do you wrong or slander you, because for all this your reward shall be great in heaven."

And to reassure his missionaries he added: "Fear not because you are unlearned men, because you do not speak for yourselves, but the spirit of your heavenly Father will speak through you."

Wherever you go around the world you are liable to run into a Franciscan. They have left their mark — whether in San Diego and the first mission in California, or in China, the Holy Land, Zambia or India. Their

particular apostolate in the Holy Land has been the preservation and guardianship of many of the holy places, including the Church of the Holy Sepulchre and the Hill of the Beatitudes on Lake Galilee.

Renowned as preachers and missionaries, the Franciscans promoted popular devotions, among which are the Angelus, the Crib and the Stations of the Cross. Today you can buy a Marvel comic book on "Francis: Brother of the Universe" which has sold nearly half a million copies, and is even translated into Zulu.

The Order of Friars Minor (OFM) claim to be the true descendants of the original band of brothers, but today you will also find offshoots including Capuchins, Conventuals, Third Order Regular and Third Order Secular. There are also Protestant Franciscans and, of course, the Poor Clares, Sisters who follow the lead of that special friend of Francis, St. Clare, whose preserved body is one of the sights of Assisi.

We in the West may rejoice in the fact that it is a friar of the Western Province of the United States, Father John Vaughn, who is the 116th successor of St. Francis as current world leader of them all.

And we deacons like to think of Francis as one of us — for he was a deacon, never a priest!

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Izquierda: La Señora María Falcón acompaña al Obispo Gilberto Chavez al terminar el Festival para dar las gracias a todos los que participaron, la Señora Falcón como presidenta de la Confederación y el Obispo como director espiritual de la misma. Arriba: Las candidatas del Festival de las Rosas, reciben rosas como símbolo de los votos que las amistades y familiares les dan con dinero. Derecha: El Sr. Obispo Chávez corona a la nueva Reina Guadalupana Socorro Vásquez. De pie, la Reina Saliente, Irma Preciado de Nuestra Señora de los Angeles.

Festival Guadalupano de las Rosas

Por Hna. Alicia Salcido, RJM

La tradición de la Confederación Guadalupana es de elegir una reina entre las candidatas representantes de varias parroquias de la diócesis para participar en las celebraciones guadalupanas en el mes de diciembre. Este año en el Festival de las Rosas las candidatas Esther Padilla de St. Michael's, Irma Sarmiento de Nuestra Señora del Sagrado Corazón, Michelle McCrary de Holy Family y Socorro Vásquez de Nuestra Señora de Guadalupe de Otay, concursaron para ganarse el título de reina. La señorita

Socorro Vásquez resultó electa por haber acumulado más votos como fue demostrado con la cantidad monetaria que se presentó ese día en el Festival. Las señoritas Esther Padilla e Irma Sarmiento serán sus princesas.

El Sr. Obispo Gilberto Chávez coronó a la señorita Socorro Vásquez en el salón de Santa Rosa de Lima en Chula Vista ante un gran número de guadalupanas y sus familias. Todos están listos para continuar trabajando en la preparación del día 12 de diciembre, cuando todo el

pueblo católico de la diócesis está invitado a participar en los eventos conmemorativos de la fiesta de Nuestra Señora de Guadalupe. Dichos eventos se iniciarán con un desfile desde la iglesia de Nuestra Señora de Guadalupe en San Diego, recorriendo todo el centro de la ciudad con carros alegóricos decorados por muchas parroquias y grupos musicales que los acompañarán. Los Sres. Obispos Leo Maher y Gilberto Chávez acompañarán al Arzobispo Pio Laghi, delegado apostólico de los Estados Unidos. El representante del Santo Padre será el principal celebrante de la Liturgia que se celebrará en el Centro Cívico de la ciudad. Todos los participantes en el desfile se reunirán en el Centro Cívico y después de la celebración litúrgica tendrán un festival con música, comida y

un magnífico ambiente guadalupano.

LA FAMILIA de la nueva reina, Socorro Vásquez, se siente muy orgullosa al tener a su hija representado a miles de jovencitas de la diócesis. Así mismo, los padres de las princesas y de todas las jovencitas guadalupanas.

La señora María Falcón, presidenta de la Confederación Guadalupana, da las gracias a todos los comités que trabajaron en el Festival de las Rosas y les pide que le sigan ayudando en las preparaciones del 12 de diciembre. Todo para unir a todos los devotos de Guadalupe en oración y celebración.

El estudio de la devoción especial hacia Nuestra Señora de Guadalupe será efectuado en el área de San Diego el 13 de noviembre y en el Valle Imperial el 6 de noviembre, como se anunció anteriormente en este periódico.

