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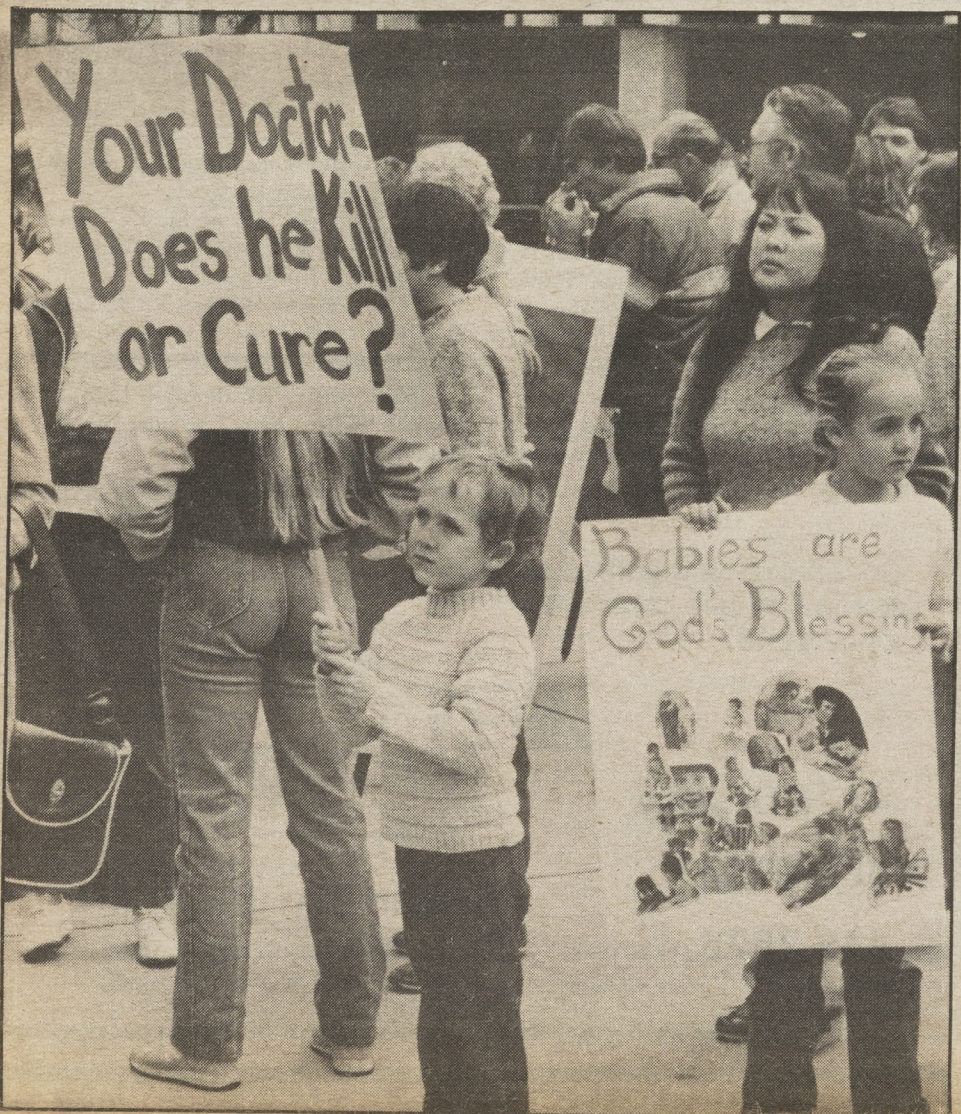
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# Thousands march for life on abortion anniversary



**FOR LIFE** — These two youngsters were part of a crowd of 1,000 marchers who marked the 10th anniversary of the legalization of abortion last Saturday.

## Reagan promises he will support any 'appropriate' legislation to limit abortion

By Deacon James Steinberg

SAN DIEGO — The 10th anniversary of the Jan. 22, 1973 Supreme Court decision legalizing abortion was marked by anti-abortion and "pro-choice" rallies throughout America Saturday, including a 26,000-person March for Life in the nation's capital, where President Reagan reaffirmed his support for pro-life legislation.

Locally, both sides marked the event with Saturday happenings. At 11 a.m., about 200 persons gathered at Balboa Park to support abortion. More than a dozen groups, including the National Organization for Women, the American Civil Liberties Union, the First Unitarian Church of San Diego and Planned Parenthood, rallied to the cry of "Nice women have abortions."

**PLANNED PARENTHOOD'S** New Image Teen Theatre, performed what the *San Diego Union* called "amusing skits that they have presented to area youth groups and schools on sensitive subjects of sexual intercourse, incest, homosexuality, birth control and venereal disease" as part of the pro-abortion rally.

The *Union* failed to mention that about 1,000 people were present one hour later when the Right to Life Council of San Diego County held its annual — and five times bigger — March for Life at the downtown Community Concourse.

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By Liz Schevtchuk

WASHINGTON (NC) — Shouting out their commitment to human life, at least 26,000 anti-abortion activists rallied near the White House Jan. 22 and then marched up a Washington street named after the Constitution to demand that the Constitution outlaw abortions.

The 10th annual March for Life, marking the anniversary of the Jan. 22, 1973, Supreme Court decision legalizing abortion, drew participants from across the United States. Capitol Hill police estimated the crowd at 26,000. March organizers said the march had to draw many more than that because there were some 800 buses, each capable of carrying 40-50 people, which brought participants to the march. Other people came on their own.

**AMONG WORDS** of support from various politicians for the thousands of pro-lifers gathered at the Ellipse, a park behind the White House grounds, was a written message from President Reagan, who said, "I assure you that in the 98th Congress I will support any appropriate legislative action that will restrict abortion."

"The tragic United States Supreme Court decision which legalized 'abortion on demand' in 1973 severely tests our moral commitments," said the Reagan note, read by a White House spokeswoman, Dee Jepsen.

Carrying signs with such slogans as "abortion kills" and "pass an HLA" (human life amendment to the Constitution), the marchers were sent on their way by speeches from members of

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## Diocese marks Youth Day, Access Sunday

By Sue Nowak

ALCALA PARK — Large crowds gathered this weekend at the University of San Diego for two separate annual diocesan events — Access Sunday and Youth Day.

The Immaculata was almost filled for the Sunday afternoon Mass that included the confirmation of four residents of Children's Convalescent Home. Bishop Leo T. Maher confirmed Billy Garcia, Kathleen Cuning, Michael Hoyem and Lupe Montoya and then individually blessed all the other residents of the home in attendance.

**BISHOP MAHER** and 10 priests concelebrated the Mass, that served to focus attention on full participation of people with handicaps in San Diego churches.

### No major changes in N-draft foreseen

By Father Kenneth J. Doyle

ROME (NC) — Cardinal-designate Joseph Bernardin of Chicago said last week that he foresees no "substantive" changes in the draft of the American bishops' pastoral on nuclear policy.

The second draft of the pastoral, discussed by the American hierarchy at their meeting last November, is undergoing revision prior to its presentation to the U.S. bishops for final voting on May 2, 1983, at a meeting to be held in Chicago.

**ARCHBISHOP** Bernardin commented on the draft pastoral at a

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Deacon Robert Ekhamel gave the homily, and signed it as well. This was the third year the deacon, whose ministry is with the deaf, was the Access Sunday homilist.

He focused on the fact that "we are all members of one body. If one is honored we all are honored." During the homily he asked younger members of the congregation a variety of questions including "Do you think God loves me more than you?"

**WHEN ONE** child said yes, Deacon Ekhamel corrected him, reminding the congregation of God's equal love for all His children.

"Access Sunday is not just for disabled people, but for everyone," Betty Britschigi, who works for Services For Disabled People, said after the Mass. She and Benedictine Sister Kathryn Jennings organized the event.

Music for the Mass, which included the offertory song *God Is So Good To Me*, was led by the choir of St. Rose of Lima parish in Chula Vista. Soloist Gene Clark performed the meditation song, *A Time Will Come for Singing*.

**LIVE ROCK 'n'** roll music by *Storyteller*, a nine-piece band, set the mood for "Youth Day," held Saturday at USD. Hundreds of youths from as far away as Calexico took part in the annual gathering.

Msgr. John Dickie, director of the RENEW program for the diocese, was greeted with polite applause when he was introduced as keynote speaker, but received enthusiastic cheers after his talk.

He told the audience about a Barstow woman whose funeral he attended Friday.

She was the mother of five children who range in age from 22 to 14.

**AFTER THE** funeral he met a variety of people, young and old, who had stories of what the woman had done for them. One of them was a young man who hitchhiked to the funeral from Bakersfield.

"This woman, who was not very pretty nor spectacularly educated, could see the goodness in the people she met," Msgr. Dickie said, "and she responded to that goodness. She gave them esteem they couldn't see by themselves."

The work of the Lord is not reserved

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**CONFIRMATION** — Bishop Maher was joined by 10 priests for an Access Sunday Mass for the disabled, at which he confirmed four young people.

Photo by Larry Plaster



# Briefs

**NEW CODE** — Pope John Paul II Tuesday signed a decree promulgating the Church's new Code of Canon Law; a formal ceremony will take place Feb. 3. The new code will take effect Nov. 27, the first Sunday in Lent, 1983. Until that time, the current Code, which dates from 1917, will remain in effect. *Southern Cross* will cover the story in detail in next week's issue.

**'TO THE GRAVE'** — Supreme Court Justice Harry A. Blackmun said he is resigned to the fact that he probably will be remembered most for writing the high court's decision of Jan. 22, 1973 on abortion. "We all pick up tags. I'll carry this one to my grave," he said in a rare interview with the Associated Press. The justice said he is "mildly annoyed" that the public has characterized the court's majority opinion as his view alone. "I still think it was a correct decision," he said. "We were deciding a constitutional issue, not a moral one."

**NAMED** — Pope John Paul II has named Auxiliary Bishop Stanley J. Ott of New Orleans to be the bishop of Baton Rouge, La. Bishop Ott, 55, succeeds Bishop Joseph V. Sullivan, who died in September. Archbishop Pio Laghi, apostolic delegate in the United States, made the announcement in Washington.

**'PUPPET'** — Soviet rule of the Ukraine was repudiated in a statement issued by the Ukrainian Catholic bishops

of the United States who called it a "puppet regime" and "an instrument by which the Soviet Russian colonial government oppresses and persecutes the Ukrainian people." Signed by the four Ukrainian bishops here, it was dated Jan. 22 to commemorate the anniversary of Ukrainian independence. It was issued to encourage "our brothers and sisters in captive Ukraine...in their struggle against the oppressor and for the rebirth of a new independence which they, under the law of God, rightfully deserve."

**'DARE TO...'** — A 13-week outdoor advertising campaign "daring" young men to choose the priesthood has been launched by the Toronto archdiocese. The campaign is using 35 outdoor posters and three large billboards which show a crucified Christ against a backdrop of the city's skyscrapers that bear the slogan: "Dare to be a Priest Like Me." The archdiocese has set up a special telephone line for inquiries and the number is shown on the outdoor boards. There is one priest for every 3,000 Catholics there, but church officials fear that the ratio could become one in 5,000 in the next five years unless more seminarians are found.

**ARRESTED** — Jesuit Father Daniel Berrigan was among 37 persons arrested for criminal trespass during a nuclear weapons protest at the Riverside Research Institute in New York. Father Berrigan, who has been involved in anti-war protests since the Vietnam War, said that although the protesters were only charged with trespassing, they also poured blood and ashes and chained the doors of the institute shut. He said the institute researches nuclear arms and laser

beams for the Pentagon and is funded by the Pentagon.

**DIDN'T SIGN** — Mayor Diane Feinstein of San Francisco refused to sign a proclamation marking Jan. 22, the anniversary of the Supreme Court abortion decision, as Women's Reproductive Freedom Day. San Francisco's board of supervisors passed the resolution Jan. 3. "Rather than heightening awareness about abortion it may in reality promote division within the city. I see no point in the city memorializing about abortion because this to me is a matter of private conscience and not really the appropriate subject of local legislation."

**OWN SEARCH** — Pope John Paul II compared efforts to gain information about the thousands of people who have disappeared for political reasons in Argentina to his own search for fellow Poles who vanished during World War II, according to Brazilian Cardinal Paulo Evaristo Arns of Sao Paulo. In his Jan. 17 private audience with the pope, the cardinal spent an "intense and comforting" 30 minutes discussing the missing people in Argentina and other topics, he said. The cardinal presented

# Official

## Bishop Leo T. Maher

Thursday, Jan. 27, 7:15 p.m., San Diego, Diocesan Office Conference Room, meeting of executive board of DPC.

Friday, Jan. 28, 12:30 p.m., San Diego, Our Lady of Angels Parish, luncheon, sixth anniversary of Senior Citizens' Nutritional Program.

Saturday, Jan. 29, 5:30 p.m., La Jolla, All Hallows, Mass, Knights and Ladies of the Holy Sepulchre, followed by reception and dinner.

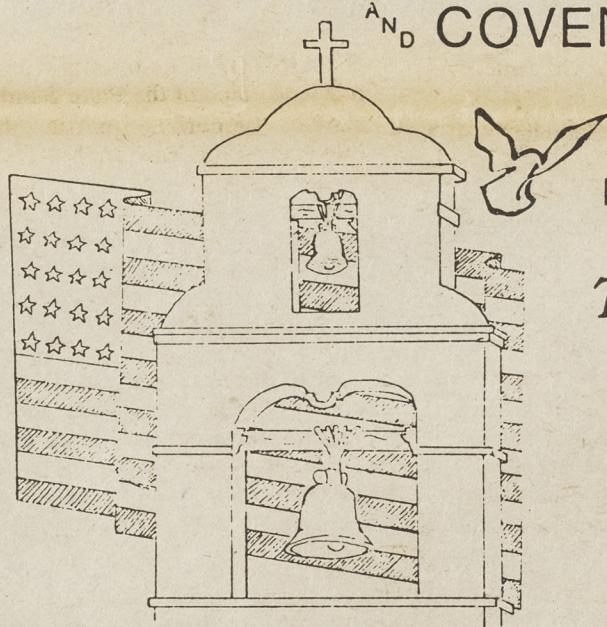
Sunday, Jan. 30, 9 a.m., San Diego, St. Joseph Cathedral, Mass for YLI District Conference; luncheon following at Elks Club and Lodge.

Monday, Jan. 31, noon, La Jolla, All Hallows Parish Center, St. Vincent de Paul Society Luncheon.

Father Ricard F. Duncanson  
Secretary

the pope with a list of more than 7,000 people who have disappeared in Argentina.

## The DIOCESE OF SAN DIEGO DEPARTMENT OF EDUCATION AND COVENANT ARK THEATER



PRESENTS

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# Fr. Conwill: Catholic Church fails to satisfy blacks

By Sue Nowak

The "listless" preaching, "racism" and "cultural arrogance" of Roman Catholics prevents the Church from living up to its "claim of catholicity" even in this diocese, Father Giles Conwill told *Southern Cross* last week.

The Catholic Church fails to satisfy blacks, who are "people of the Word," because many homilists serve unnourishing "religious junk food," said Father Conwill, a San Diego diocesan priest who is studying for his doctorate in cultural studies at Atlanta's Emory University. He was here last weekend to present a preaching workshop at an Afro-American Liturgical Workshop sponsored by the Diocesan Commission for Black Catholics.

"I'M SURPRISED people continue to attend Mass. It's a testament to their faith" that they can sit through "horrendous preaching," he said.

"Father Sominex and Deacon Sanka — they won't keep you awake. They still give (parishioners) the same malarkey," Father Conwill said. "Valuable homily and sermon time has been wasted by Roman Catholics," he added.

Unskillful preaching at black parishes shows that the priests or deacons need to approach their jobs "as learners," Father Conwill said. Once the priest sheds his preconceived white notions about liturgy and discovers what blacks want and need from Mass, then he can attempt to minister to them.

