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New Law Code no substitute for faith, says pope



'DARING' CAMPAIGN — The Toronto archdiocese has launched its first vocational billboard campaign with this figure of the crucified Christ imposed on the city's skyline. The ads are posted at 35 locations throughout the city, where one priest serves 3,000 Catholics, a ratio which could drop to one in 5,000 unless ordinations increase.

'An indispensable instrument for order,' Takes effect first Advent Sunday, Nov. 27

From NC Dispatches

VATICAN CITY (NC) — The new Code of Canon Law for the Roman Rite of the Catholic Church is not a substitute for faith and love, but can help them develop and grow, said Pope John Paul II.

He commented on the relation between law and faith in the apostolic constitution, *Sacrae Disciplinae Leges* (The Laws of Sacred Discipline), the document by which he promulgated the new code Jan. 25.

IN THE LATIN text the pontiff said: "The Code in no way has as its scope to substitute for faith, grace, the charisms and especially charity in the life of the Church."

The pope said he regards the new general law, which takes effect this coming Nov. 27, the first Sunday in Advent, "as an indispensable instrument for assuring order, both in individual and societal life and in the very activity of the Church."

He added his hope that the Code will become "an efficacious means by which the Church can progress, according to the spirit of Vatican (Council) II, and can

render itself every day more fit to exercise its role of salvation in this world."

THREE DAYS earlier, the pontiff on Jan. 22 warned the Dutch bishops that the role of the laity must not overlap the sacramental functions specific to priests, reaffirmed the ban on married priests, criticized liturgical deviations unauthorized by the Church, and said candidates for the priesthood must be educated in "true seminaries" and not just schools of theology.

His remarks come at a critical time in the life of the Church in the Netherlands, where liturgical experimentation, lay pastoral associates, indiscriminate open communion, and declining numbers of seminarians and a marked drop in Mass attendance followed on the heels of the Council.

He obviously felt the need to reassert the traditional norms of the Church lest they be misinterpreted as he was about to promulgate a new Code of Canon Law which implements legally the sweeping pastoral changes embodied in the documents of the Second Vatican Council, most of which have been in effect for a decade or more.

HIGHLIGHTING THE complementarity of faith and law in the Church, the pope commented, "As much as St. Paul, in explaining the paschal mystery, teaches that justification is not obtained with the works of the law but through faith, still he links with this the obligatory nature of the Decalogue, nor does he deny the importance of discipline in the Church of God."

Elements which should characterize a "true and genuine image of the Church" said the pope, are:

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Stewardship '83 to begin in diocese

By Deacon James Steinberg

BAY PARK — Three clergy conferences with the bishop and a general meeting for all parish secretaries and chairmen last week launched Stewardship '83. The diocesan funding campaign will be preached at all Masses on the next two Sundays, when the faithful will be asked to share a portion of their time, talent and treasure in imitation of Christ Himself.

Over the past decade Stewardship has raised in excess of \$10 million and helped fund diocesan outreach and education, including adult and Hispanic evangelization, youth and campus ministry, liturgy and prayer, high school tuition aid, many programs of Catholic Community Services, priestly formation and assistance, diocesan development and aid to the Dioceses of Tijuana and Mexicali.

IN ADDITION, each parish has received everything back in excess of its basic Stewardship assessment for meeting its own needs and goals. In 1982, this "fair share" amounted to an \$825,000 return to the parishes out of the \$1.2 million diocesan goal, said Father William A. Kraft, director of the program, and was used for everything from debt reduction, building new classrooms and parish halls, to the purchase of a new pipe organ.

Father Kraft was joined by Bishop Leo

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RANCHO BERNARDO — Mrs. Stephanie Pinta, mother of Father Robert J. Pinta, pastor of Our Lady of Mt. Carmel Church, Rancho Penasquitos, died here Jan. 25. Mrs. Pinta, 74, had moved from Chicago three years ago following the death of her husband. A rosary was said Jan. 27 at Bernardo-Poway Mortuary, and a Mass of the Resurrection was celebrated Jan. 28 at San Rafael Church. Internment will be at Resurrection Cemetery, Chicago.