Resumen de Noticias

CIUDAD DEL VATICANO — En la audiencia general posterior a su reunión con Yasser Arafat, jefe de la Organización pro Liberación Palestina, el Papa Juan Pablo II pidió a israelíes y palestinos que acepten "la existencia y la realidad" de unos y otros y "encuentren el camino al diálogo" para resolver diferencias ancestrales. Ambos tuvieron una entrevista de 20 minutos a solas el 15 de setiembre, días después de que Arafat y sus guerrilleros fueran desalojados de Beirut, capital de El Líbano, por fuerzas israelíes.

Aunque el Vaticano insistió que la reunión "es un signo de buena voluntad y preocupación, sin tono político, por parte del supremo pontífice hacia la suerte del pueblo palestino," el gobierno de Israel protestó, acusando a la iglesia de mostrarse insensible a los sufrimientos del pueblo judío bajo los nazis alemanes y de los cristianos libaneses víctimas de la Organización.

Entre tanto el asesinato el 14 de Bashir Gemayel, militante del Partido Falangista recién electo presidente de El Líbano, complica la situación del atormentado país. El mismo papa envió su pésame al gobierno. El dirigente, quien era católico del rito maronita, había prometido fomentar un diálogo entre las facciones cristiana y musulmana que tienen dividido al país desde hace años.

En un comunicado el mismo 15, el Vaticano dijo que el Santo Padre, "animado por su constante preocupación por el débil proceso de paz en el Oriente Medio," recibió al dirigente palestino para comunicarle que compartía los sufrimientos de este pueblo y que esperaba una pronta solución pacífica a los conflictos "que excluya cualquier forma de violencia, en especial el terrorismo y la venganza," y conduzca al reconocimiento de los derechos de todos

los pueblos, "el palestino a su propia tierra, el del israelí a su seguridad."

WASHINGTON — El secretario de la US Catholic Conference Mons. Daniel Hoye pidió a la Cámara de Representantes que cambie la versión aprobada por el Senado en agosto de la Ley de Reforma y Control de Inmigración que considera restrictiva, sobre todo en el programa que legaliza la situación de miles de inmigrantes, en la distribución de la cuota que favorece la reunificación de las familias, y en la entrada a refugiados que huyen de la persecución en su país.

La ley fija una cuota de 425,000 inmigrantes al año, más los "trabajadores invitados" temporalmente para el tiempo de las cosechas; concede amnistía a ciertos extranjeros indocumentados, y castiga con multa y cárcel a empresarios o patronos que den trabajo a sabiendas a los ilegales. Establece además una tarjeta de identificación para trabajadores, cambia las normas para reunificación familiar, y da como fecha tope para obtener residencia permanente el haber ingresado antes de enero de 1977. Rebaja además la categoría de los familiares extranjeros de ciudadanos norteamericanos, como son hijos y hermanos.

Mons. Hoye dice que la conferencia episcopal se siente alarmada por las enmiendas anexadas a la ley, como restricciones a los refugiados en apuros, el que se les otorgue parte de la cuota destinada a la reunificación de familias, y que se considere a inmigrantes llegados después de 1977 como "temporales" mientras esperan tres años en busca de residencia. Restricciones a visas para familiares inmediatos de residentes mina "el principio de reunificación familiar que ha sido básico en nuestra legislación," dice el sacerdote.

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media notebook

By John Maher

WASHINGTON (NC) — Foreign Catholic communications officials meeting in Washington said they disagreed with the views on film censorship and distribution expressed to them by officials of the Motion Picture Association of America.

Jack Valenti, MPAA president, said that the First Amendment to the U.S. Constitution forbade any prior censorship of films and he defended the principle that film makers should be free of restrictions by governmental or other organizations.

"I DON'T know that anyone is so divinely inspired that he can decide what someone should see and hear," Valenti said last week in a talk to participants in a joint meeting of UNDA—the International Catholic Association for Radio and Television and the International Catholic Film Organization.

The only limitation the MPAA imposes on its members is that of labeling certain films as unsuitable for viewing by children, Valenti said.

"While we have total freedom here," he said, "we do not have the same freedom elsewhere." Noting that many other countries have governmental boards censoring films, he said the MPAA does not like that practice but "we observe the laws of the country."

RESPONDING TO the concerns of a questioner about the content of U.S. films distributed abroad, Valenti said, "There is no doubt that a lot of trash is produced. I find a lot of films tawdry, squalid...."

He said the MPAA did not engage in "package dealing," requiring foreign film distributors to take U.S. films with objectionable content in order to obtain high quality films.

Valenti also said that some foreign ministers of culture believe that restricting entry to U.S. films is necessary to build up their own country's film industries. The MPAA's position, he said, is that the public in each country should be free to see what they want to see. "Wherever there is a free and open film marketplace," he said, "there is a healthy film industry."