"**RACISM AND** cultural arrogance" toward all minorities discourages many blacks from joining the Church, Father Conwill said. "Sticking a few gospel songs" into the Mass is not enough to attract minorities. The language of the Mass needs to be "cleaned up," he said. Too much of the Lectionary comes from "ordinary and prosaic European sources (and) that doesn't touch anybody's heart," he said.

White Catholics can learn from blacks how to "celebrate" Mass. Blacks don't look down at their watches 45 minutes into the Mass, Father Conwill said. "Like they say, 'the Holy Spirit don't watch no white clocks,'" he commented.

If Mass speaks to their sensibilities and is truly a celebration, the black parishioners don't mind a long service. But many blacks go to a Catholic Church to fulfill their obligation and then go to Protestant churches to celebrate, Father Conwill added.

**BLACKS AND** other minorities need to see non-white lay leaders and clergy (including bishops). The small number of minority vocations "speaks to that systemic and institutionalized racism in seminaries and convents," he said.

Father Conwill, who went to St. Francis Seminary here, said he can "attest to the difficulty of a black man going through" a predominantly white institution.

**APPOINTMENTS** of black bishops are still on the level of "tokenism," Father Conwill said. The Church should be appointing more minority leaders than the armed forces do because they have the obligation to follow Jesus' commandments to love God and neighbor.

"The Church should be the headlights instead of the taillights," he added.

The Diocesan Center for Liturgy and Prayer has scheduled two renewal-training sessions for lay ministers. The first will be a day of renewal Saturday Feb. 26 for liturgical ministers, to be held at St. Brigid parish hall, 4735 Cass Street, Pacific Beach. Speakers include Father Pat Foley, Blessed Sacrament Church, and Drs. Gary Macy and Jane Via of the University of San Diego. Lay Eucharistic ministers are invited to a training-renewal workshop Tuesday evening, March 1, and all day Saturday March 5, at St. Rose of Lima Church, 293 H Street, Chula Vista. Registration and other information is available from the Center at 293-3375.

To face up to the "racism within," the institutional Church should open a black ministry office in every diocese, not just in those with a large minority population. The result will be an increased black church membership, he feels.

**FATHER CONWILL** feels that person could serve as a "watchdog," making sure that all diocesan programs are sensitive to blacks. The office would be a "springboard" for other programs, including: training of seminary and convent faculty to "sensitize" them toward acceptance of blacks; vocational direction that doesn't just supply "white role models" in its recruitment literature; social outreach; evangelization; "non-racist" catechetical resources; and training for white pastors in minority parishes.

"Dealing with the lack of institutional support" for black Catholics is one way of "making the Church live up to its claim of catholicity," he said.

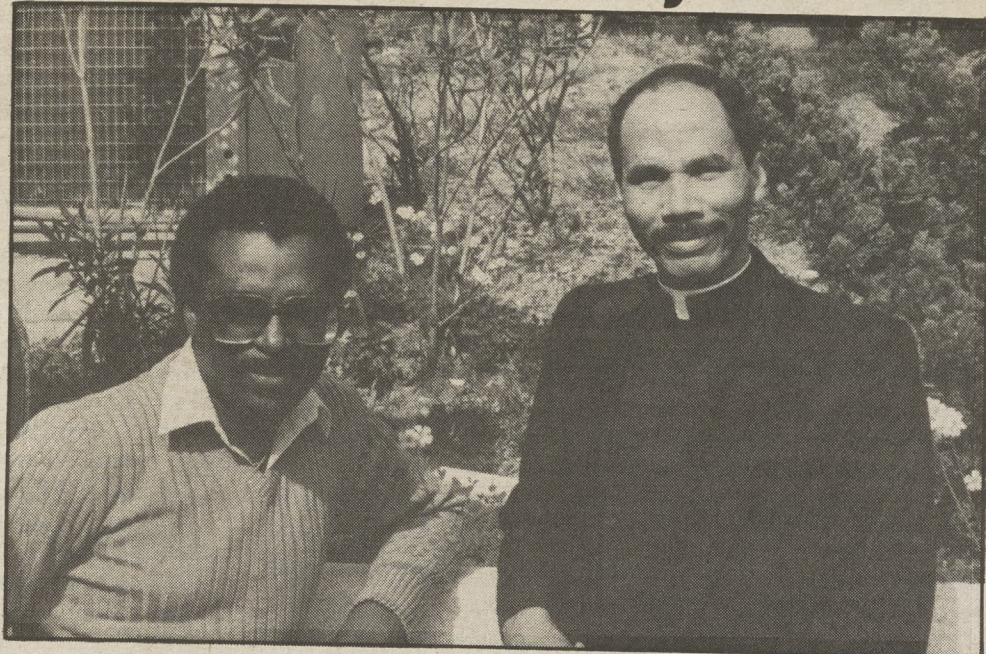


Photo by Deacon James Steinberg  
Roger Holliman, Father Giles Conwill  
Meeting the needs of black Catholics

## ...liturgist finds 'good singing, preaching' a start

By Sue Nowak

A church that was on the brink of closing is now a thriving parish, and the secret to the revival was "good preaching" and "good singing," the music minister there said.

Roger L. Holliman, a music minister who has performed for Pope John Paul II, brought his success story and his philosophy about the place of black music in the Roman Catholic Church to San Diego last weekend. He was part of the Afro-American Liturgical Workshop held at St. Rita parish auditorium.

**HOLLIMAN WAS** not a Roman Catholic in 1975 when he took over the music program for St. Bernardine Church in Baltimore. The parish had about 45 persons attending Sunday Masses, but within a year, attendance had jumped to 650.

"The choir began to bring people into the church. They (choir members) were taught well — taught techniques. This attracted people to come into the church," Holliman explained.

The largely black parish responded to "the color, rhythm and intonation" of the styles and songs the choir adopted, Holliman said. Inspired by the number of new parishioners, Holliman began writing a Mass. It took six years to complete *The Offering*, which the choir has recorded.

## La Jolla parishes start jobs bank

**LA JOLLA** — Meetings aimed at helping the unemployed have been scheduled twice monthly as part of job seekers' outreach operated by All Hallows and Mary, Star of the Sea parishes here.

Over 100 unemployed persons and 18 employers recently attended a "job awareness" night at All Hallows Parish hall. Speakers addressed topics ranging from dressing right for an interview to "changing jobs within your career." Many of the speakers are University of San Diego faculty members.

"**I BELIEVE** a number of people have been placed," Msgr. James Gilfillan, pastor of Mary, Star of the Sea, said.

The program includes a job board which the unemployed can consult, a file of resumes available to employers, and a plan for bi-monthly meetings. No estimate is available on positions that have been filled by the program.

"I am pleased with All Hallows' and Mary, Star of the Sea's effort with the unemployment program," Father Douglas Regin, head of Catholic

"**I TRIED** to meet the needs of the universal Church, using the traditions of Catholic and black music," the composer said of *The Offering*.

Good preaching made the parishioners stay, Holliman said. Father Edward Miller, the white pastor there, "changed his preaching style" after studying black theology and the style of black radio ministers.

Father Miller "discovered the style, concept and art of black preaching," Holliman said. With that knowledge, the priest was able to maintain the newly-enlarged parish population.

"**I THINK** that's all we want — a good preacher and good singing. Everything else can stay the same," the musician said.

Holliman became a Catholic in 1978 after "it was proven to me that God does live in the Catholic Church."

He was raised as a Baptist, where black music has been accepted for years. He thinks the only reason black liturgical music sounds Protestant to some is because the Protestant churches were the first to embrace it.

**ROMAN CATHOLICS** had never had the experience of dealing with true black music, he said. Pope John Paul II and an audience of 400,000 that gathered

last fall at the Vatican for the "Black American Voices in the World Today" program, heard Holliman and his choir. They sang *The Lord's Prayer* from Holliman's Mass, an uptempo gospel song and a piece in Latin.

Although the pope was not outwardly expressive during the performance, he smiled as he shook the hands of the Baltimore choir members.

One of Holliman's hobbies is leading workshops like the one at St. Rita. "I love it. It's the thought of helping, sharing, giving and making people aware" that I like, he said. He wants to show what contributions blacks have made to the Church, and to help blacks be themselves in liturgy.

**PART OF** his workshop presentation is a video tape of the Palm Sunday Mass at St. Bernardine parish that was nationally broadcast on NBC two years ago.

One of the original aims of Holliman's work was to make Mass more uplifting for blacks, but he has found it has a wider appeal. About 50 white parishioners, most of them young, attend Mass at St. Bernardine. He thinks they are attracted by the wide variety of liturgical styles.

"We do not go in and just do gospel all the time," he said. Black folk spirituals with five- and seven-part harmonies are also in the choir's repertoire.



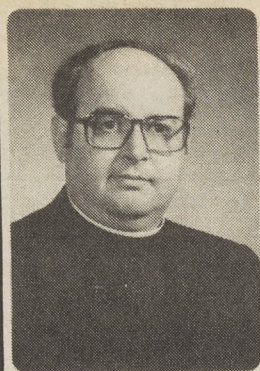
Photo by Deacon James Steinberg  
**MARCHERS** — Some of the 1,000 pro-life marchers who turned out at the Community Concourse last Saturday, the 10th anniversary of the Supreme Court's Jan. 22, 1973 decision legalizing abortion. The pro-life demonstration was about five times larger than a pro-abortion rally in Balboa Park held an hour earlier.

Community Services, said. "At least it shows recognition of the problem and willingness to address it."

Only those in the two La Jolla parishes are served by the program. The

program, which is "much bigger" than expected by Msgr. Patrick Fox of All Hallows parish, has served at least one important purpose. "People have been encouraged and have some hope."





## Editorial

By Brother William Bilton, CJM

### Why an editorial? Why a *Southern Cross*?

A diocesan newspaper should be a tool of evangelization. This is merely a repetition of something that has been said over and over again in *Southern Cross*.

The whole reason for the existence of Church structure — with its subsidiary elements — is the spreading of the good news of redemption; evangelization. *Southern Cross* is one such subsidiary element.

To be effective, the diocesan newspaper needs quality and it needs to be present so people can have the opportunity to read it.

When the diocesan newspaper serves *only* to catalog events that are comfortable in reporting and context, there is no challenge. The Gospel — the good news — is challenge.

To have adequate quality, the diocesan newspaper must challenge — it must disturb, even shatter — complacency.

Its quality, too, demands that it be written in styles that bring challenge to every reader, suiting itself in part to the picture-viewer, in part to the most avid intellectual and in part trying to provide overt and covert messages to all between. *Southern Cross* is made up of many different kinds of writing, and while the editorial is only one, it is an important element of each issue.

Those who have read the editorials that have appeared in *Southern Cross* since September, 1980, have noted a change in tone and style of presentation.

This change came about because of a conviction that the editorial has a responsibility to act as a challenge to the conscience.

Whether the perceptions of the editor are valid or preposterous are judgments the reader must make. However, the reader should be affirmed, made uncomfortable, be angered, be enthused, or feel some other emotion, if an editorial in a diocesan newspaper fulfills its function. An editorial that leaves the reader neither hot nor cold is wasted space.

An editorial must present the sincere view — popular or unpopular — of the editor. It must be based on the editor's perception of truth. Should this occasion discomfort in, or appear critical of leaders in State or Church, or any group or individual, it should be remembered that infallibility is attributed only to the Holy Father, and then only in the very narrow area of a definition of Faith or Morals.

All of us are open, then, to editorial challenge.

Being committed to such an editorial policy is termed by some as courageous, by others as foolhardy.

The consequences of Christ's editorial — the Gospel — are the prime example of how strong reaction can be to perceptions of truth that are divergent.

No matter how well the message is presented, however, it only has a potential value for those it reaches. For *Southern Cross* to have a maximum worth, it must reach every family within the diocese. Anything less is minimizing the potential for spreading the good news of Jesus Christ.

Bishop Maher recently called upon the pastors in the diocese to aid in assuring the entry of *Southern Cross* into as many homes as possible. He called upon the pastors to financially subsidize unpaid subscriptions in their parishes.

It is our prayer that you — the reader — will support your pastor and your bishop (not to mention your editor) in this vital effort of evangelization.

## Letters . . .

### 'Shows charity'

In reading about the Evangelical magazine *The Wittenburg Door*, and its supposed "anti-anti-Catholic" issue, reminds me of all the cruel things we do to each other under the guise of being humorous. So many times, not only about religion, but more particularly in one-to-one contact about looks, behavior, actions, almost anything personal, a cruel comment is made and if the recipient dares to be upset or hurt, the instigator comes back saying, "Oh, for heaven's sake, don't you have any sense of humor?" Our tongues can be sharper than a serpent's tooth.

Wouldn't it be wonderful if all of us, individuals and groups, could show Christian charity in what we say and write? They should know we are Christians by our love.

Mrs. Mary Carmody  
El Cajon

### Doctrine 'passe'

We have sincere sympathy for Archbishop John Quinn as we observe the very difficult circumstances of his pastoral ministry in San Francisco. There would have had to have been a goodly sprinkling of declared homos and lesbians in the Archdiocesan task force on gay and lesbian issues, judging by the results. It is quite obvious, from the report, that these people do not have a shred of belief in Catholic moral principles and so my question boils down to this: Since when did the Church require an "updating" in moral theology from these people?

Is it possible that these people have no knowledge of Catholic principles? If so, a casual perusal of Catholic catechism would certainly enlighten them. But then, the study of Catholic doctrine is *passe*, nowadays, in some circles and the "in" thing is the Bible. Perhaps they would rather read the Bible than the catechism. If so, may I direct them to the Book of Leviticus, Chapter 18 and especially to verses 22 and 23. Yahweh is very explicit concerning all such conduct.

Father John Nesbitt  
Jacumba

### 'Tragic'

It is tragic and lamentable that we have endured a decade of 'abortion on demand' and have failed in our efforts to rid our country of this destructiveness of human life. In this regard we have observed that even its proponents (women, lawmakers and doctors) have a tendency to deflect accountability away from themselves, probably a natural unwillingness to accept responsibility for the result of the role they have played.

Women are apparently complacent about aborting "unwanted" offspring, relying on the notion that such action is morally and socially acceptable. Legislators deny that they condone the destruction of the unborn. They claim instead to be chiefly concerned in maintaining the fact of its legality, while apparently quite insensitive to the fact of the immorality their support may engender. Doctors who engage in this activity disclaim any guilt; they protest that they are merely carrying out the "wishes of their patient," the pregnant woman, a deplorable fragmentation of the very essence of the 'life-saving' profession with which he has been endowed.

Hopefully, the next decade will produce a renewed sensitivity that the sanctioned slaughter of the unborn violates the Eternal Word of God, as well as the basic right of another human being.

Richard Thomas  
San Diego

**All letters are subject to editing and must be signed with full name, address, and telephone number in order to be considered for publication. Mail letters to: Southern Cross, Letters to the Editor, P.O. Box 81869, San Diego, CA 92138.**

## The Pope Speaks



### Church's moral authority 'reaffirmed'

VATICAN CITY (NC) — U.S. and Western European bishops have "reaffirmed the responsibility and the moral authority of the church concerning problems of war and peace," including nuclear weapons policies, said a Vatican communique Jan. 19.

The communique was issued after a two-day meeting of Vatican officials and delegations representing the bishops of the United States, France, West Germany, Great Britain, Belgium, Italy and the Netherlands.

The purpose of the meeting was to discuss the American bishops' draft pastoral on the moral aspects of nuclear policy.

"In the face of the threats of the present time to life, to basic human values and to the survival of peoples, it seemed necessary for the episcopal conferences which are especially involved, though in different ways, in the problems of nuclear armament to act in concert in order to be informed about the realities experienced in different countries and to examine them in fidelity to the tradition of the Church and the teaching of Pope John Paul II," said the Vatican.

It called the meeting an "informal consultation" and said it was "an expression of episcopal collegiality." Topics discussed included the use of nuclear weapons, the morality of deterrence, the political context of the arms race and the values at stake in the current political situation, said the Vatican.