WITH PASTORS — Fathers Patrick J. O'Dowd (from left) and Jeremiah O'Sullivan joined Bishop Maher and Father William A. Kraft for the Stewardship '83 kickoff. Father Patrick J. Mullarkey is on the right.

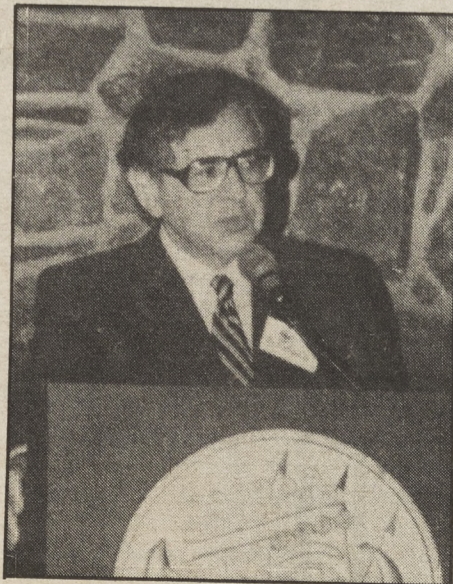
Aborting America author at Pro-Life dinner

By Sue Nowak

MISSION BAY — A doctor who performed 75,000 abortions before he decided he was part of a "surgical holocaust" was guest speaker at the 11th annual Pro-Life League dinner Jan. 28 at the Atlantis Restaurant.

"Unplanned pregnancy is a social problem... Vexing social problems call for imaginative solutions, not surgical holocaust," said Dr. Bernard Nathanson, an associate attending obstetrician-gynecologist at the New York Hospital. He told the audience how to win over America's "uncommitted middle" — that majority which has not made a personal decision on the issue.

TO WIN that battle, pro-lifers must understand how the pro-abortionists "sold" abortion to the American public, Dr. Nathanson said. He was one of three



Dr. Bernard Nathanson
 'Aborting America'

founding members of the National Association for the Repeal of Abortion Laws and the self-described "medical strategist" of the abortion revolution. NARAL now claims to have had no connection with Dr. Nathanson, author of *Aborting America*.

Dr. Nathanson planned sit-ins at hospitals and street demonstrations at medical schools. He organized the archetypal abortion clinic, the Center for Reproductive and Sexual Health in New York City.

Permissive abortion was sold to Americans by identifying it with the Roman Catholic Church, by denigrating scientific evidence that life begins at conception, and by capturing the support of the national press, Dr. Nathanson said.

THE IDENTIFICATION of
 Please turn to page 6



NC photo/UPI

SIGNS CODE — Pope John Paul II signs the new code of Canon Law while Cardinal Joseph Ratzinger, prefect of the Sacred Congregation for the Doctrine of the Faith, and Archbishop Jose Castillo Lara, pro-president of the code commission, look on.

Briefs

NUNS SENTENCED — School Sister of Notre Dame Louridine Sok, 67, a former teacher at St. Hilary Elementary School in Pico Rivera, was sentenced in Whittier Municipal Court to two years' probation and fined \$300 for her December conviction on misdemeanor child abuse charges. Sister Sok was also ordered to notify the court when she leaves the state. She can not teach children under 15 during the probation. Also sentenced was a sister who was the principal of the school, for failing to

report child abuse. Still pending against the Los Angeles archdiocese is a \$3.2 million civil suit for damages allegedly suffered by the boy.

'SNITCH' RULE — Opponents, including the New York State attorney general, have gone to court to stop the U.S. government from requiring federally-funded family planning clinics to inform parents when their minor girls get prescription contraceptives. The controversial rule, published Jan. 26 in the *Federal Register*, will take effect Feb. 25 unless blocked. The regulation has been backed by the U.S. Catholic Conference, but 58 organizations, including the American Medical Association, the Salvation Army and the

United Church of Christ have criticized the measure.