RICHARD HEFFNER, chairman of the MPAA rating board, told the Catholic media officials, "The fact is that anything does go. When we apply an X rating to a film — to the extent that we have any

For a complete list of ratings of all current movies, send a stamped, self-addressed envelope to Movies, Southern Cross, P.O. Box 81869, San Diego, Calif., 92138.

authority — presumably no one under 17 will see that film."

But the rating board makes no attempt to restrict the content of films which "consenting adults" may see, Heffner said.

"I deplore much of what I see," he added, "but our concern is only that children will not participate in this experience."

ACKNOWLEDGING that excessively violent or pornographic films are "a very real problem," Heffner said, "But it's a problem that would be matched if I or you were to become censors and decide what others can or cannot see."

He added: "I'm sorry that those of you who come from other countries find it hard to accept the lack of restraint in the United States."

After the meeting with Valenti and Heffner, Father S.M. George, an Indian priest who is president of UNDA-Asia, said many people in Asia regard the lack of restrictions on U.S. film makers as "a kind of abuse of freedom, inasmuch as they promote crime, violence, sex."

"THEY DON'T respect the feelings of the people," Father George said. "Certain things should be kept in private."

Noting that the Indian film industry is the largest in the world, producing about 780 films a year, the priest said, "There is a norm." The position of the Indian government's board of censors, he said, is that "the film is not only an instrument of enjoyment, but should promote morality, build up society."

"We must free adults to act freely, educate people to choose for themselves," Father George said, "but we should not bring to people that which they would not know. There can be a kind of norm to follow."

FATHER LADISLAUS Mosha of Nairobi, Kenya, director of communications for the Association of Member Episcopal Conferences in Eastern Africa, said, "I'm really surprised that someone like Valenti would be so insensitive to the sensibilities of recipient countries." He said Valenti showed no concern about imposing on the culture of recipient countries.

The attitude of African film makers toward U.S. films is "We need breathing space," Father Mosha said.

He said that some U.S. films convey the message that it's all right for someone to break the law as long as he is not caught.

"THE FILM has a language; it conveys values," the African priest said. "The value system of the United States is not necessarily best for other countries."

Minister accuses NBC of 'religious bigotry'

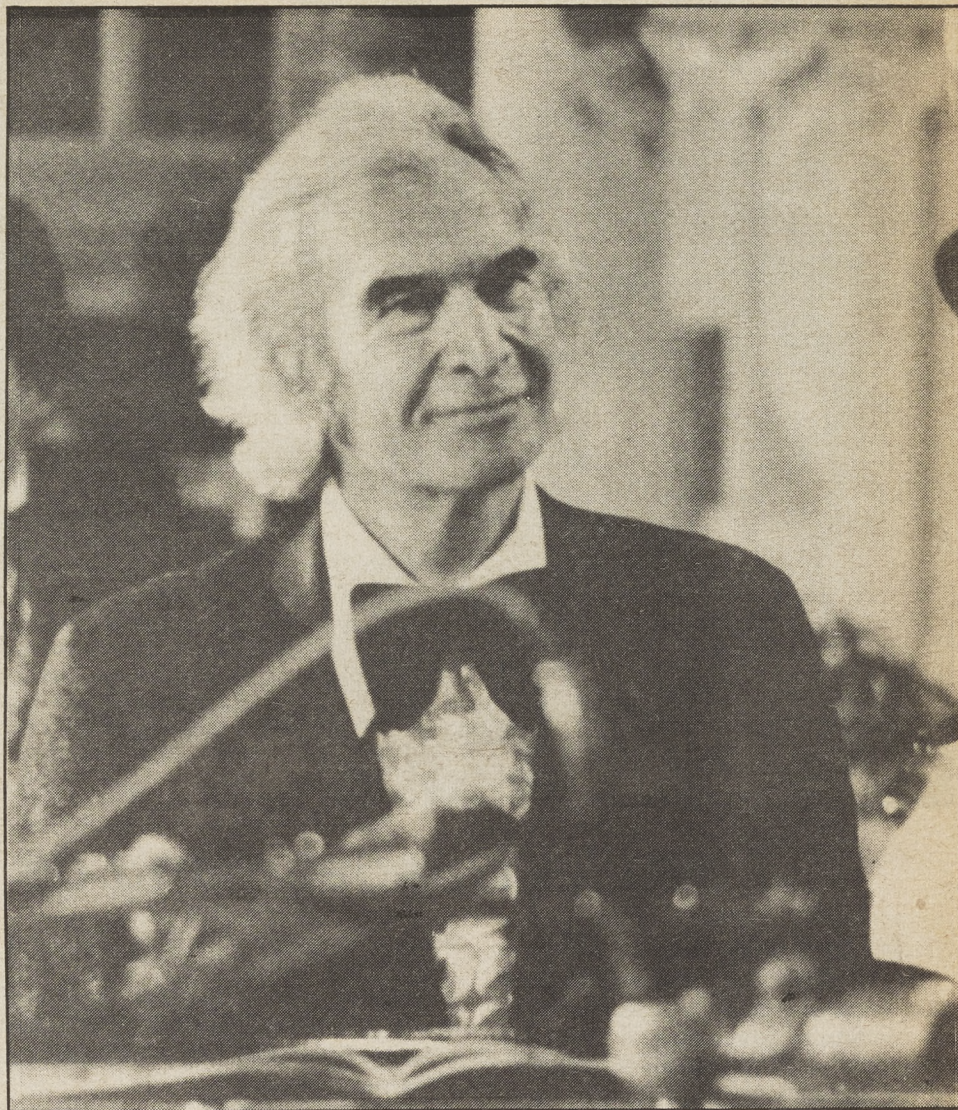
TUPELO, Miss. — The Coalition for Better Television says that the decision of RCA and Hertz to sponsor, and NBC to air a major TV mini-series based on the book *Celebrity* represents "a continuing practice of religious bigotry by the networks."