The meeting was called after the U.S. bishops had sent copies of their first draft pastoral to other national hierarchies and the Vatican. The French and West German bishops said the moral limits it imposed on the use of nuclear weapons or the threat to use them would undermine Western European defense strategies and expose them to Soviet aggression.

## Insights

By Father Richard F. Duncanson



### The Church's understanding of women

The Laity Commission of the Bishops' Conference of England and Wales recently published the results of a survey of Catholic women's views on the Church. The survey reports feelings which surfaced in discussion groups held throughout Britain in 1976 and 1977. Although the report was presented to the bishops in 1979, it was not released until now because some commission members were concerned that the report might appear to be endorsing (rather than simply reporting) the criticisms of Church teaching and practice which it contains.

Among the criticisms expressed by the women surveyed is the view that the Church is not living up to the Second Vatican Council's proclamations on the dignity and equality of women. (See *Insights*, SC, Dec. 16) The report says that the Church "...is being forced by its own post-Vatican II theology of the Church, of the laity, of human rights, etc., to preach what tradition prevents it from practicing."

As an example, the report cites the Church's exclusion of women from ordained ministry. "It does not follow that the Church is wrong not to ordain women (nor that it is justified in not doing so),...but it is immensely confusing of the Church to preach a doctrine which makes its refusal to ordain women almost entirely unintelligible to many people."

The women also felt that "...a more compassionate and understanding form of pastoral care might have emerged" if they had been consulted about moral issues such as abortion, contraception and divorce. The report suggests that particularly in the areas of contraception and family planning, "...the Church's official teaching appeared to misunderstand women and to have disregarded their feelings and views in its expressions."

The report concludes by calling for a thorough and rigorous re-examination of Church attitudes toward women. Since a survey of Catholic women in the United States would probably reflect views and feelings similar to those revealed in England and Wales, we American Catholics (male and female alike) should ask ourselves how well we understand women and to what extent we regard their feelings.

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## Our Christian Way of Life

By Enid Lanyon

# Is our evil God's fault?

I have just finished reading a book by a very successful and best-selling author whose work betrays an obsession with the evil of terrorism in our world today and the greed for power and fear of death or loss of wealth that makes its growth possible and — in fact — accelerates it. The hero is a man outraged by his own powerlessness who adopts, in retaliation, the methods of his oppressors and is led to the same kind of violence and psychological torture he deplored in them.

A question posed repeatedly in the book is, "If evil such as this exists, how can God exist?" The story, of course, answers its own query. Evil exists because we foster it and God cannot destroy it without destroying us at the same time. Unfortunately most of us are seldom driven to the lengths that would force this realization on us, and in our righteous indignation are blind to the evil of our response to what we perceive as evil.

**FOR INSTANCE**, a community may be led by a few vindictive persons to persecute and victimize one of its members in a particularly destructive way. The friends and supporters of that person, in their outrage over the injustice done him, may react equally as maliciously without ever understanding that they are, in turn, perpetrating the very evil they are denouncing.

We may decry the character assassination of certain gossip and yet in our anger turn the assassin-gossip against those culpable of it, and think ourselves justified.

## Ins and Outs

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

Currently "Emmaus" is the name of a national program designed to help priests regain some confidence in themselves, in their priestly role, and in their brothers who share the ministerial priesthood. But clerics are wags, so in one diocese where "Emmaus" had been introduced, it was said that two other developments came after. The first, "Zacchaeus," was designed for those priests who are up a tree (look it up). The second, "Bartimaeus" (the name of the blind man in the Gospel), it is said, would be for those priests who can't see Emmaus.

There have been any number of programs in the post-Vatican II period which borrow biblical names for instant identification. There was "Genesis II," another procedure for renewal. "Naim" is to help those widowed or grieving. "Cana Conferences" are for married, or to-be married. "Plowshares" as a peace movement is suggested by Isaiah, "Beat your swords into plowshares." There are many more, to be certain.

**BUT OTHER** interesting possibilities suggest themselves to be used by other "churchy" enterprises. They would confer easy identification, a recognition factor, and a "trendy" note.

## Moral Perspectives

By Rev. Gerald Coleman, SS

Chastity lies at the heart of all truly human relationships; and chastity calls for authentic sharing in the life of the other person. Chastity never allows or permits use or any type of slavery.

This is a difficult teaching in an era which stresses the erotic and human fulfillment precisely as sex. The Catholic Church is deeply counter-cultural on this point.

**IN OTHER** words, it is possible to be fully human and well-balanced and sexually wholistic without genital activity. The great celibate witness in the Church beautifully testifies to this.

At the same time we must be frank when interpreting this fact for the homosexual person. All persons are not called to be celibate. But more persons than we sometimes think sustain a potential for this type of chastity.

It is necessary, then, to create support groups at the parish level which assist homosexual women and men to live a full life in the Church as celibate homosexuals. I realize that such a suggestion runs counter to much of the prevailing literature on homosexuality.

**HOWEVER, SINCE** the Church calls all persons to a chastity which affirms genital activity as fully authentic only within the interpersonal love of marriage, homosexual men and women must strive to integrate their human sexuality within this ecclesial conviction.

The church's teachings on this question are not

But however great the provocation, we are never justified in using the weapons of evil to counter it. All we do then, is promote its power and aid in its proliferation.

There is no doubt that to submit to bullying or threatening tactics is to invite victimization, and children are taught at an early age to "stand up for" themselves. There is, too, the moral obligation to resist what is wrong or harmful, either to ourselves or to others, and to protect those weaker than ourselves. So how do we reconcile the need for defense with the moral obligation to refuse to use the evil tools of violence and terror to counter them?

**ONE OF THE** satisfying things about fiction is that the writer can order events to his satisfaction and present a neat equation to round off his book. In this one, our hero recoils in self-disgust from the forces of destruction he has set in motion and does what he can to halt them. But, alas, his friend and co-hero has no such qualms and presses forward relentlessly despite the hero's horrified protests. But, fiction being what it is, his hand is stayed at the last minute by concern for our hero's anguish and he is reprieved from that final act that would thrust him over the line into total evil.

Perhaps what the author is trying to communicate is that while we are regrettably readily seduced into self-destructive behavior, the person who retains his or her integrity will always present a moderating and rebuking influence which may bring others to question themselves and reconcile them to their true selves. Personal integrity

always acts as a rebuke and conscience to those of us who are willing to compromise our own.

Perhaps, too, what he is saying is that the person who holds the power to destroy another and refrains — in compassion and mercy — from using it, is God-like enough to restore lost faith in a God who is an enigma to us precisely because He has the power to destroy those who behave in evil ways, but in His encompassing love, will not use it.

**IT IS A GOOD** message and not without pertinent application to us who are very likely never going to be involved in world terrorism or international finance. It applies equally to the "minor" decisions we make each day and the relationships with which we are surrounded. At one time or another, in one way or another, each of us will be in a position of power over someone else. We will have the option to use that power for good or in all the little ways of destruction that come so easily to us.

Over and over again our integrity is challenged. Do we remain true to the essential goodness of our being — the image in which we are made — or do we compromise and find our self-esteem in threatening someone else's, our self-confidence undermining another's? Parents, husbands and wives, brothers and sisters, school children, all know the techniques of terrorism. We need to be aware of this and to discover and share the value of mercy and compassion and the great strength of being true to oneself.

# Straight from the Bible

Why not, for parish rummage sales: "Joseph's Coat Sales" (See Gen. c.37 v. 22ff).

For parish-sponsored physical fitness programs: "Wrestling with Jacob" (See Gen. c.28 v. 11ff).

**FOR PARISH** food catering services: "Matthew's Caterers" (See Mt. c.9 v. 9ff).

Why should we call church programs for the elderly "Golden Agers?" Why not, "The Joachims and Annes," except, of course, they are not named in the Bible. Better try "Simeons and Annas" (See L., c.2 v. 25ff).

For courses on cooking, "Mess of Pottage," or "Rebecca's Culinary Tips" might be just the recipe — oops, sorry. (See Gen. c.27 v.8ff).

**FOR BRIDES**, on how to get along with their in-laws, consider conducting "Ruth and Naomi" classes (See Ruth c.1 v.44 ff).

For aerobic dancing instructions, "David before the Ark" lessons (See 2 Sam. c.6 v.13ff).

For Women's-Place-in-the-Church Movements, "The Tamar, Deborah, Rebecca, Ruth Connection"

(everything is a connection these days).

**FOR PARISH** running marathons, "The Asahel Race" (2 Sam. c.2 v.17ff).

For parish debating societies, "The Gideon Course in Argumentation" (Judges c.6ff for Gideon's debates with God's angel).

Before you say it, this author has to confess that early on, as a young priest, he was chided by a conservative bishop (who has since been converted and is regarded as ultra-liberal). The priest had told a similar clerical joke based on Scripture quotes. He was then reminded by the prelate: "The Council of Trent has some serious things to say about the use of Scripture in a light way." But Scripture itself allows that, if by "light" is meant "familiar," as one does with something dearly loved, with which one is intimate to the point of warm friendliness.

**THAT'S THE** joy of the Church today. So many more Catholics are familiar with Scripture. They can handle its stories, phrases, words easily, lovingly, intimately. What a boon that is. And we owe it to Vatican II.

# Homosexuality — IV

arbitrary nor punitive. The Church's teachings are based mainly on these factors:

All biblical references that mention homosexual practices and activity condemn them: e.g., Gen. 19:1-11; Judges 19:22-30; Lev. 18:22 and 20:13; Jude 7; 2 Peter 2:6-10; 1 Tim. 1:8-11; and Romans 1:26-27. In every instance, however, the condemnation appears within a certain context; because of these contexts, biblical literalism must always be avoided.

**THE CHURCH'S** use of natural law thinking in the area of human sexuality does affirm that human genital activity sustains many intrinsic meanings, one of which is God's gift of procreation.

Since this gift enjoys a divine origin and mandate, we cannot arbitrarily misuse or disregard this blessing.

From this supernatural/natural perspective, homosexual activity in itself cannot realize this meaning which lies intrinsic to the many meanings of human genital activity.

**HUMAN SEXUALITY** is one of God's greatest gifts enabling us to enter more fully into loving relationships with others. Chastity is the human capacity of serving well these relationships.

Human sexuality is an exclusive commitment to another, a genuine offering which finds its fullest expression in genital relationships that are both love-

making and life-giving.

All persons should thus strive for heterosexual orientation. The man-woman relationship offers the normative ideal for authentic growth and personal enrichment.

**A FINAL** note is necessary due to some recent publicity regarding those in the Church who have made a public commitment to celibacy and consecrated virginity: i.e., priests, brothers and sisters.

Celibate commitment is a profound and sacred promise of chaste fidelity to the Lord in the Church for service to God's people.

This sacred promise is rooted in a venerable history which understands celibacy and consecrated virginity not simply as a promise not to marry, but also a full human commitment to chastity.

**ONCE THIS** sacred promise is made, one must never compromise, must never turn back, must keep one's vision grounded deeply in the Lord and with the Church. One cannot justify the celibate/virginal commitment and an active genital activity, be it homosexual or heterosexual.

Persons who attempt such a justification are caught in a terrible and misleading illusion.

Human sexuality is one of God's greatest gifts to us. Let us strive to honor it with as full a heart as possible.



## Abp. Bernardin: 'No major changes seen'

Continued from page 1

press conference and during a talk to students of the North American College at the mid-point of a meeting being held at the Vatican between representatives of American and European hierarchies to discuss the draft. He is chairman of the committee asked by the American bishops to draft the pastoral.

The Chicago archbishop said that considerable reworking of the document is taking place, to accommodate suggestions made by American bishops and other people consulted, but that the alterations and expansions of the document would be "clarifying" ones, and that the fundamental points of the draft will not be changed.

The key themes of the draft are:

- The retention of the Church's traditional just war theory and saying that the tenets of the theory prohibit nuclear strikes against civilian areas;
- A serious skepticism about any "first use" of nuclear weapons and about the legitimacy of a limited nuclear response against military targets because of the danger of escalation and the just war's demand for proportionality; and
- The moral acceptability of the

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possession of nuclear weapons as a deterrent, but only if that possession is coupled with serious bilateral efforts at reduction of armaments.

ARCHBISHOP Bernardin indicated that these key points would be preserved in the third draft of the pastoral.

"I personally would not see any substantial changes," he said, "although some might see them as such. For the most part, they will be clarifying changes, because of some misunderstandings and misperceptions about certain sections of the draft. I'm not sure that I would characterize the changes as substantive."

The archbishop, who has been designated by Pope John Paul II to become a cardinal on Feb. 2, outlined several areas of the draft which he said are "already undergoing" revision or expansion.

AMONG THEM is the section on deterrence, he said.

"We're satisfied with our conclusion there," he added, "but we're not completely satisfied with the way the argumentation develops in the present draft."

Another contemplated change, Archbishop Bernardin said, involves an expanded section dealing with Soviet policy. "We are conscious of the fact that two superpowers generate the arms race today, and that the nuclear arsenal of Western nations exists in large measure because of the history and conduct of Soviet policy."

"BUT THIS fact," he continued,



NC photo/UPI

ADDRESSES SEMINARIANS — Cardinal-designate Joseph Bernardin of Chicago speaks to American seminarians at the North American College in Rome. Archbishop Bernardin told the future priests that the third draft of the U.S. bishops' pastoral on war and peace would be "substantially" the same as the second draft.

"does not relieve us of our responsibility to address our government on the content of its defense and foreign policy."

A third contemplated modification in the revised draft, said the archbishop, will be an expansion of the section relating non-violence and the just war theory. In a world which does not yet have a sufficiently strong international authority, the archbishop noted, "we have to affirm more clearly the right to self-defense of individuals and of nations."

He indicated, however, that non-violence and the just war theory will continue to be considered by the bishops as two valid "modes of Christian witness."

OTHER SECTIONS to receive greater attention in the revision, the Chicago archbishop said, include: the scriptural basis for the bishops' ideas, the peaceful alternatives to war, the section on pastoral guidance and a clearer delineation of the levels of authority with which the draft speaks in its various parts.

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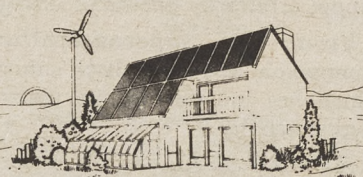
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# Holy Year is for all, says pontiff

By Nancy Frazier

VATICAN CITY (NC) — Even the bedridden, cloistered nuns and prisoners will be able to participate in the spiritual benefits of the upcoming Holy Year, Pope John Paul II said in a document formally announcing the year.

The papal bull, titled *Aperite Portas Redemptori* for its Latin-language opening words, "Open the door to the Redeemer," was made public Jan. 21 at a Vatican press conference by Archbishop Jozef Tomko, general secretary of the Synod of Bishops, and archbishop Mario Schierano, president of the Central Committee for the Holy Year.

"THE GREAT novelty of this jubilee is the simultaneous celebration of the redemption, with all the spiritual benefits, in the entire world, in all dioceses," said Archbishop Tomko.

"It is distinguished by the intent to spread the benefits of the redemption in an intense form and to put them truly at the disposition of all, even those who are confined to bed by illness, men and women cloistered Religious, residents of nursing homes and of prisons," he added.

Pope John Paul announced the Holy Year of Redemption, to run from March 25, 1983, to April 22, 1984, in an address to the College of Cardinals Nov. 26. It marks the 1,950th anniversary of the traditionally accepted year of the redemption of the world by Jesus Christ.

THE POPE SAID he would open the Holy Door at St. Peter's Basilica on March 25. He asked bishops throughout the world to hold "a special rite of prayer and penance" in their cathedrals in connection with the beginning of the Holy Year.

"Let this be a year that is truly holy," he said. "The year of the redemption should leave a special imprint on the Church's whole life, so that Christians may learn to rediscover in their daily experience all the riches of the salvation which is communicated to them from the time of their baptism."

The bulk of the 5,600-word document dealt with "general guidelines" for the reception by Catholics of a plenary indulgence in connection with the Holy Year.