'MALPRACTICE'? — In the decade since the U.S. Supreme Court legalized most abortions, there has been an increase in malpractice suits against physicians for not performing genetic diagnosis or screening that might have alerted prospective parents to a defect in an unborn child, said the Catholic Health Association of the United States. There is a national trend in which lawsuits are filed following the birth of a defective child, and most of the suits seek damages for the parents who face the expense of raising the child, the association said.

'BLASPHEMY' — Auxiliary Bishop John J. Ward of Los Angeles has called rejection of the new Code of Canon Law by Religious a form of blasphemy. Addressing a meeting of Religious in New Orleans, Bishop Ward noted that the National Coalition of American Nuns had dissented publicly from provisions of the new Code of Canon Law before its promulgation by Pope John Paul II on



Official

Bishop Leo T. Maher

Sunday, Feb. 6, noon, National City, St. Anthony de Padua, Mass. Visitation, bishop presiding; luncheon following.

Tuesday, Feb. 8 to Thursday, Feb. 10, Los Altos, El Retiro Jesuit Retreat Center, RECOB — RECOPS meeting.

Friday, Feb. 11, noon, San Diego, University Club, meeting of Catholic Community Services Corporate Board.

Saturday, Feb. 12, 10:30 a.m., San Diego, Church of St. Mary Magdalene, ordination of Deacon Raymond Ryland to the priesthood.

Father Richard F. Duncanson
Secretary

Jan. 25. Observance of the law, the bishop said, depends on faith in the words of Christ to Peter: "And I will give you the keys of the kingdom of heaven. Whatever you declare bound on earth shall be bound in heaven."

Michael G. Kiely

M.B., B.S. (Lond.), F.A.C.S., F.A.C.O.G., K.C.H.S.

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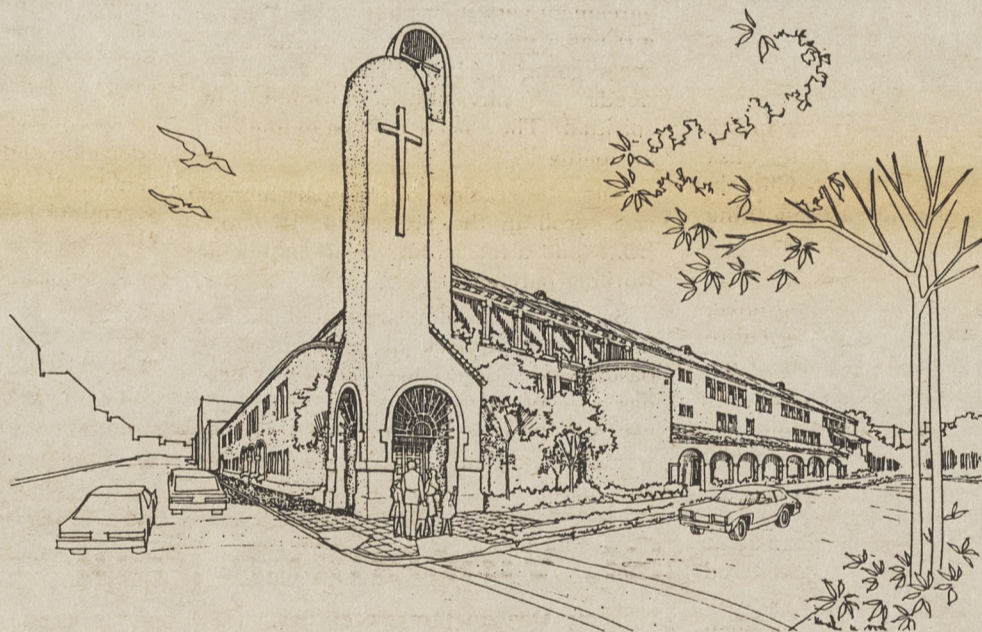
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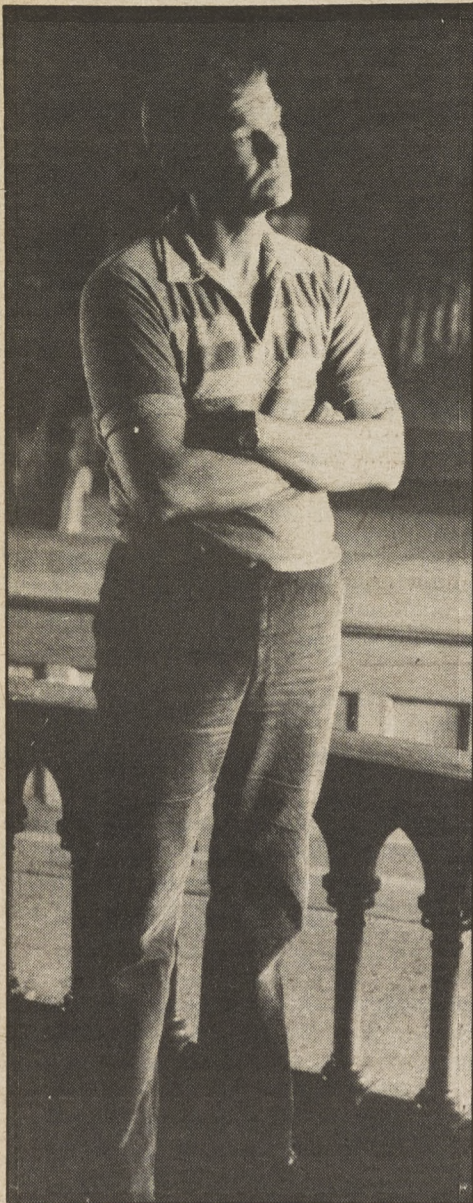