Donald E. Wildmon, a United Methodist minister and head of CBT, said a leading character in *Celebrity* is a minister named Thomas Jeremiah Luther, who is involved in a gang rape of a girl, attempts blackmail of two of his former classmates, murders one and wounds the other when the attempt fails, and specializes in deception and fraud in his evangelistic healing crusades.

"FOLLOWING THE June airing of *Sister, Sister* by RCA-Hertz-NBC in which a minister stole church funds to help finance his political campaign and committed adultery with a member of his church and her sister, *Celebrity* is not unexpected," he said.

"No one argues that Christians have faults and failures, but RCA-Hertz-NBC's continual depiction of Christians in a negative, stereotyped manner while practically ignoring any positive presentation of Christians...represents ugly religious bigotry on (their) part," he added.

"It is tragic that the networks, with the opportunity to make television the most



CELEBRATION — Jazz great Dave Brubeck's setting of the Mass will be broadcast on KPBS, Channel 15 in San Diego, Sunday, Oct. 3 at 7 p.m., repeating at 3 p.m. the following Sunday, Oct. 10. The Mass, called TO HOPE: A CELEBRATION, is for chorus and orchestra, but it was the composer's intention that it be simple enough to sight-read by a congregation, serve primarily as liturgy, yet be suited both for church and concert hall. The Brubeck Mass was first performed two years ago by the Cincinnati Symphony Orchestra, and this one-hour special chronicles the preparation of the Mass for performance in three different locations, including the Cathedral of the Sacred Heart in Newark, N.J. Brubeck, a non-Catholic, was commissioned to write the Mass by *Our Sunday Visitor*, and employed a number of contemporary and traditional musical styles in its composition.

Credits pass Senate committee

Continued from page 1

THE FINANCE committee also voted to introduce a refundability provision on the Senate floor.

Refundability would mean that the parents who do not have incomes high enough to require them to pay taxes would receive a refund for part of the tuition they pay.

Capsule Movie Review

Joni Eareckson, a talented, athletic girl breaks her neck a month after graduation from high school and is doomed to a wheelchair for the rest of her life. She undergoes a religious conversion, believing in Christ as she never did before. A flawed but inspiring and deeply moving film is made into something quite special by Miss Eareckson's marvelous performance as herself. Highly recommended. The U.S. Catholic Conference has classified *Joni* A-1, general patronage.

The administration had proposed a maximum credit of \$100 per student in 1983, a \$300 credit in 1984 and \$500 in 1985. The amended legislation has no tax credit in 1983 and phases it in more slowly, and the legislation, if it passes the full Senate, will face an up-hill battle in the House, which can make changes of its own.

REAGAN HAS said passage of a tuition tax credit bill before Congress adjourns is one of his top priorities. The target date for adjournment is Oct. 8.

Bradley raised the anti-discrimination proposal before Congress left for its Labor Day recess. The revised Bradley amendment proposed Sept. 15 would have given the IRS and the U.S. attorney general concurrent powers to enforce the bill's anti-discrimination provisions.

It authorized and directed the Secretary of the Treasury to establish procedures for auditing schools that participate in the tuition tax credit program and not allow the credit where there is a final administrative determination that a school discriminates.

THIS AMENDMENT passed 10-8 but Dole said it could harm the "very fragile coalition" of tax credit supporters and would "doom the chance tuition tax credits have this year."

Some tax credit supporters, especially in conservative Christian schools, strongly oppose what they see as the IRS role of "enforcer," said Ursuline Sister Renee Oliver, Citizens for Educational Freedom's associate director.

EDWARD ANTHONY, director of the U.S. Catholic Conference Office for Educational Assistance, and Msgr. John Meyers, president of the National Catholic Educational Association, said they were very pleased with the finance committee vote. Msgr. Meyers added, however, that tax credit supporters still must "work hard" to get the bill through Congress.