"THE TASK of more concrete pastoral regulations and suggestions I leave to the episcopal conferences and to the bishops of the individual dioceses, in accordance with local attitudes and customs as well as with the objectives of the 1,950th anniversary of Christ's death and resurrection," the pope said.

Any Catholic wishing to gain a plenary indulgence, which is the remission before God of the temporal punishment due for sins already forgiven, must make an "individual and complete sacramental confession," receive Communion and pray for the intentions of the pope, the papal document said.

Among those intentions were "that the event of the redemption may be proclaimed to all peoples, and that in every nation those who believe in Christ the Redeemer may be able freely to profess their faith," the pope added.

THE THREE conditions must be linked during the Holy Year either to a diocesan community celebration or to a visit to specific churches named either by the pope or the local head of a diocese.

The community act on the diocesan level may be a Mass, a Liturgy of the Word, a penitential service, the administration of the sacraments of baptism, confirmation or anointing of the sick, or the exercise of the Stations of the Cross, the document said. Local bishops can also rule that the indulgence can be obtained at a parish mission or spiritual retreat.

Pope John Paul said each bishop will name in his own diocese the church to be visited in order to obtain a plenary indulgence.

IN ROME, he said, the jubilee indulgence can be obtained by visiting one of the catacombs or one of several Roman basilicas: St. Peter's, St. John Lateran, St. Paul's-Outside-the-Walls, St. Mary Major or Santa Croce in Gerusalemme.

"For the sick prevented from making such a visit, it is enough that they join spiritually in the act," the pope said. "A similar concession is granted to the residents of old people's homes and to prisoners."

Pope John Paul said cloistered men and women Religious can obtain the jubilee indulgence in their monastery or convent churches.

POPE JOHN PAUL also linked the Holy Year to the theme of Christian unity, saying that he hoped the jubilee would produce "a reciprocal harmony of intent in all those who believe in Christ, including those of our brothers and sisters who are in real, if not full, communion with us since they are united in faith in the incarnate Son of God...and united in a common baptism."

"May the renewed experience of this one faith, also during this jubilee year, hasten the day of ineffable joy when the brothers and sisters will live in unity, listening to the voice of Christ in His single flock, with Him as the one supreme shepherd," he added.

The papal document expressed hope that the Holy Year would "lead to a fresh commitment to the service of peace among all peoples."

"A FAITH AND a life which are authentically Christian cannot fail to blossom in a love which constitutes truth and promotes justice," Pope John Paul said.

In a strong affirmation of the sacrament of penance in Christian life, the pope said that "every individual response of repentant love by man" to God's merciful love "is an ecclesial event."

"It is a demand of the very mystery of redemption that the ministry of reconciliation, entrusted by God to the shepherds of the Church, should find its natural accomplishment in the sacrament of penance," he said.

CALLING SIN not only an offense against God but a wounding of the Church, Pope John Paul said Christ established that "the salvation of the individual should come about within the Church and through the ministry of the Church."

Archbishop Schierano said the principal criteria for Holy Year celebrations will be "simplicity and poverty,



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taking care especially in the religious aspect."

He said commissions or working groups will be established by the central committee in the areas of doctrine, liturgy, assistance to pilgrims, artistic initiatives, ecumenism and social communications.

THE ARCHBISHOP said he could not estimate the costs of the Holy Year for the Vatican, but said that the jubilee "won't bring in anything (to the Vatican) materially speaking."

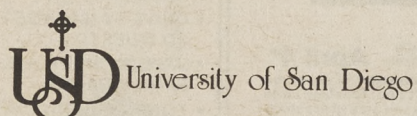
"It is not designed as a financial jubilee, as some have suggested," he added. "With the emphasis on simplicity, modesty and the spiritual, it will cost as little as possible."

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# Church-state separation tested by nuns' 'right' to sue a bishop

MANCHESTER, N.H. (NC) — The New Hampshire Supreme Court ruling that four nuns have a right to sue their bishop in a contractual dispute upholds the principle of separation of church and state but does not consider the case a religious matter, according to a statement from the Manchester Diocese, its first comment on the decision.

Sacred Heart Brother Roger Lemoyne, superintendent of schools, said that the diocesan reading of the court decision "indicates that the court accepted most of the positions which the diocese advanced."

HE SAID HE believes that the only reason the court did not dismiss the case is "because the record of the proceedings before the trial court does not yet include complete evidence as to the religious character of this dispute."

He cited the language of the court stating that "the constitutional mandate prohibits the courts from intervening in religious disputes involving matters of doctrine, discipline, faith or internal organization."

Brother Lemoyne said "it should be apparent that this matter inevitably involves issues of doctrine, faith and Church administration which the civil courts are prohibited from resolving and which will, therefore, require that this

matter ultimately be dismissed from court."

THE NUNS, all Sisters of Mercy, had appealed a state superior court ruling last April that the courts did not have jurisdiction to overrule a decision by Bishop Ordore Gendron of Manchester not to renew their teaching contracts at Sacred Heart parochial school in Hampton, N.H.

The state supreme court said that religious entities "are not totally immune from responsibility under civil law. In religious controversies involving property or contractual rights outside the doctrinal realm, a court may accept jurisdiction and render a decision without violating the First Amendment."

The court remanded the case to the superior court, telling it to hear arguments concerning the contractual rights of the nuns, which they claim were violated in the non-renewal of their contracts.

BROTHER Lemoyne said the case never should have been brought to civil court because it involves a matter of Church administration and because channels are available within the Church for resolution of the disagreement.

Brother Lemoyne noted that Bishop Gendron met with the nuns and has offered to meet with them again.

# Courts hand down conflicting public school prayer rulings

NC News Service

The U.S. Supreme Court and a federal judge in Alabama have issued contradictory rulings on the question of prayer in public schools.

On Jan. 17, the Supreme Court, without comment, left standing a ruling that the policy of the Lubbock, Texas, public school district concerning school prayer was unconstitutional. The district's policy permitted elementary and high school students who wanted to pray on school grounds to "gather at school with supervision either before or after regular school hours on the same basis as other groups...so long as attendance at such meetings is voluntary."

A FEDERAL district judge had ruled that the policy was constitutional, but the 5th U.S. Circuit Court of Appeals reversed that decision last March 11.

Three days before the Supreme Court ruling, U.S. District Judge W. Brevard Hand in Mobile, Ala., ruled that a suit challenging prayers in Alabama's public schools failed to make a claim that could be addressed in federal court. Hand left open the possibility that the state law on school prayer could be challenged in state court.

In a 66-page opinion examining the history of the First Amendment to the U.S. Constitution, Hand said the nation's Founding Fathers never intended the amendment "to erect an absolute wall of separation between the federal government and religion."

EXPRESSING SUPPORT for the state's right to establish a religion, Hand said, "The election by a state to establish a religion within its boundaries was

intended by the framers of the Constitution to be a power reserved to the several states."

Hand's ruling came in a suit filed by Ishmael Jaffree, a self-described agnostic, who brought suit last May against Daniel Alexander, president of the Mobile County school board, and the principal and teachers in a school his children attended. Jaffree contended that prayers damaged three of his children emotionally.

The suit later included Alabama's 1982 school prayer law, which allowed teachers to lead "willing students" in prayer and included a suggested prayer written by the eldest son of then-Alabama Gov. Fob James.

ALEXANDER, THE school board president, who is also national president of Save Our Schools, an organization favoring local control of public schools, called Hand's ruling "a very courageous opinion." He said he believed it "could very well stand the test all the way up" to the Supreme Court.

Alexander said the 14th Amendment was not meant to extend the entire Constitution to all the states. If the Constitution can be used to prohibit prayer in public schools, he said, it can be used to extend federal control over other activities.

In 1962, the Supreme Court ruled that the voluntary recitation in public schools of prayers prescribed by school authorities was unconstitutional.

LAST YEAR, a constitutional amendment to allow prayer in public schools, which was backed by President Reagan, was introduced in the Senate, but died in the Judiciary Committee.



Photo by Larry Plaster

FOR THE BISHOP — Students and faculty of University High School presented Bishop Maher with a set of handmade vestments last Sunday evening prior to a fundraising fashion school at the show. The bishop delivered the invocation for the event.

# Uni students make vestments for bishop

LINDA VISTA — Displaying a vestment with a lion's head design on its front, Bishop Leo T. Maher offered the invocation at a University of San Diego High School fashion show fund-raiser held Jan. 23.

The gold and white satin vestment was made by Ericka Moun, and the stole was sewn by Mary Lange. Both are students at the high school. Art teacher Denise O'Malley designed the lion's head,

symbolic of "Leo the Lionhearted."

THE GIFT was presented to the bishop backstage just before he delivered the invocation. The vestment includes a gold lame stripe in front and back and black silk cord outlining the lion.

The fashion show featured students, faculty and parents modeling items made by students in the clothing and tailoring classes at the school.

# Still no arrests in Fr. Carrier murder

YUMA, Ariz. — The investigation into the death of Father Benjamin Carrier continues, but investigators are tight-lipped about where that probe is leading. Disclosing any information on leads and new developments "could be detrimental to the successful prosecution of the case," Homicide Detective Richard Stallworth told *Southern Cross*.

HE WITHHELD comment on whether Father Carrier's truck, found in Las Vegas a few days after the priest was murdered in a Yuma motel room, contained any clues to the identity of the

perpetrator. "There's a lot of possible evidence. Unfortunately, I can't discuss it," Detective Stallworth said.

No arrests have been made in connection with the case.

Father Carrier, 54, was the pastor of Our Lady of Light parish in Descanso. Before his death on Nov. 10, 1982, he was last seen with a man in his late 20s or early 30s, whom he had driven to Yuma. The priest was well-known for giving rides, housing and other aid to transients.

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# Charlie Osburn: Preaching the Good News with zing, zest, zip

By Deacon James Steinberg

He's got the Gospel charisma of a Billy Graham. As a preacher he'd stack up against the best of the TV evangelists, the kind who've turned the air waves into a non-denominational electronic church that's half show-biz, half big biz. Only *he's* for real.

A layman, he has his own bishop's permission to evangelize "in the name of the Church and with my personal call to mission." In the last three years he has brought his Good News Ministries team into more than 800 parishes in 33 states, never without the permission of the local ordinary.

**HE'S FROM** the deep South, and your first impression is that he's a life-long Southern Baptist who mistakenly wandered into a charismatic tent meeting and was never quite the same again.

But his message is totally Roman Catholic. It's very Scriptural and pure Second Vatican Council in content. It's in the spirit of Pope Paul VI on the importance of evangelism in the world today. And it's right out of what the Second Vatican Council fathers taught on the role and responsibility of the laity in the Church.

His insistence on obedience and submission to the authority of Christ and the bishops would bring a smile to the face of the doctrinally-minded Pope John Paul II. He has the personal appeal of a Bishop Fulton J. Sheen. He's tireless, he's a crowd pleaser, he'll win you over for Christ. He's Charlie Osburn from Pensacola, Fla.

**VISITING THE** diocese for the month of January, Osburn has been conducting one-week "schools of evangelism" at four different parishes. Based at St. Mary in El Centro this week, he has also been at St. James, Solana Beach; St. Pius X in Chula Vista; and Holy Family in Linda Vista.

The message during the five weekday morning sessions, which are repeated each evening, is always the same: "Scripture has to be lived...faith is a matter of love, not the intellect...love your neighbor, be reconciled, forgive those that injure you...be about the work of Jesus...."

A family man, a small businessman and ex-mayor of his home town, Osburn six years ago received what he calls a "baptism in the Spirit." With the encouragement of a priest friend and later that of Bishop Rene Gracida of Pensacola-Tallahassee, he has been on the road ever since, trusting in God to provide the wherewithal, which evidently He has. His visit to San Diego and Imperial Counties was arranged by the Diocesan Charismatic Renewal Center.

**PAUL AND LUCY** Malban, parishioners at Holy Family Church, opened their home to Osburn last week while he conducted his school at their parish. Sifting through a stack of letters on the Malban kitchen table, personal testimonies he has received while in the diocese, Osburn remarked:

"I just love serving Jesus. I don't do anything extraordinary. God has sent us into the world and baptized us in the Holy Spirit and given us the gifts to evangelize and witness to the Gospel. But our people do not understand their relationship with Jesus, they do not understand their importance to the Church."

Without direction, without submission to authority, says Osburn, we can lose sight of Jesus while trying to bring people to Him. "God has placed authority over us. The 2,500 bishops in Rome with Pope John XXIII were dialoging in the Holy Spirit. I praise God for the bishops."

**"I CAN SEE** in the Spirit that the Catholic Church is going to evangelize the world, only our people haven't heard it yet. The bishops tell us to do everything in the name of the Lord Jesus, and that's a heavy statement. Everything in your everyday life has to be done in a Scriptural way, praising God."

The laity, says Osburn, are called to be evangelizers, and he quotes extensively from Vatican II's *Decree on the Apostolate of Lay People* to emphasize the importance of the lay vocation to witness and evangelize in the modern world.

"The bishops exhort us to seek out the poor, to have the interest of Jesus Christ, to join in His mission as savior, to answer His call to Holiness. And they call upon the layman to use the gifts of the Holy Spirit, that we are apostles appointed by Almighty God to search out opportunities to witness to Jesus Christ."

**SKEPTICAL OF** what he calls "man-made" programs in the Church today, Osburn believes "we have to look at when our bishops are speaking under the authority of the Holy Spirit. God assembled the bishops in Rome as sure as I'm sitting here. The document on the laity is the first document that speaks to *me*, and we're in for some exciting times when the bishops start preaching that document," he said.

"People don't know who they are. We've educated them to Jesus and they've gone off to another church. Up until six years ago I went to church just on Sundays. I loved the Church, but I was giving God 45 minutes once a week, and I thought *I* was doing *Him* a favor. But now it's no longer what I want, but what Jesus wants in my life...."

Osburn has no doubts about his calling to be lay evangelist. "My bishop has commissioned this Good News ministry in the name of the Church, and has given us office space in the chancery complex. I don't claim to be charismatic, but I have the charisms, the gifts of the Holy Spirit, gifts that are given to the whole Church, to every Christian."

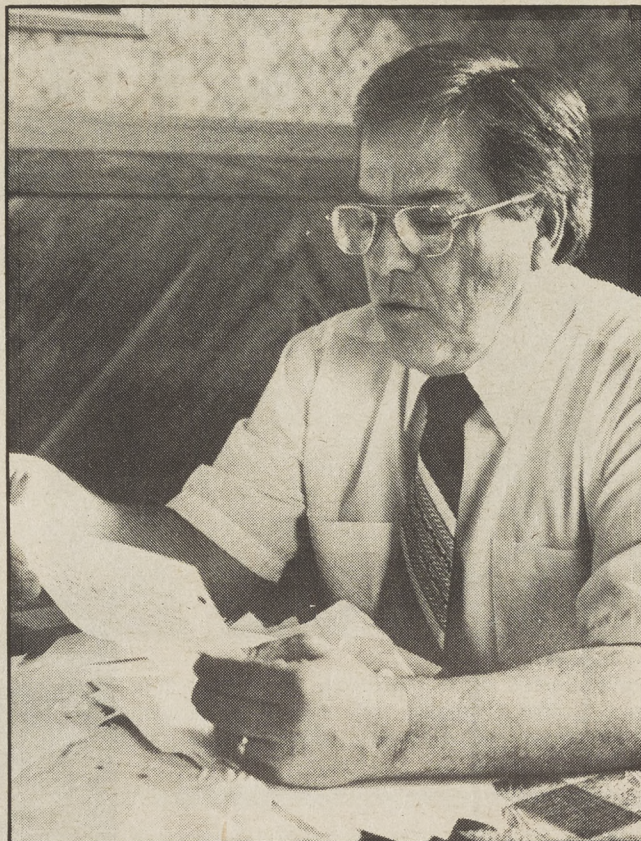
**IT IS THE** lay Catholic who must share in the responsibility and the privilege of furthering the evangelizing mission of the Church in the future, says Osburn.

"The Church is telling us, 'You are one of the most important people who have ever lived. You are a witness for Jesus Christ, an ambassador for the kingdom of God.'"