Photo by Deacon James Steinberg

Father Ned Brockhaus
Surveying the damage

Fires hit OLA, St. K's

SAN DIEGO — Masses, a baptism and a wedding were conducted last weekend in Our Lady of Angels Church, less than a week after an early morning fire all but destroyed its sanctuary.

Parishioners worked last week to clean up from the blaze that brought smoke, heat and water damage to the entire church. Pews, the floor and parts of the walls were scrubbed by the parishioners. A portable altar was set up to take the place of the one that was destroyed by fire Jan. 25.

SAN DIEGO police smelled smoke at about 4 a.m. on Jan. 25 and discovered the 24th Street church was the source. They called the fire department and then attempted to put out the fire with extinguishers. That action, said Father Edward Brockhaus, OLA pastor, saved the church from further damage.

"If they hadn't done that, the whole church would be down," he said. Structural damage was limited to the sanctuary, where charred beams were all that remained between the floor and the basement of the church. Fire officials suspect that the electrical light above the fresco on the altar may have caused the blaze.

Damage was estimated at \$75,000 by the fire department. "The \$75,000 figure still looks pretty good at this point," said Ron Hinkle, the local representative of Catholic Relief Insurance. Repair estimates would have been higher had the contractors discovered cracks in the plaster ceiling, but it was damaged only by smoke, Hinkle said.

CATHOLIC RELIEF is handling the OLA claim as well as the one at St. Kieran, El Cajon. An electrical short in a refrigerator at the St. Kieran parish office set off a fire that resulted in about \$20,000 damage to the converted residence. That fire began Jan. 22 at about 9 p.m.

The console of the organ at Our Lady of Angels is "a total loss" but the organ pipes can be repaired, Father Brockhaus said. For last weekend's services the church used an organ loaned by St. John of the Cross parish.

St. Jude Shrine: Parish with a special patron

By Sue Nowak

SAN DIEGO — St. Jude Shrine, a place of pilgrimage for people from Tijuana to Los Angeles, is dedicated to the patron saint of "impossible" causes. His power of intercession is real, the pastor of the parish-shrine said, and "he has proved it by what he has done in this parish."

"There's never been a need in the parish that has not been fulfilled," said Father Jerry Sims. That's no small feat, because St. Jude parishioners are mostly "poor," Father Sims said, and are a large part of the unemployment picture. Those who have jobs mostly work for low wages, he added.

"STILL, WE'VE been able to maintain our school. We can't charge what other parish schools do," the pastor said, because his parishioners couldn't pay it. Somehow St. Jude Academy, located behind the shrine at 3751 Boston Ave., stays open for its 300 students as does a 45-pupil pre-school.

Part of the secret is federal grants. Grant money keeps the senior citizen meal program going as well as the pre-school. Precise writing of grant applications is required to secure the funds. "Once you write one grant, you can write them all," Father Sims said.

"We've got something going from the cradle to the grave," Father Sims said. Actually, ministry at St. Jude begins before the cradle. Birthright, a counseling center for pregnant women, has its office behind the rectory. It counsels and supports women who decide to have their babies.

FATHER SIMS accepts a donation for the rent, partly because "I'm highly in agreement with their philosophy. When a girl has a problem it doesn't help to say she's going to Hell. These girls have needs — physical, emotional and spiritual. They need understanding and sympathy."

After the cradle, St. Jude parishioners can enroll in the pre-school. It's open from 6:30 a.m.-6 p.m. to accommodate working parents.

Spartan wages for pre-school staffers don't result in lack of dedication, the pastor said. "Everyone who works here has a devotion to Saint Jude," he said, because the well-trained, experienced workers could earn more money almost anywhere.



Father Jerry Sims
"Never a need not fulfilled"

THE ACADEMY does not cease operations in the summer. Members of the teen club, supervised by adults, run the summer school. Training for those positions begins in March.

Summer sessions for seventh and eighth graders are taught by adults and include mathematics, English and moral guidance. The moral teaching is "influencing the whole neighborhood," Father Sims said.

Another summer program, funded by a USDA grant, provides lunches for 700 neighborhood children.

RETREATS AND religion classes offered for the St. Jude teen club prove the "emphasis is on spirituality not merely dances and social activities," he said.

Too often, Father Sims said, religious education ends when a Catholic has been confirmed, resulting in "adults with a seventh or eighth grade understanding of God."

Re-education in light of Vatican II is necessary, Father Sims believes, so he captures any audience he can and tries to re-educate it.

THE PARENTS of baptismal candidates and first communicants, Spanish-speaking young adults who want to have a "fifteener" celebration and

adults who just want more Catholic education, attend a four-part schedule of classes.

They learn the difference between faith and superstition, Church as man's treaty with God, the Mass — sacrifice and meal — and a special topic geared to the individual group.

Every class must be done twice — in Spanish and English. "It doubles the work" in the 900-family parish, said Father Sims, who shares the workload with his bi-lingual associate, Father Emilio Maldonado.

PARISHIONERS pitch in, too, Father Sims said. The shrine outside the church was paid for by donations from parishioners whose names have been recorded on plaques on the shrine. The unfinished monument will include a five-foot aluminum statue of the risen Christ. Parishioner Emuel Martinez created the cement and tile base and will make the Christ statue.

St. Jude Shrine has had just three pastors in its 36-year history. That's because priests quickly learn that pastoral duty in a poor parish has its rewards, Father Sims said. "Every parish has its good and bad points. What makes a parish is the people. There are good people here. I like them. That's more important than money," Father Sims said.

St. Vincent de Paul to shelter homeless

By Deacon James Steinberg

LA JOLLA — Committing the St. Vincent de Paul Center to feeding and housing the poor and to downtown redevelopment, Father Joe Carroll unveiled plans Monday for a new \$4.2 million "addition" to California's missions.

St. Vincent de Paul will build, on a city block between 15th and 16th Streets and Commercial and Imperial Avenues originally acquired by Msgr. Joseph Topping, permanent facilities to feed up to 800 people a day and provide 350 people with overnight housing for as long as three months.

"I THINK we are going to change a lot of people's lives," Father Carroll told more than 300 persons attending an inaugural fund-raising luncheon at All Hallows Parish Center. Groundbreaking for the facility — with a "mission-look and a modern thrust" — is scheduled for January of next year, said Father Carroll.

The planned center will house on its ground floor a Catholic Workers' soup kitchen and will combine the current SVDP breakfast service at 16th and Market (with food provided by St. Joseph Cathedral) with the Workers' lunchtime food service to San Diego's homeless and indigent, now in rented Salvation Army quarters which is rented for the Workers by SVDP.