But before the Christian can evangelize, adds Osburn, he must be firm in his own faith. "We're saved. Do we really believe it? At Mass we have the Word of God read to us. The problem is, we've believed it, but we haven't obeyed it. God Himself is speaking to us. He feeds us, but we have a lot of constipated Christians. There's a lot of work to be done. Praise God!"

**THE NEXT STOP** for Osburn and his team is the Philippines, where'll they'll spend a total of six weeks. "We're not funded anywhere, and all I ever look for is the blessing of the local bishop. If I receive his blessing, God will take care of our needs through the people."

Osburn asks that people send letters to both the local ordinary and his own bishop, testifying to what the Good



Charlie Osburn  
'A lot of constipated Christians'

News Ministries has meant in their own lives.

"My wife runs our office back in Pensacola," said Osburn, smiling. "And Bishop Gracida has been receiving so much mail he complained he had to add another secretary to his staff...."

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## Washington Letter

By Jim Lackey

# Rescue for Social Security?

The Social Security rescue plan proposed in mid-January by a bipartisan national commission seems likely to be approved by Congress this year even though there are significant challenges to some of the ideas contained in the commission's report.

Several groups, including a major organization of the aged, the American Association of Retired Persons, vowed to fight the plan, which would save \$169 billion over the next seven years through a combination of benefit reductions and new taxes.

**BUT THE PLAN** also is gaining the support of church groups, including the National Conference of Catholic Charities. Mathew Ahmann, associate director for governmental relations at Catholic Charities, said the proposal by the National Commission on Social Security Reform deserves support and is perhaps the best plan for preserving the retirement benefits of the elderly.

Few dispute the dimensions of the problems faced by Social Security. As early as November the national commission was able to agree that by 1990 Social Security would face a \$150-\$200 billion shortfall if nothing was

done.

But figuring out a way to deal with the shortfall in a manner that would be acceptable to both President Reagan and House Speaker Thomas P. O'Neill (D-Mass.) proved to be more difficult. Even two weeks before the final compromise was drawn it appeared that the commission was so split that no solution would be devised.

**THUS THE** fact that there is opposition to several elements of the final compromise comes as no surprise. The key will be whether the pockets of opposition coalesce into a force large enough to defeat the plan in the House or Senate.

One issue that will be extensively debated is the proposal to tax half the Social Security benefits received by individuals whose non-Social Security income is \$20,000 or more. The proposal is expected to raise \$30 billion of the \$169 billion package over the next seven years but also is regarded by some as introducing at least a partial "means test" for Social Security benefits.

Through its history Social Security has been regarded strictly as an insurance plan, not a welfare plan aimed at

benefiting primarily the poor. But taxing the benefits of more well-to-do retirees — those with pensions, investments and other sources of income totalling more than \$20,000 per year — is regarded by some Social Security experts as a reduction in payments for one class of beneficiaries and a sharp break from the intended purposes of the system.

**A SECOND** debate is likely to erupt over proposals to raise the retirement age early in the next century. Though not a part of the \$169 billion short-term rescue plan, the proposal to raise the retirement age from its current 65 is aimed at helping solve the system's long-term problems, including the fear that by the year 2025 there will not be enough workers to

support today's baby-boom generation once it retires.

But proposals to up the retirement age have raised concerns in the past about the plight of disabled workers who have no choice but to retire at 65 or even earlier. Catholic Charities, for one, argues that raising the retirement age without making provision for those who are unable to work or unable to find suitable employment would create an additional burden on the elderly.

Even Pope John XXIII has praised the maintenance of Social Security systems. In his 1961 encyclical *Mater et Magistra* he said such systems "can be regarded as means whereby imbalances of citizens are reduced."

## 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.*

**DETERS, Raymond L.** Husband of Viola Deters; father of Raymond L., Jr., and Norman F. Deters, Shirley Wilsterman, Margaret M. Watson, Anna M. Pereira and Sister Paulette Deters CSJ; brother of Marguerite Cunkle, Henrietta Metsger and Aurelia Milne; 13 grandchildren. Funeral Mass: January 7, 1983 at St. Martins Church.

*Goodbody Mortuary*

**HICKS, Larry Doyle.** Husband of Mary D. Hicks; father of Jim and Duff Hicks; four grandchildren. Memorial Mass: January 14, 1983 at St. Patricks Church.

*Goodbody Mortuary*

**MARTENS, Rose Matilda.** Mother of Rosemary Hannegan, Dolores Schuengel and Patrice Powell; five grandchildren; seven great-grandchildren. Funeral Mass: January 12, 1983 at St. Martins Church.

*Goodbody Mortuary*

**MACHINSKY, Joseph E.** Husband of Mae B. Machinsky; brother of Margaret Machinsky and Alice Wright. Funeral Mass: January 14, 1983 at St. Didacus Church.

*Goodbody Mortuary*

**MARTINA, Marian Elsie.** Mother of Trina Perez and Edward Espinosa; sister of Carl J. Martina and Robert G. White. Funeral Mass: January 15, 1983 at St. John of The Cross Church.

*Goodbody Mortuary*

**MASSERY, Joseph Albert.** Husband of Margaret H. Massery; father of Samia Hajj, Fred, Eddy and Jimmie Massery; brother of Alice and Michel Massery; 15 grandchildren; seven great-grandchildren. Funeral Mass: January 17, 1983 at Blessed Sacrament Church.

*Goodbody Mortuary*

**SARDINA, Joseph.** Son of Anthony and Rosalia Sardina; brother of Phil, Frank and Dorothy Sardina and Marie Montag; grandson of Dorothy Battaglia and Maria Sardina. Funeral Mass: January 18, 1983 at Our Lady of the Rosary Church.

*Goodbody Mortuary*

**CUSTODIO, Sista.** Mother of Frank Martinez, Angelina Manzano, Socorro Ramirez, Andre, Paul, and Richard Malabanan, Norma Exhaves and Florence Sanchez; sister of Frances Alzona and 3 sisters in Mexico; 45 grandchildren; 70 great-grandchildren. Funeral Mass: January 19, 1983 at St. Anne's Church.

*Goodbody Mortuary*

**ROMO, Jennie S.** Sister of Isabel S. Camacho. Funeral Mass: January 20, 1983 at Our Lady of Guadalupe Church.

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# Bishop says IRA killers cut selves out of Church

BELFAST, N. Ireland (NC) — At the funeral Mass for a Catholic judge killed by Irish Republican Army gunmen, Bishop Cathal B. Daly of Down and Connor said those who belong to the IRA "cut themselves away from the community of love which is the Christian church."

Bishop Daly spoke Jan. 18 at the funeral in St. Brigid's Church in Belfast of County Court Judge William Doyle, 56, who was gunned down outside the same church after attending Sunday Mass on Jan. 16.

**"HIS RELIGION** was to us irrelevant," said the IRA, an outlawed guerrilla organization, in a statement issued after the shooting. Doyle was "a token Catholic," said the IRA, most of whose members are Catholics. He was "a key figure in Britain's oppressive occupation machine," it said.

Expressing sympathy to the judge's wife and two teen-age daughters, Bishop Daly said that sympathy was a "suffering with" them.

"For we suffer," he said, "at what is being done to our society by members of our own community. For having come from us, they are not of us. By their words of hate and their policies of murder, they cut themselves away from the community of love which is the Christian church."

**"THIS FOUL** deed blasphemes in its desecration of human life, created in God's image and likeness, created through love and for love," the bishop said. He called the murder particularly blasphemous because it was done as the judge was leaving the parish church after Mass.

Bishop Daly invited all who could to come that Friday to St. Brigid's for several hours of personal and public prayer "in expiation of this evil deed." He suggested giving up a meal on that day and making a donation "to some charitable organization, some work of reconciliation, some service to jobless youth."

He appealed for prayers "that these killers may be reached by God's voice in their conscience, may hear His call to repent, may be converted from sinful ways and turn to God and have their sins, their heinous sins, forgiven."

**"MAY NO CATHOLIC"** Bishop Daly continued, "harbor any illusions about the menace posed to our faith by such movements as those which plan, order and perpetrate deeds like this. Let no lies confuse them. Let no propaganda deceive them. The present and protracted campaign of violence is, I believe, the gravest danger which has been created for Belfast's Catholicism for half a century. It is a force for corruption from within far greater than any external danger."

In a joint statement, Cardinal Tomas O'Fiaich of Armagh and Church of Ireland (Anglican) Archbishop John Armstrong of Armagh, expressed sympathy to the judge's wife and family and called "on all our people to reject violence as contrary to the teaching of Christ."

Hundreds of worshippers watched in horror on Sunday as two gunmen walked up to Doyle as he got into his green Mercedes after Mass. Opening fire at point-blank range, they shot him four times.

**A 72-YEAR-OLD** woman neighbor was hit in the stomach by their fire as she stood waiting by the car for a lift home. She was described as "seriously ill" the next day after an emergency operation.

Father Patrick McAlister, pastor of St. Brigid's, ran out of the church when he heard the shots and administered the Last Rites to Doyle as three doctors who were at Mass tried to save the judge's life. Doyle was dead on arrival at a city hospital. The gunmen escaped in a stolen car.

**A MEMBER** of St. Brigid's parish, Doyle habitually staggered his time of arriving for Mass as an elementary precaution against attacks, but he had no police bodyguard when he was shot.

As a county court judge, most of his work was civil cases, but like several of his colleagues, he jailed both Protestant and Catholic terrorists during a counter-terrorist campaign by the police.

The IRA statement called him a member of the "Loyalist judiciary" who was helping to "prop up the British imperialist regime" in Northern Ireland.



# Thousands march for life on abortion anniversary

## San Diego... Washington...

Continued from page 1

although it did cover the march. The paper ignored the event completely last year.

**THE MARCHERS** listened to remarks by Joe Bauer; Msgr. John Portman, pastor of Sacred Heart Church, Coronado; Dr. Joseph Wood, a parishioner at All Hallows Church, La. Jolla; Burton Shamsky, an attorney from Solana Beach; and Rev. George McKinney, pastor of St. Stephen's Church of God in Christ, San Diego.

The marchers carried a variety of signs, including some comparing abortion in the U.S. to Nazi genocide policies; pictures of aborted babies and pictures of doctors who perform abortions; and one little girl, whose unmarried mother chose to have her, had a "Saved from abortion" placard about her neck.

"I'm saddened that we have to be here again...to commemorate that day 10 years ago when nine individuals...abolished the civil rights of the unborn and sentenced 10 million to death," Bauer told the marchers. "We're going to walk today to show our disdain and disgust, but with hope and faith and love that we'll come to our senses...we look forward (to the day) we'll celebrate a human life amendment."

**"THE TRUE** test of a nation's spirit...is in its concern and care for its weakest neighbor, its reverence for life in its weakest form," said Msgr. Portman. "The lack of reverence for life underlies all our current problems...although we are few in number, we know that through the faithful response of the few (God) has shaped history."

Msgr. Portman asked the crowd to pray for a "change of heart so that life will be held sacred again."

Dr. Wood, a pathologist at Villa View Hospital, took his colleagues in the medical profession to task for the abortions they perform.

**"I FIND IT** hard to see how they live with themselves," he said, describing his own reaction ten years ago the first time he saw an aborted baby, and his frustration at not being able to convince a coroner to perform an autopsy, as required by law whenever there is a "traumatic" death.

"They rationalize that it's a job, that someone wants it done, and that if they don't do it, someone else will. Anyone who does this for money will have to answer in the long run," said Dr. Wood.

"It would have been impossible to imagine 20 years ago that today we should be fighting for everybody's right to life," said Mr. Shamsky. "This is basically a civil rights issue, and the most basic right of all is the right to life."

**CALLING ABORTION** a "disgrace to this country," Shamsky said 1.5

Continued from page 1

Congress, who, like the president, commended the anti-abortion effort. They also urged the pro-lifers to do more, especially in terms of political lobbying. Rep. Mark Siljander (R-Mich.) used the occasion to criticize Reagan for not doing enough to stop abortion. Reagan had met with pro-life leaders a day earlier and has backed the pro-life legislation introduced by Rep. Henry Hyde (R-Ill.) to forbid government funding of abortion.

**"WE'RE IN A** battle, there's no two ways about it," said Siljander. "I think there's no doubt God is on our side." He urged unity in pro-life ranks because, he said, Reagan has used pro-life dissension as an excuse for not supporting the anti-abortion cause more vigorously.

"I call upon you to make President Reagan listen to us," the Michigan congressman said. "It's what he claims is your disunity that's holding up the ship."

Rep. Lindy Boggs (D-La.) praised the efforts of young pro-lifers. "You will be the ones who will lead us" in the future, she said. "Thank you so much for being who you are and what you are."

**GOV. J. JOSEPH** Garrahy of Rhode Island, a Democrat, told the crowd they all "are committed to the proposition" that protection of life "is and should be our most important priority."

"You stand as a bold witness against the moral bankruptcy that is abortion," added Rep. Chris Smith (R-N.J.). "Mark this date as the date you redoubled your efforts on behalf of the unborn. Our numbers are not what they should be in Congress."

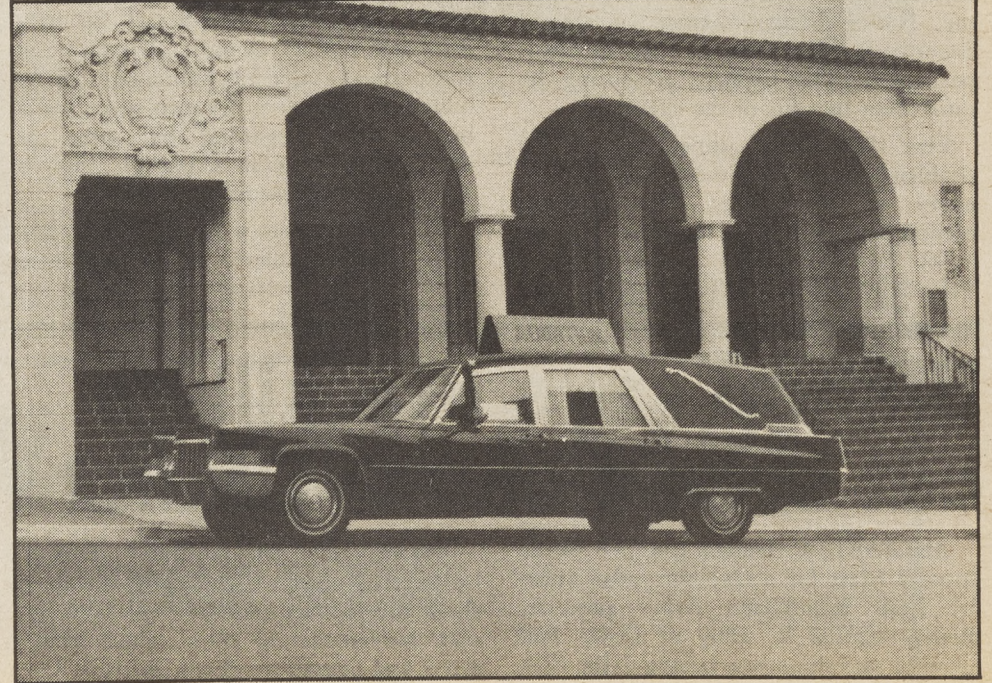
Rep. Hyde mocked the words "pro-choice," used to describe those in favor of keeping abortion legal. A pregnant woman no longer has a choice whether or not to "have" a child, he said. "Lady, if you're pregnant, you have a baby."

**AMERICAN ANTI-abortion** political figures were joined on the podium by a Japanese supporter, Sen. Masakuni Murakami, a member of Japan's Liberal Democratic Party, whose remarks were translated by a colleague.

"Let's make the United States and Japan the first countries to truly respect human life," he said. According to Murakami, Japanese pro-lifers are increasingly working to amend their nation's laws on legal abortion. "The American pro-life movement in this respect is a great encouragement," he said.