Also on the ground floor will be a small chapel for daily Mass, a larger multi-



NEW CENTER — Father Joseph Carroll unveiled plans for a new downtown St. Vincent de Paul Center at a fund-raising luncheon Monday at All Hallows parish. The building will house the Catholic Workers' soupkitchen, Catholic Community Services' emergency assistance program, and provide 350 beds for the homeless and indigent.

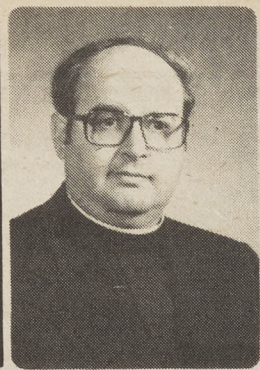
purpose meeting room, offices for Catholic Community Services' emergency food assistance program, and three medical-dental treatment rooms.

A CENTRAL outdoor patio will help admit heat and light as well as provide a safe area for the elderly and children who will be housed on the second and third floors. There, four separate living areas, each with their own recreation rooms,

bath and laundry facilities, will provide housing for families, runaway youths, single men and women, as well as the elderly, both on a short-term basis and up to three months for some.

The new center, said Bishop Leo T. Maher, will help the people of the diocese meet their responsibilities toward "the

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Editorial

By Brother William Bilton, CJM

Call to stewardship

For Christians, the responsibilities attached to the concept of stewardship never cease. These responsibilities take a variety of forms.

As the appeal for the renewal of stewardship in all the faith communities of the diocese gets underway once again, Catholics are being urged not only to step up — where possible — their financial support of the local Church, they are being besieged with pleas to help the starving millions of the Third and Fourth worlds and asked to contribute — either monetarily or through some form of voluntarism — to a million-and-one causes.

Stewardship refers to the responsible use of resources — whether by the individual or the community.

For Christians, in particular, it means being responsible for gifts which God has bestowed.

Furthermore, it means seeing to it — whether through the Church community or the civil community — that these gifts are used for the good of all.

Today, stewardship seems to take on an even larger meaning. Americans are responsible for a much greater share of the world's goods and, to a very large extent, for the world's future.

How this nation handles its responsibilities in the political, social and economic spheres affects — for good or ill — the entire world.

The people of this nation, as study after study points out, consume more of the world's goods than much of the rest of the world combined. Even in its economically depressed condition, this country's poorest people are considered wealthy in most of the rest of the world.

It is certainly right and proper that the people of this local Church of San Diego look closely to their responsibilities vis a vis their parish and diocese at this time. The people of God have many needs and the responsibilities attached to being good stewards deserve the faith community's fullest attention.

At the same time, it should be kept in mind that the well-being of the larger community also demands attention.

The responsibilities attendant to stewardship also apply to the voting privilege, concern for the world's hungry and oppressed and to issues such as unemployment and the nuclear arms race.

Stewardship — for Christians — demands close scrutiny of all actions that would militate against the responsible use of resources.

This can be the inefficient heating of a church on a wintry Sunday morning, the pollution of our air and water, the misuse of tax money in supporting foreign despots, and the list goes on and on.

Stewardship — something to which we are called by the Gospel — means taking responsibility for our Church and our community to the extent that we are able and "gifted" by God to do so.

There are many excuses and cop-outs available, but they all pale in the light of Christ's personal call to each of us to "love your neighbor as yourself" and in the determination by each of us to know just who that neighbor is.

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Washington Letter

By Jim Lackey

The Reagan administration's latest certification of human rights gains in El Salvador comes amid a continuing debate over the certification process itself as well as a debate over whether negotiations would be an effective means of ending the Salvadoran civil war.

Critics of continued military aid to El Salvador have gone so far as to say the administration is lying when it says that El Salvador is curbing abuses and moving toward democracy. Administration officials, on the other hand, argue just as forcefully that while the Salvadoran government's record is by no means perfect, there is identifiable progress in the areas mandated for certification by Congress.

THAT SORT of exchange has brought on a separate dispute: what did Congress actually intend when, late in 1981, it approved the legislation requiring the administration's certification every 180 days to keep military aid flowing to El Salvador.