Bishop Thomas J. Welsh of Arlington, Va., giving the invocation, told the crowd

million abortions are now done annually in this country, 150,000 of them in California, 15,000 of those in San Diego. "Two or three yet-to-be-born children are losing their lives in some abortion



Photos by Joseph Kelleher and Deacon James Steinberg

**IN SAN DIEGO —** The Supreme Court abortion anniversary was marked Saturday by the annual March for Life, at which Msgr. John Portman and Joe Bauer spoke; at St. Joseph Cathedral Sunday, a catafalque and hearse served as reminders of the 15 million babies put to death in the decade since the court's decision.

to "recall why we are here, to urge our elected officials to redress the tragic mistake of the Supreme Court."

**NELLIE GRAY**, March for Life president, said that after the Supreme Court ruling, "we sprang up as this right to life movement to say" to the nation and the world "that there is a pro-life America, that we are not going away and that we're going to have our constitutional amendment."

Miss Gray backs the so-called "paramount 'unity' human life

butchery factory right here in San Diego while we're talking," he said.

Rejecting the notion that abortion is merely a woman's "right to privacy," Shamsky said that "choice" could not be made at the expense of another's life. "History has a habit of repeating itself," he said of liberalized abortion in Nazi Germany prior to World War II and its inevitable aftermath. "Once you are given the privilege of taking human life, it results in the devaluation of all human life."

Rev. McKinney, the closing speaker, called abortion "an act of genocide, particularly against minority citizens. This is an unmitigated evil, and we must rise up together and call it what it is...the evil of abortion cannot be 'psychologized' away by the use of euphemisms."

**THERE WERE** at least three memorial services for the unborn in San Diego Saturday, one of them at Rev. McKinney's church. There were memorial Masses in addition at St. Columba Church in Serra Mesa and at St. John Church in Encinitas.

amendment," which she said is being sponsored in the 98th Congress by Sen. Jesse Helms (R-N.C.). It is one of several proposed constitutional amendments intended to overturn the Supreme Court's abortion ruling.

The number of marchers is often hard to gauge. March organizers are reluctant to say how many people participate but usually do insist it is more than the police estimate. In 1982 the police estimated 25,000. In 1981 the police estimated "in excess of 50,000," while march organizers estimated 60,000-65,000. In 1979 march organizers estimated as many as 100,000, while the police counted about 60,000.

**SPREAD ACROSS** Constitution Avenue, after turning off Pennsylvania Avenue just past the White House at the beginning of the march, the marchers included young children; high school students; young, middle-aged and elderly adults; priests; nuns; lay people; Catholic and Protestant church groups — all opposed to abortion.

Some marchers also were obviously interested in football and the fate of Washington's professional football team, the Redskins, who, while the march wound its way through the streets, were battling the Dallas Cowboys in a championship game. "Thank God that many women have not had abortions, including the mothers of Riggins, Nelms, Moseley, Monk, Peters, Murphy — the fun bunch," read one sign. Riggins and company are Redskin players.

At St. Joseph Cathedral Sunday, a small catafalque and candle inside and a hearse outside stood as mute reminders of the millions of babies murdered by abortion during the past decade.

## Youth Day, Access Sunday...

Continued from page 1

for mothers like his recently deceased friend, Msgr. Dickie said. "You and I are the messengers of the good news." He said age should be no barrier. "The prophet Jeremiah complained that he was young and insignificant, but the Lord called him anyway...God commanded Jeremiah to not be afraid and not to worry about being too young," he said.

**A GENERATION** gap occurs because the "corpus" or body of knowledge available to human minds doubles every 6.3 years, said Msgr. Dickie. It wasn't long ago that a doubling of the corpus of knowledge occurred every 1,000 years, he noted.

Many persons rightly feel that youth "belong to a world that has passed me by," he said. So "generations need to get involved together. If we don't, we're really going to get lost — lost in the

shuffle," he warned.

"I would ask you to really believe that each of you has the ability to go about touching people in the ways that you can," he said. "Tell your friend 'it was neat to be with you today.' They're going to believe that they are worthwhile."

**PARTICIPANTS THEN** chose from 16 different workshops for the morning and afternoon sessions which followed. Topics included sexuality, reconciliation, life planning, coping with family stress, and peace and justice, among others. Workshop leaders included counselors youth ministry workers, a Lutheran pastor, priests, psychologists and others.

The day closed with Mass, at which *Storyteller* provided the music. Youth Day was organized by Father Robert White, diocesan director of youth ministries.



# media notebook

By Michael Gallagher  
NC News Service

John Gregory Dunne and Joan Didion, whose script for *True Confessions* did not, I think, represent one of their finest hours, wrote a book on Hollywood a few years ago in which they purported to reveal to us yokels the dirty little secret about making movies. Everybody, said John and Joan, was in it for the money.

Of course the news didn't come as that much of a shock. Even those of us still struggling to comb all the hayseeds out of our hair more or less suspected as much. It's one of those things that everybody knows.

**WHAT EVERYBODY** knows, however, need not always be true. Yes, many people set out to make movies because they want to make money. But there are also those who set out to make movies simply because they want — want very, very much — to make movies.

I've never said anything especially nice about Steven Spielberg. So let me make amends right now and say that I don't think he's in it primarily for the money. He loves to make movies.

And take Francis Ford Coppola, who almost ruined himself with the pretentious, overblown, underpowered *Apocalypse Now* and might in fact have succeeded in doing so with the disastrous, stunningly wrongheaded *One from the Heart*. If Coppola has really been intent on making money above all else, then he's been behaving very strangely.

**DO I ADMIRE** Coppola and Spielberg, then, for their purity of intent? Well, though it might sound cruel to say it, I don't. It reminds me of the old monastic story about the abbot coming upon a monk scrubbing the floor and asking him, "Brother for whom do you

**Recent Film Ratings**

- *Diva* (U.A. Classics): A-III, adults; R, restricted.
- *Independence Day* (Warners): A-III, adults; R, restricted.
- *Kiss Me Goodbye* (Fox): A-III, adults; PG, parental guidance.
- *The Toy* (Columbia): A-III, adults; PG, parental guidance.

do that, the love of God or the praise of me?" "The love of God, Father," the monk answers promptly. "Well, then," says the abbot, if you're doing it for the love of God, I suggest you do it better."

No, the best response to Joan and John's facile cynicism is not really any of the young Hollywood directors duly certified as geniuses — a certification subject to prompt cancellation after a *One from the Heart* or a *Heaven's Gate* — but Sir Richard Attenborough, the producer-director of *Gandhi*, which the U.S. Catholic Conference has picked as the best film of 1982.

An immensely successful actor, Attenborough decided 20 years ago to get on the other side of the camera — not for the money, not even because he wanted to make movies, but because he wanted to make a movie: a film biography of the little brown man in the dhoti who challenged the British Empire at the height of its power and prestige and won.

**BORN IN 1923**, the son of parents who were "free thinkers," to use the distinctively English term for those unwilling to accept the received wisdom in politics and religion, Attenborough grew up with a strong awareness that protest was a right and natural course of action in a disordered and unjust world.

At 17 he won a coveted scholarship to the Royal Academy of Dramatic Art and after graduation began his theatrical career on the West End stage. In a 1943 stage production of Graham Greene's *Brighton Rock* he played Pinkie, the young razor-wielding man who was the first of many Greene heroes to provoke theological speculation. Four years later he re-created the role in a movie version, but before that came service in the Royal Air Force as a gunner and cameraman.

In 1963, at 40, he was at the top of his profession, a critically acclaimed, financially secure actor, when he received a phone call from a stranger, a man named Motilal Kothari, who identified himself as a staff member of the Indian High Commission in London and who had an idea for a film.

**FOR NO VERY** good reason that he could later recall the successful English



**PRIEST INCOGNITO** — Gregory Peck stars as Msgr. Hugh O'Flaherty, the Vatican priest who aided thousands of escaped Allied POWs during World War II. The priest assumed many disguises to escape Nazi detection, and his story is told in *The Scarlet and the Black*, a three-hour drama airing Feb. 2 at 8 p.m. on CBS. Sir John Gielgud also stars as Pope Pius XII.

## Miami says no to TV cable-porn

**MIAMI (NC)** — Miami's City Commission has unanimously approved a ban on the transmission of pornographic films over the metropolitan area's as-yet incomplete cable TV system.

The commission acted despite the protests of Melvin B. Karl, attorney for the Florida chapter of the Screen Actors Guild, who contended the ban would "stifle free expression" and bring "scorn and ridicule on the state and city."

**BUT MIAMI** Mayor Maurice Ferre, who initiated the ordinance, said those considering the ban should not worry about scorn and ridicule. Instead, he asked, "what about decency?"

The Florida Motion Picture, TV and Music Council, a panel of 19 persons appointed by Florida's lieutenant governor, opposed the ban because present federal and state anti-pornography laws "are strong enough,"

said the council chairman. However, Miami's mayor disagreed.

"We lay these transmission cables and I think the city has the absolute right to regulate the programming, just like we have the right to set up traffic signals and to say you cannot build a 20-story building wherever you want to," said Ferre, who said he had seen nudity on cable TV while visiting New York City.

The third annual St. Patrick's Day parade will be held in San Diego on Saturday, March 12, beginning at 12 noon. The parade will begin at 6th and Juniper and proceed along the west side of Balboa Park. The parade is organized by the Irish Congress of Southern California, and this year's theme is "Unity with Our Disabled Citizens," said Vince Lynch, Congress President. An Irish festival in the park will follow.

### TV Film Fare

Sunday, Jan. 30, 9 p.m. (ABC) *Smokey and the Bandit* (1977): Burt Reynolds, Sally Field and Jackie Gleason star in this chase comedy about a daredevil trucker pursued by a state trooper. Little humor, lots of boring car crashes. Vulgar and profane language and suggestion of premarital sex. A-III, adults; PG, parental guidance.

Saturday, Feb. 5, 8:30 p.m. (CBS) *"10"* (1979): An aging songwriter (Dudley Moore) madly pursues the perfect woman (Bo Derek) even though she happens to be on her honeymoon. This sometimes-funny comedy tries to have it both ways — satirizing modern promiscuity, for example, but throwing in nudity. O, morally offensive; R, restricted.



**FIDDLER BACK** — Tom Rusch and his Covenant Ark Theater will present the Broadway musical *Fiddler on the Roof* at Lewis Jr. High School in San Diego Jan. 28-30 at 8 p.m. Barbara Kocad, Liana Koeppel, Wendy Westcott and Gina Morgavo (from left) head the cast of 80. Tickets are \$4 for adults, \$2 for children, and can be purchased at the door or by calling 283-4774.

actor met with the obscure Indian, who admitted that he knew next to nothing of filmmaking. Kothari gave Attenborough a biography of Gandhi, and Attenborough's life was never the same again.

In the next 20 years his determination to make his film of Gandhi's life, a determination that seemed close to mania, became a byword in the motion picture business. It was to be a saga that would take Attenborough to the brink of bankruptcy, make him at times an object of ridicule.

At one point, just as in the biblical story of Solomon's judgment, he proved himself the true "mother" of the Gandhi

project by his willingness to relinquish it — to director David Lean and playwright Robert Bolt, creators of *A Man for All Seasons*.

**TWENTY YEARS** after he conceived the project and after death had overtaken two men who ardently supported the project, the humble Kothari and the famous Lord Louis Mountbatten, Attenborough has brought his dream to realization.

Why did he devote a third of his life to *Gandhi*? What did he feel was so important about the man's story? Attenborough's answer is a quite simple one: "Gandhi," he said, "showed us a way to stop killing each other."

## Buffet, auction to aid St. James Academy

**ENCINITAS** — Radio's Mac Hudson and Joe Bauer will auction off a chance for a pre-Padre game meeting with Steve Garvey, a trip to Tahiti, a 1983 Toyota Celica and several other items at the annual fund-raising auction for St. James Academy of Solana Beach.

The evening, which will include a Mexican buffet dinner, mariachis and a trip to Hawaii as a door prize, begins Jan. 29 at 5 p.m. and ends at midnight. Tickets for the auction, to be held at the Paul Ecke Ranch here, are \$12.50 and are available at the school at 755-1777. The proceeds will benefit the non-profit St. James Academy Education Center.

**OTHER ITEMS** to be auctioned include a hot-air balloon ride, autographed Charger items, a 91X windsurfer, vacation condos, a stereo, theme park and ski lift tickets, computer tutoring, a Nautilus membership, two Las Vegas weekends and deep sea fishing.



Hudson and Bauer  
St. James' auctioneers



# Around the Diocese

**Sunday Mass, a Catholic Liturgy for Television**  
**Sunday, Jan. 30, 7 a.m.**  
**Channel 39**  
**Rev. Mark Campbell**  
**Celebrant**

"Dealing with the Acting Out Adolescent in the Family," presented by Nick Sanchez, a clinical psychologist who is a member of Resurrection Parish. Babysitting will be provided at the session, Jan. 27 at 7:30 p.m., Resurrection Church, 1445 Conway Drive, Escondido. Information: 746-3533.

**Luncheon card party** hosted by St. Patrick Archconfraternity, Jan. 27 at noon. Donation \$3. Reservations: 282-2624 or 282-0741.

**Stalpar Club** for single Catholics over 35 who are free to marry in the Church, will meet Feb. 6 at St. Vincent de Paul Church Hall, 4077 Ibis St. Social hour begins at 3:45 p.m., meeting at 5. Post-meeting catered dinner costs \$5.25. Reservations due by Jan. 28 at 222-4660, 474-7166 or 280-7991.

**Series of retreats for older adults** will be conducted at St. Patrick Parish Hall, St. Rose of Lima Parish Conference room and at St. Vincent de Paul Parish Hall. One meeting will be held each place, each month, February-May, from 10 a.m.-2 p.m. Sponsored by Catholic Community Services, the retreats will be directed by Sister Leone Laporte. A donation to cover expenses will be requested. Dates and registration: 231-2828.

**Pro-life dinner** will include guest speaker Dr. Bernard Nathanson, OB-GYN, author of *Aborting America*. The 11th Annual San Diego Pro-Life League dinner will be at the Atlantis Restaurant, near Sea World, Jan. 28. No-host reception at 7 p.m., dinner at 8. Tickets: \$18 are available through San Diego Pro-Life League, 7779 Alcamo Road, San Diego, Calif. 92126. Details: 563-1045.

**Dress in western duds** for the western bingo, card party and luncheon sponsored by Our Lady of the Rosary Guild, Jan. 29 at

noon in the church hall on State and Date streets. Donation \$4. Information and reservations: 298-5269, 295-5543 or 295-6287.

**Annual State Assembly of Church Women** United will be held Jan. 28 at 7:30 p.m. in Spurgeon United Methodist Church, 1025 Memory St., Santa Ana; and Jan. 29 at 8:15 a.m. in the Inn at the Park, 1855 South Harbor Blvd., Anaheim. Speakers and multimedia presentations will address the theme "For Such a Time as This." Information: (619) 469-9895.

**Open house** for parents and prospective students of University of San Diego High School, Jan. 29, noon-3 p.m. at 5961 Linda Vista Road (across from USD). Students and administrators will conduct tours and answer questions. The placement test for prospective students will be held Feb. 5 at 8 a.m. Details: 298-8277, ext. 27.

**Night of Inner Healing and Adoration** of the Blessed Sacrament with Father Jerome Bevilacqua, Jan. 31, 7:30 p.m. at St. Patrick Church, North Park.

**Learn to communicate** with your partner in a couples communication group beginning Jan. 31 at Catholic Community Services, 349 Cedar St. More information: 231-2828, ext. 40.

**Mass with healing service**, sponsored by the San Luis Rey Prayer Community, will be held in the San Luis Rey Mission Church, Feb. 1 at 7:30 p.m. Father Ralph Weishaar, main celebrant.

**Husband-wife relationship** is the first topic in "Creating Family," a filmed presentation by Dr. Clayton Barbeau, Catholic Family Therapist. The five-week program begins Feb. 1 at 7 p.m. at St. Brigid Parish Center. Collection taken. Information: 483-3032 or 292-1492.