The Washington Office on Latin America, a critic of the administration's Central America policy, contends that the certification process is being misinterpreted because Congress never wanted simply a showing of incremental improvements in El Salvador. Rather, according to this group, Congress wanted proof that the government of El Salvador was showing both a willingness and ability to respect the human rights of its people.

It is on this score that critics of the administration say the State Department is lying when it says progress is being made. The number of reported deaths and disappearances may be declining, these critics say, but that is a function more of the changed nature of the war there and not of any effort by the Salvadoran government to gain control of its armed forces or to implement political reforms.

IF CONGRESS rewrites the certification law, there may be an effort to link future U.S. military aid to the willingness of the Salvadoran government to negotiate with the rebel forces. But that raises a whole new question of what effect negotiations would have.

The administration's view is that negotiations would be counterproductive because they simply would give legitimacy to rebel forces, which in fact do not have popular support. At a briefing for reporters the day the latest certification report was released, State Department officials said the purpose of U.S. military aid is to help the Salvadoran government hold off the insurgents while getting on with democratic reforms.

But critics of the administration contend that the Salvadoran rebels represent a greater popular force than the administration is willing to give them credit for. Traditionally shut off from the Salvadoran power structure and fearful that its candidates would be assassinated during an election campaign, the Salvadoran left says the only way it can be guaranteed its fair share of political power is through negotiations.

HOW CONGRESS will react to the latest certification is still anyone's guess. If Congress does not change the certification process, however, the administration is likely to continue to find human rights gains in El Salvador every six months if for no other reason than to help the Salvadoran government keep the rebels at bay.

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



Married couples' witness to 'love'

VATICAN CITY (NC) — Pope John Paul II called on married couples last week to be "true prophets" by giving witness to "spousal and procreative love."

Addressing about 5,000 people during his weekly general audience in the Paul VI Audience Hall, the pope devoted his talk to the sacrament of matrimony, a theme of many of his Wednesday audiences during the past three years.

"Through matrimony as a sacrament of the Church, the man and woman are in an explicit way called to give the witness of spousal and procreative love, witness worthy of the prophets," he said.

Pope John Paul said the covenant relationship between husband and wife "is continually renewed and deepened whenever a couple expresses their love, not only in word, but by means of their bodies, through their respective masculinity and femininity.

"Thus they are responsible for choosing these actions which will continually deepen their love for one another, strengthen their fidelity to their marriage vows, and keep them one in mind and heart until death," he added. "In doing this, they become an effective sign of Christ's love for his spouse, the Church."

During the audience, which was attended by nearly 70 bishops from around the world, Pope John Paul also made his weekly prayer to Our Lady of Czestochowa, Poland's patroness.

Recalling the traditional Christmas songs in his native Poland, the pope said: "Thanks to them, despite the obscurity and numerous difficulties of life, we see again the light in the depth of our existence, and we feel once again the joy that 'the Word was made flesh and dwelt among us.'"

"May we never cease to draw spiritual strength from them," the pope added.

Reflection

By Sister Carolyn Link, CPPS



Prophets today

This Sunday's reading from Isaiah (6:1-8) has always intrigued me for Isaiah shares with the reader his experience of Yaweh. For a brief moment he was gifted with an insight, a glimpse of the Divine, that affected him profoundly for the rest of his life.

His experience of God produced feelings of fear and fascination, of pain and cleansing. So deeply did his experience affect him that when he heard God's call, his reply was spontaneous, "Here I am. Send me." And Yaweh sent him — to the people to share this personal experience of Divine holiness. Indeed, scholars call Isaiah the prophet of God's holiness. No less than 29 times does he refer to Yaweh as the Holy One of Israel.

There are prophets today reminding us that God is Holy — holy in the biblical sense, which is not well understood by many of us today. A well-known biblical scholar has written that holiness in the biblical sense can perhaps be understood best in terms of its opposite — sinfulness. When sin enters our lives it dehumanizes us, enslaves us, alienates us from ourselves, our sisters and brothers, and our God.