**1983 Irish Colleen Contest** applications are available for women of Irish descent over age 21. The winner will represent the Irish Congress of Southern California, reign over the 1983 St. Patrick's Day Parade and receive \$250. Application deadline is Feb. 2. Information: 465-4580 or 238-1037.

**Vocational Awareness Program** will

benefit from the proceeds of the annual card party and luncheon of the La Jolla Deanery Council of Catholic Women, Feb. 3, noon, at All Hallows parish hall, 6602 La Jolla Scenic Dr. Tickets \$6. Reservations: 274-3075 or 483-8016.

**Sing Along with Mitch Miller** and his 40-piece orchestra, Feb. 3 at Knott's Berry Farm. Transportation, dinner and tickets to the matinee are \$33.50. If you want to join St. Patrick's Seniors on the trip, call: 282-7109.

**The Sounds of Freedom**, a musical revue saluting Catholic Schools week, is presented by the Diocesan Department of Education and Covenant Ark Theater at these locations: Our Mother of Confidence, Governor and Regents roads, Feb. 4 at 8 p.m. and Feb. 6 at 2:30 p.m.; Our Lady of Grace, 2766 Navajo Road, El Cajon, Feb. 11 at 8 p.m. and Feb. 13 at 2:30 p.m. Tickets, \$4 adults, \$2 students 13-years-old and younger, are available at the door, the Department of Education or at 283-4774.

**Mardis Gras** with game booths, raffle, food booths and carnival atmosphere, Feb. 5, noon-5 p.m. at St. Rose of Lima School, 293 H St., Chula Vista. Free admission.

**"Simple Method of Evangelization"** workshop will be conducted by Sebastian Temple at La Providencia House of Prayer, 6913 Mewall Drive, Feb. 5 from 9:30 a.m.-3:30 p.m. Bring sack lunch. Suggested donation is \$10. Temple bases his methods on the Campus Crusade for Christ. Details: 698-6775.

**First Saturday Mass**, sponsored by the

Blue Army, will be held Feb. 5 at 7:45 a.m. at Church of St. Mary Magdalene, 1945 Illion St. Information: 276-3693.

**Open houses** at Catholic Community Services, 349 Cedar St., Feb. 8; Refugee Resettlement Office at 4643 Mission Gorge Place, Feb. 9; and Padre Hidalgo Center, 2277 National Avenue, Feb. 10. All places will be open 10:30 a.m.-1:30 p.m.

**Card party and game night**, hosted by St. Joseph's Guild of Our Lady of Grace Church, 2766 Navajo Road, El Cajon, Feb. 9 at 7:30 p.m. Dessert, prizes and raffle. Donation \$2.

**Valentine dance**, with music by Sound Investment, Friday Feb. 11, 8:30 p.m.-12:30 a.m., St. Martin Parish Hall, 7710 El Cajon Blvd., La Mesa. Door prizes, dance contest, no-host bar. Tickets \$4.

**Luncheon and card party**, Feb. 12 at noon in St. Rita Church's Auditorium. Many games played. Reservations: 263-9152, 264-8019 or 461-2056.

**"Living Well,"** presented by Sister Eunice Wundrow, R.N., Feb. 12 from 9 a.m.-4 p.m., will focus on breathing, relaxing and imagining techniques. Bring sack lunch. Suggested donation is \$10. Sponsored by La Providencia House of Prayer, 6913 Mewall Drive. Information: 698-6775.

**Walk around Spanish Landing** with Stalpar, club for single Catholics over 35 who are free to marry in the Church. Meet Feb. 13 at 12:30 p.m. at Sportfisherman's Landing, North Harbor Drive and Scott Street. Rest and refreshment stops planned.



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## Cirios en la Ciudad: Mito y realidad

por Segundo Galilea

Recientemente se aprecia un renacimiento de la religiosidad popular de los pueblos hispanos, hecho que propone un punto de partida de la evangelización. Alrededor del 80 por ciento de los católicos en América Latina practican un "catolicismo popular." El mismo hecho parece advertirse en los pueblos hispanos emigrados a los Estados Unidos.

Su interés para la Iglesia es ante todo pastoral. En ese contexto lo trata el Magisterio: Pablo VI en Evangelii Nuntiandi y los obispos latinoamericanos reunidos en Medellín y Puebla.

**ANTROPOLOGOS**, sociólogos, historiadores, teólogos se han adentrado en el análisis del fenómeno. La evangelización no puede prescindir de ellos, pero no se puede reducir a ellos.

La religiosidad popular es una realidad demasiado variada y compleja; muchos usan ese término para referirse al "catolicismo popular," aunque no es lo mismo. Aún cuando el catolicismo es masivamente mayoritario entre los hispanos existe también el protestantismo popular (las "sectas"), los sincretismos afro-americanos, y remanentes de religiones indígenas. Asimismo para muchos, se trata de una religiosidad del pueblo, entendiendo como "pueblo" a las clases pobres, mayoritarias. De hecho encontramos a muchos sectores de las clases medias y "altas" que practican catolicismo

popular. Es más exacto hablar de la expresión religiosa de nuestras grandes mayorías no cultivadas en la fe.

A riesgo de simplificar, podemos observar que en el catolicismo popular se dan dos grandes líneas generales. Una es la preeminencia de lo devocional. La otra línea es la marginalidad eclesial. Su pertenencia a las instituciones pastorales es muy débil.

**EN CRISTO**, María y los santos se ve más "poder" que ejemplo. Se va en busca de lo extraordinario y de respuestas a las necesidades.

En nuestra religiosidad hay sacramentos populares y otros que no lo son. El bautismo, la confirmación, los ritos de la muerte, a menudo la primera comunión, a veces el matrimonio, no se dispensan.

La religiosidad popular hispano-americana tiene un gran influjo de lo femenino. No sólo en el sentido de que la mujer practica más que el hombre, sino en el sentido de que la transmisión de la religión está casi totalmente en manos de la mujer: en la instrucción en el hogar, la catequesis y los valores de la familia.

**EMIGRACION DEL** campo a la urbe en América Latina, o emigración de los hispanos a las ciudades norteamericanas lleva a una transformación reciente de la tradición rural a la religiosidad urbana. En el agro, su relación con Dios era más inmediata, más ligada a la subsistencia. En la ciudad el obrero para subsistir necesita de realidades que mediatizan la percepción de la acción de Dios en su vida: el sistema de producción, las leyes vigentes, el control del Estado, el empresario, y el sindicato.

Pero, como dice Puebla (432): "No hay por qué pensar que las formas esenciales de la conciencia religiosa estén exclusivamente ligadas con la cultura agraria. Es falso que el paso a la civilización urbano-industrial acarrea necesariamente la abolición de la religión."

El gran desafío que propone el documento de Puebla es la evangelización con símbolos coherentes con las aspiraciones y cultura de un pueblo y con el misterio cristiano. Por los signos llegamos al contenido del Mensaje: ellos fueron en la historia vehículo privilegiado de evangelización. "Templo," "rey," "fuego,"

"agua," "camino," "viña," "pobre..." Son los signos del Reino de Dios.

**PERO EN EL** mundo urbano recorreremos kilómetros (millas) sin pisar tierra, sin verla, así como tampoco sus frutos. Los "caminos" han dejado de ser lugares de encuentro para transformarse en lugares de tránsito. Las "tiendas" y las "casas" que el hombre fabricó con sus manos, hoy se fabrican con máquinas y por empresas ajenas al que las habita.

Los "reyes" y "reinos" se han transformado en hechos puramente históricos, a lo menos en América. El "fuego" en poco tiempo más será desconocido por muchos niños urbanos: las cocinas y estufas, funcionarán muchas veces a base de electricidad.

La "cena" o "comida" como un ritual familiar está en peligro de perderse en algunas culturas urbanas a causa de los "selfservices," "snackbars," etc... "Redimido," "salvado," "liberado": ¿Cuál es el contenido vital de estos términos para las diversas clases sociales que pueblan la gran ciudad?

**LA IGLESIA** es una institución importante para los hispano-americanos en la ciudad. Está al servicio de su identidad cultural, al servicio de la formación espiritual de sus miembros y al servicio de su vocación a la fraternidad y a la justicia, que quiere hacer de una ciudad idólatra la ciudad de Dios, y de la verdadera libertad. Esta tarea se hace hoy imposible sin el concurso de las comunidades cristianas.

En suma, la inmigración urbana y el tipo de evangelización y testimonio que ésta supone, nos lleva a un nuevo "modelo" de Iglesia. Su ropaje es la comunidad cristiana, fruto de una opción.

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San Diego, CA 92103

Is hereby registered by the following person:

Joan M. Krogmeier  
3955 7th Ave., #31  
San Diego, CA 92103

This business is conducted by an individual.

/s/Joan M. Krogmeier

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**ALL AROUND HANDYMAN** Painting,  
Exterior/Interior. Free estimate. Call  
anytime. Albert: 282-3966 TF

**Specialty Auto Appraisers!**  
Appraisers of Antique, Classic, Older  
American, Exotic and Special Interest  
Cars. Be sure your car is properly  
insured. Call today — 449-1161. TF

**North Park room for rent.** Mature,  
working female, non-smoker. \$200  
per mo. including utilities.  
298-2540. 1/27, 2/3

**MIKE HEYNAR DRAIN SERVICE &  
PLUMBING** \$16.50. Guaranteed,  
experienced, free estimates, refer-  
ences, also sprinklers. License No.  
SD8100273. 583-8499. TF

**CARS** sell for \$118.95 (average).  
Also Jeeps, Pickups. Available at  
local Gov't Auctions. For Directory  
call 805-687-6000 Ext. 1392. Call  
refundable. 1/27, 2/3, 10, 17

**Home to Share** — Serra Mesa.  
Private room w/bath, home  
privileges. Non-smoking male or  
married couple. Call 279-0296 after  
6 p.m. or weekends. 1/27

**VISITOR TO SAN DIEGO?** B & B accom-  
modations, near USD, minutes to  
freeway and beaches. 276-1547. TF

**DESIRE PRIESTHOOD?** Toll free  
1-800-633-2252, ext. 380. Or  
write: Father Nigro, S.J. Gonzaga  
University, Mater Dei Institute,  
Spokane, WA 99258.  
1/13,27,2/10,24

**SELL YOUR ITEMS FAST** with a Want Ad  
in the Southern Cross. Rates are low  
and results are prompt!

**Help Wanted** — middle-aged  
motherly Christian woman to care for  
nice elderly couple. Lady had stroke  
and needs assistance. Prepare meals  
and light housework. Live-in required  
in beautiful north county home. Call  
756-1895. 1/27

**FOR SALE** family home, spectacular  
view of El Cajon, overlooking St.  
Kierans Church. 4 BR, 3 1/2 ba.,  
solar pool, huge game room with  
inside spa and sauna. Excellent  
financing. Priced below market at  
\$179,00. Call 461-1013 or  
460-2804. 1/27, 2/3

**Imaging Christian Meditation** cassette  
tape of guided imaging for prayer and  
relaxation. \$9.45 (includes tax,  
handling, postage). J.M. Krogmeier  
and Associates, Box 33541, San  
Diego, CA 92103. 1/27, 2/3, 10, 17

**SCREEN & DOOR SHOP ON WHEELS.**  
Will travel to your home or hotel.  
Custom made to any size. Screens,  
doors and solar screens. Fiberglass.  
Insulation and repairs. 24 hrs., 7  
days a week. Call 280-7360. TF

**Position Wanted** as live-in cook and  
housekeeper in rectory. Please write  
to Kathy Sue at 7664 El Cajon Blvd.,  
La Mesa, CA. 92041. 1/27

**SOUTHERN CROSS** Want Ads get  
results. Mail yours in today!

### LEGAL NOTICES

**FICTITIOUS BUSINESS  
NAME STATEMENT**  
83 01071

The name of the business:

OIL 'INFO' LTD.  
9621 Campo Road, Ste. K  
Spring Valley, CA 92077

Is hereby registered by the following:

Dortheria Sullivan, 5565 Olvera Ave., San  
Diego, CA 92114;  
Robert J. Ebbings, 900 Howard, Sp. 71,  
Escondido, CA 92025;  
Rene Watson, PO Box 5695, Roswell, New  
Mexico, 88201;  
Jeffery Bennett, 9737 Deerhollow Ct., Santee,  
CA 92071.

This business is conducted by a Limited  
Partnership.

/s/David Taddeo  
(accountant for business)

This statement was filed with Robert D. Zumwalt,  
County Clerk of San Diego County on Jan. 14,  
1983

Statement expires Dec. 31, 1988  
1/27, 2/3, 10, 17

**FICTITIOUS BUSINESS  
NAME STATEMENT**  
83 01070

The name of the business:

'N' The MO Company  
9621 Campo Road, Ste. K  
Spring Valley, CA 92077

Is hereby registered by the following:

Dortheria Sullivan, 5565 Olvera Ave., San  
Diego, CA 92114;  
Kenneth Florer, 1950 Oriskany, San Diego, CA  
92139;  
James Dever, 406 South Pine, Roswell, New  
Mexico, 88201;  
Patrick R. Anderson, 254-3 West Grove St.,  
Pomona, CA 91767.

This business is conducted by a Limited  
Partnership.

/s/David Taddeo  
(accountant for business)

This statement was filed with Robert D. Zumwalt,  
County Clerk of San Diego County on Jan. 14,  
1983

Statement expires Dec. 31, 1988  
1/27, 2/3, 10, 17

**RESIDENTIAL EXPANSION & REMODEL-  
ING SPECIALIST.** We can do it all for  
you. A new kitchen or extra bath,  
new bedroom or family room, 2nd  
story addition our specialty. Deal  
direct with contractor John Sickler  
Construction. Call 582-6340 any-  
time. Lic. 269965. TF

### LEGAL NOTICES

**SUMMONS  
No. 328437**

**Municipal Court of the State of California  
County of San Diego, San Diego Judicial District  
220 W. Broadway, San Diego, CA 92101**

**Richard A. Hayes, (Plaintiff),  
John Grant, et al., (Defendants.)**

**NOTICE!** You have been sued. The court may  
decide against you without your being heard unless  
you respond within 30 days. Read the information  
below.

If you wish to seek the advice of an attorney in  
this matter, you should do so promptly so that  
your written response, if any, may be filed on  
time.

**IAVISO!** Usted ha sido demandado. El tribunal  
puede decidir contra Ud. sin audiencia a menos que  
Ud. responda dentro de 30 días. Lea la  
información que sigue.

Si Usted desea solicitar el consejo de un  
abogado en este asunto, deberá hacerlo  
inmediatamente, de esta manera, su respuesta  
escrita, si hay alguna, puede ser registrada a  
tiempo.

**TO THE DEFENDANT:** A civil complaint has been  
filed by the plaintiff against you. If you wish to  
defend this lawsuit, you must, within 30 days  
after this summons is served on you, file with this  
court a written response to the complaint. Unless  
you do so, your default will be entered on  
application of the plaintiff, and this court may  
enter a judgment against you for the relief  
demanded in the complaint, which could result in  
garnishment of wages, taking of money or  
property or other relief requested in the  
complaint.

**Attorney for Plaintiff:**  
Joseph B. Vrbancic, Esq.,  
3838 Camino del Rio North, Ste. 162  
San Diego, CA 92108

1/13, 20, 27, 2/3

**ALL BREED DOG GROOMING** and  
boarding. Bath and Flea Dip for any  
dog \$5 while you wait. A DOG'S  
WORLD, 2324-1/2 30th St., San  
Diego, 280-4880; 2869 Ridgeway  
Dr., National City, 267-2577. TF

**GOODBODY'S BLVD. CHAPEL**  
5027 El Cajon Blvd., 582-1700. TF

**Thanks** to St. Jude for favors  
received. I shall continue to pray to  
you. D.M.F. 1/27, 2/3, 2/10, 2/17

**INDEPENDENT ELECTRICIAN**, problem  
diagnoses, 120/240 volt installation.  
Custom wiring and lighting. Low  
prices. No job too small. Day or  
night—7 days. 462-8202. Call  
Eric. TF

### LEGAL NOTICES

**SUMMONS  
Case No. D 181450**

**Superior Court of California  
County of San Diego,  
220 W. Broadway, San Diego, CA 92101**

**Seankvin A. Lakeman (Petitioner),  
Bartha N. Lakeman (Respondent)**

**NOTICE!** You have been sued. The court may  
decide against you without your being heard unless  
you respond within 30 days. Read the information  
below.

If you wish to seek the advice of an attorney in  
this matter, you should do so promptly so that  
your written response or pleading, if any, may be  
filed on time.

**IAVISO!** Usted ha sido demandado. El tribunal  
puede decidir contra Ud. sin audiencia a menos que  
Ud. responda dentro de 30 días. Lea la  
información que sigue.

Si Usted desea solicitar el consejo de un  
abogado en este asunto, deberá hacerlo  
inmediatamente, de esta manera, su respuesta o  
alegación, si hay alguna, puede ser registrada a  
tiempo.

**TO THE RESPONDENT:** The petitioner has filed a  
petition concerning your marriage. If you fail to  
file a response within 30 days of the date that this  
summons is served on you, your default may be  
entered and the court may enter a judgment  
containing injunctive or other orders concerning  
division of property, spousal support, child  
custody, child support, attorney fees, costs, and  
such other relief as may be granted by the court.  
The garnishment of wages, taking of money or  
property or other court authorized proceedings  
may also result.

Dated: December 3, 1982

/s/Kenneth J. Garrigan  
Deputy Clerk

**Attorney for Plaintiff:**  
Joseph B. Vrbancic, Esq.,  
3838 Camino del Rio North, Ste. 162  
San Diego, CA 92108

1/20, 27, 2/3

**Thank you** St. Jude for helping me in  
my problem. Please continue to help  
me. God's will be done. H.C.S.  
1/27, 2/3, 2/10

**ARMSTRONG CATERING SERVICE**  
Wedding receptions and lunch and  
dinner parties. 284-8405. TF

### LEGAL NOTICES

**FICTITIOUS BUSINESS  
NAME STATEMENT**  
83 01069

The name of the business:

A & M Ventures  
9621 Campo Road, Ste. K  
Spring Valley, CA 92077

Is hereby registered by the following:

Dortheria Sullivan, 5565 Olvera Ave., San  
Diego, CA 92114;  
Maxine Ross, 144 Garrett, No. 10, Chula Vista,  
CA 92010;  
James Dever, 406 South Pine, Roswell, New  
Mexico, 88201;  
Patrick R. Anderson, 254-3 West Grove St.,  
Pomona, CA 91767.

This business is conducted by a Limited  
Partnership.

/s/David Taddeo

(accountant for business)

This statement was filed with Robert D. Zumwalt,  
County Clerk of San Diego County on Jan. 14,  
1983

Statement expires Dec. 31, 1988  
1/27, 2/3, 10, 17

**FICTITIOUS BUSINESS  
NAME STATEMENT**  
83 01072

The name of the business:

UFO Info Services  
9621 Campo Road, Ste. K  
Spring Valley, CA 92077

Is hereby registered by the following:

Dortheria Sullivan, 5565 Olvera Ave., San  
Diego, CA 92114;  
Robert J. Ebbings, 900 Howard, Sp. 71,  
Escondido, CA 92025;  
Gary Duckworth, 483 Carnation Ave., Imperial  
Beach, CA 92032;  
Jeffery Bennett, 9737 Deerhollow Ct., Santee,  
CA 92071.  
Brian D. Major, 502 7th Ave., Imperial Beach,  
CA 92032

This business is conducted by a Limited  
Partnership.

/s/David Taddeo

(accountant for business)

This statement was filed with Robert D. Zumwalt,  
County Clerk of San Diego County on Jan. 14,  
1983

Statement expires Dec. 31, 1988  
1/27, 2/3, 10, 17



# IMPORTANT NEWS FOR CATHOLICS 65 AND OVER . . .

**MEDICARE PART A DEDUCTIBLE AND CO-PAYMENTS INCREASED 16.9% JANUARY 1, 1983**

"Every year Medicare pays less and less of the health care bills of the aged; it now pays 38% of those expenses. At the same time as their Medicare coverage goes down, their health expenses skyrocket."

*Select Committee On Aging, U.S. House Of Representatives*

## ENROLLMENT

is available in the

## UNITED CATHOLIC GROUP INSURANCE TRUST

*Devoted To The Insurance Needs Of Catholics Age 65 And Over.*

The United Catholic Group Insurance Trust was created to provide members with ways to meet today's high costs of medical care with the right kind of supplemental insurance coverage at Affordable Group Rates. It is a national independent trust founded by Catholic laymen for all Catholics. It is not an organization of the Roman Catholic Church. You pay nothing to belong . . . there are no membership fees, dues or costs. Members receive a Medicare Insurance Supplement at Affordable Group Rates . . . the Medicare Insurance Supplement that will pay your new \$304.00 Initial Deductible plus the in-hospital Part A co-payments, and it helps pay your eligible Part B medical expenses you normally pay yourself.

Underwritten and Administered by Union Fidelity Life Insurance Company

**Now you can examine the Coverage that pays the in-hospital Part A deductible and co-payments that Medicare doesn't pay and you have to pay!**

- Guaranteed Eligibility if you are age 65 or over.
- Pays from the very first day of covered hospitalization . . . no co-payments, no waiting periods.
- Pays cash to help cover your eligible Part B medical expenses not covered by Medicare.
- Pays every eligible Part A in-hospital co-payment and skilled nursing facility co-payment that Medicare does not pay and you have to pay, plus the new \$304.00 Initial Deductible.
- Pays cash benefits direct to you or anyone you designate.
- Pays cash benefits regardless of any other insurance plan you have — even Group.
- One Affordable Group Rate for all ages — rates do not go up as you get older.

**SPECIAL NOTICE** — For the 15th time in 15 years, Medicare Part A deductible and co-payments went up. Deductible and co-payments went up 16.9% this year — over 660% since Medicare began! But this Medicare Insurance Supplement increased your benefits to match your new Medicare deductible and co-payments dollar for dollar. And if your deductible and co-payments should go up again, we guarantee to increase our benefits to match.

### Medicare Deductible And Co-Payments Increased 16.9% As Of January 1, 1983.

During 1980, the U.S. House of Representatives met to find a solution to the rising costs of health care for senior citizens. Senior Citizens spend almost three times what younger folks do on health care. But, according to the Select Committee on Aging, Medicare pays less than half of the average senior citizen's health care bill. The out-of-pocket cost of medical expenses for older people has risen over 300% since Medicare began.

For the 15th time, the government raised the Initial Medicare Deductible. As of January 1, 1983, it's an astonishing \$304.00 — 16.9% increase from 1982 and over a 660% increase since Medicare began!

It's obvious that Medicare isn't enough. It leaves senior citizens with more than half\*\* of their health care bill to pay themselves. You must defend yourself from the high cost of hospitalization by making sure that you have adequate hospital insurance coverage. Remember, you can only rely on yourself. ACT TODAY!

\*\*Statistics according to the Department of Health and Human Services  
\*Select Committee On Aging, U.S. House of Representatives

### Your acceptance is guaranteed if you are age 65 or over!

Everyone, age 65 or over, is guaranteed acceptance. You cannot be turned down for any reason! Enroll today for the coverage that pays your Initial Part A Deductible, all your in-hospital Part A co-payments and skilled nursing facility co-payments plus your eligible Part B medical expenses not payable by Medicare after these Medicare expenses exceed \$200.00 per calendar year.

### Benefits paid to you or anyone you designate whether or not you qualify for Medicare.

Even if you're over 65 but not eligible for Medicare, we'll pay you as if you were covered by Medicare. Of course, all hospitals recognized by Medicare are also recognized by the United Catholic Group Insurance Trust. And even though you might be confined in a hospital that does not participate in Medicare, we will still pay benefits. Facilities where payment would not be legally required in the absence of insurance, rest, nursing and convalescent homes, mental institutions, clinics for drug addicts or alcoholics, sanitariums and extended care facilities are not considered hospitals (Federal Medicare does cover confinement in mental institutions).

### Your Insurance Service Representative is as close as your phone.

The United Catholic Group Insurance Trust Medicare Insurance Supplement is underwritten and administered by Union Fidelity Life Insurance Company of Trevoze, Pennsylvania. Union Fidelity is a well-established nationally-known specialist in insurance for folks 65 and over. Any time you have a question, need fast service, or want to check on your coverage — dial your Hotline number (800-523-5758). It doesn't cost you a penny . . . it's TOLL-FREE. You'll reach a trained specialist who will give you immediate assistance.

### Here's what this Medicare Supplement Plan does not cover . . .

Loss due to or resulting from: war or any act of war; intentionally self-inflicted injury; any expense for which you are not legally obligated to pay; mental disorders; intoxicants or narcotics unless advised by a physician; rehabilitative care which is not medically necessary for the acute treatment of sickness or injury; expenses payable under Occupational Disease Law or Workmen's Compensation or services rendered in Government hospitals, including V.A.

Pre-existing conditions, those medically advised or for which treatment was received from or recommended by a physician within 6 months prior to the effective date of coverage, are not covered for 6 months. All new conditions and accidents are covered immediately.

### \$1.00 CAN COVER BOTH YOU AND YOUR SPOUSE FOR THE ENTIRE FIRST MONTH.

**No obligation, for Catholics over 65.**

Send in your Enrollment Form and \$1.00 for your first month's reduced premium and we'll mail your actual in-force Certificate of Insurance immediately. Look it over and see for yourself that this coverage is everything we said it is . . . take up to 30 days to decide. Once you're satisfied, you can continue your protection at the Affordable Group Rate shown below. If not, simply return your Certificate within 30 days and we'll promptly refund any money you have paid. There's absolutely no obligation.

### ONE AFFORDABLE GROUP RATE FOR ALL AGES . . . Your Group Rate does not increase as you get older.

**\$22.95** a month per person

### ARE YOUR PARENTS OVER 65?

They may be interested in this supplement. This important coverage may take a big worry off their minds . . . and yours. Please bring this coverage to their attention now.

### WHAT MEDICARE WILL PAY . . . AND WHAT YOU MUST PAY

<b>DAYS 1-60 OF BENEFIT PERIOD*</b>	<b>MEDICARE PAYS</b> all covered hospital expenses (room, board, operating room, etc.) except the \$304.00 Initial Deductible and for the first 3 pints of blood. <b>YOU MUST PAY</b> cash for the \$304.00 Initial Deductible.	<b>WE PAY</b> the \$304.00 Initial Deductible.
<b>DAYS 61-90 OF BENEFIT PERIOD</b>	<b>MEDICARE PAYS</b> all but \$76.00 a day of the hospital charges. <b>YOU MUST PAY</b> the \$76.00 a day in cash totaling \$2,280.00 for the entire 30-day period of hospitalization.	<b>WE PAY</b> the \$76.00 a day co-payment. We pay this amount for every covered day you're hospitalized during this entire 30-day period, a total of \$2,280.00.
<b>DAYS 91-150 OF BENEFIT PERIOD</b>	<b>MEDICARE COVERAGE ENDS</b> unless you use your Lifetime Reserve (a back-up period of 60 days coverage you can use only once). <b>YOU MUST PAY</b> \$152.00 a day in cash while using up your Lifetime Reserve . . . totaling \$9,120.00 for the entire 60-day period.	<b>WE PAY</b> the \$152.00 a day co-payment while you use up your Lifetime Reserve. We pay this amount every covered day you're hospitalized during the entire 60-day period — totaling \$9,120.00.
<b>DAYS 151 AND AFTER</b>	<b>MEDICARE PAYS NOTHING</b> — your hospital benefits run out. <b>YOU MUST PAY</b> your entire hospital bill yourself . . . and that's cash out of your own pocket.	<b>WE PAY</b> 90% of your eligible hospital charges up to the lifetime maximum of 365 days. We even pay for a private room, if approved by Medicare.
<b>SKILLED NURSING FACILITY CONFINEMENT DAYS</b>	<b>MEDICARE PAYS</b> all but \$38.00 a day confinement in a Skilled Nursing Facility. <b>YOU MUST PAY</b> the \$38.00 a day Medicare does not pay.	<b>WE PAY</b> \$38.00 a day from the 21st to the 100th day of confinement in a Skilled Nursing Facility. Benefits are payable when a doctor requires that you be confined within 30 days of your release from a hospital stay of at least 3 days.
<b>Benefits for Surgery, Physicians' Services and other Medical Expenses under Medicare Part B</b>	<b>MEDICARE PAYS</b> 80% of the reasonable charges after you've satisfied the \$75.00 yearly Part B deductible. <b>YOU MUST PAY</b> the remaining 20% plus the \$75.00 yearly deductible.	<b>WE PAY</b> the 20% eligible Part B expenses not payable by Medicare after the expenses exceed \$200.00 per calendar year.

\*Medicare Supplement Benefit Period begins with the first day you are hospitalized. It continues for as long as you're confined and for 60 days after you've been released from the hospital or Nursing Facility. You enter a new benefit period the next time you're hospitalized.  
This Medicare Supplement is not connected with or endorsed by the U.S. Government or Federal Medicare Program. It pays the expenses shown above not covered by Federal Medicare.

### RATES & RENEWABILITY

No individual member can ever be cancelled as long as you remain a Trust member and premiums are paid on time. What's more, your individual rates cannot be raised . . . even if you have many claims or your health changes. Premiums can be changed or renewal denied if the same action is taken by the company on all insureds nationwide under the Master Policy (A90026) such as in a situation where Medicare may increase deductible and co-payments.



### TWO FREE GIFTS FOR YOU . . . IF YOU ENROLL BY MIDNIGHT, FEBRUARY 23, 1983

If you enroll or mail your request by February 23, 1983 the United Catholic Group Insurance Trust will send you two free gifts. You will receive the bronze Mother Mary and Child Medallion — a beautiful keepsake of the Holy Mother and Child — and the informative Medicare Reference Card. You'll have the information you need about your Medicare deductibles at your fingertips. Both were designed for new members of the United Catholic Group Insurance Trust. Enroll now . . . don't miss the opportunity to get these valuable gifts absolutely FREE!

### HERE'S HOW EASY IT IS TO ENROLL

1) Just fill out the short Enrollment Form and sign at the bottom. 2) Send in your Enrollment Form with \$1.00 — your reduced first month's premium (remember, it covers both you and your spouse for the entire first month). 3) You'll receive your actual in-force Certificate of Insurance to examine for 30 days with no obligation. If you're not completely satisfied, you get your premium refunded.

**MAIL TO: UNITED CATHOLIC GROUP INSURANCE TRUST  
NATIONAL EXECUTIVE OFFICES, RAPID ISSUE DEPT. • TREVOS, PA 19049**

ENROLLMENT FORM	
1-1053	UNITED CATHOLIC GROUP INSURANCE TRUST MEDICARE INSURANCE SUPPLEMENT • TREVOS, PENNSYLVANIA Underwritten and Administered by Union Fidelity Life Insurance Company
PLEASE PRINT	
NAME	MR. MISS
First Middle Initial Last If you are a married woman, use your own first name.	
ADDRESS	
City STATE ZIP	
DATE OF BIRTH	AGE SEX <input type="checkbox"/> Male <input type="checkbox"/> Female
I ALSO APPLY FOR MY SPOUSE	
First Name Middle Initial	
DATE OF BIRTH	AGE SEX <input type="checkbox"/> Male <input type="checkbox"/> Female
Do you intend to lapse or otherwise terminate your present coverage and replace it with a certificate to be issued by us? <input type="checkbox"/> No <input type="checkbox"/> Yes	
I understand that my coverage under Group Policy Form 1-1053 will become effective when issued, and that any condition for which I, or my spouse, have received medical advice or treatment, or where treatment was recommended within six months prior to the effective date, will not be covered until my coverage has been in force six months.	
SIGNATURE	DATE

Take advantage of this offer today and be prepared now to beat the 1983 Medicare deductible and co-payments!