The purpose of God's intervention in human history is to restore humankind to its original integrity: unity within each person, unity with each other, unity with God.

Isaiah's career embraced over four decades of Judah's stormy history. Because of his keen sense of holiness, he spoke out repeatedly whenever he found evil. Though he condemned religious formalism, he never condemned the people. Rather he called them to conversion.

Other voices, like Isaiah's, are calling us today to holiness — to reconciliation (oneness) within ourselves, with our sisters and brothers and with our God. They, too, have been sent by the Holy One. They, too, like the prophets of old, are meeting with ridicule, misunderstanding, self-righteous indignation. Yet they are courageously proclaiming, as they must, their experience of God and vision of the Divine.

Our Christian Way of Life

By Enid Lanyon

Why do I need your prayers?

Whenever a group of people meets together to say the rosary, someone will voice his disapproval of the whole idea of "praying to Mary." The same response frequently follows on advice to pray to St. Jude for intercession in some serious and long-term problem, or St. Anthony for help in finding what is lost.

With the very welcome emphasis on Christ as the mediator with God, we tend to ignore or reject calling on the help of saints and angels. True, the stories of some saints may be little more than legend, but there are many men and women who lived truly heroic Christian lives and well-documented ones at that. It seems a little foolish to ignore the witness they have given to the ability to live a human life in the kind of union with God that Jesus called us all to seek out.

AS FOR ASKING their prayers — why not? We may argue that prayers should be offered to God through Christ and that if He is the mediator what sense is there in looking for other, lesser, mediators? If God answers and listens to our least and faintest prayers, why do we need others to speak for us?

The truth is that we contradict this argument every time we ask a friend to pray for us, every time we pray for our friends or anyone in need. If we are consistent, our answer should be "Go and do your own praying. You don't need me." But who responds in that way? I have never heard anyone show such harshness.

Most of the time we are moved when people ask for our prayers, and our earnest desire to help leads us to pray for them as if their need were our own. And in the times of our own need we are quite likely to buttonhole every likely prospect and ask "Pray for me. I need prayers."

IF WE ARE sure of our direct line to God, what is it that prompts us to seek out as many community prayers as we can? Perhaps, without really defining or understanding the impulse, we are acknowledging that there is a broader power of prayer available to us, one whose effectiveness increases as the numbers of prayers increases. When two or more are together in His name, Christ has promised to be there, in person, among them.

This is not only true of the times when we pray with our contemporaries and ask them to pray for us. It is also true when we pray with those good people who have died before us and ask their prayers. There is more to spiritual life than what we experience on this earth and we are bound in spiritual unity with all who have been here before us as well as all those who are to come. When we pray we can pray within this unity.

We do not, of course, pray to the saints and Mary in the same way that we pray to God. We invite them to join us in our prayer, to pray for us and with us. Prayer is the power that raises the sluice gates of the dams we build against God's overwhelming pressure of love. The more

people praying for us, the greater the opening will be, and the more God's love, His always healing and reconciling love, will pour through and give us the answer to our prayers.

IT IS NOT a question of someone else's prayers being "better" than our own, nor of someone being "closer" to God. God is as close to each of us as He is to Mary, because He lives in us, and how much closer can you get? But the saints and Mary no longer are inhibited by physical existence and live in absolute consciousness of His presence and so there must be a different, more powerful quality of prayer emanating from them, to which we can ally ourselves and which we can invite to our help.

Prayer is an act of love. It is impossible to honestly pray for someone else if there is hatred or malice in our hearts. In fact, prayer is the most effective way of dealing with feelings of hostility towards others. It works on us as we pray, touching and releasing those reserves of love and goodness we might have been ignoring or actively resisting. It works on others, too, because we are susceptible to outside influences and Love is the greatest influencer there is.

We should not feel uncomfortable or inhibited from calling on the prayers of everyone who is, ever was, or ever will be, and entering into a communion of prayer that surely will be irresistible!

From the Archives

By Sister Catherine Louise LaCoste, CSJ

Old Town convent — III

A ranch house was located on the El Cajon property called the Circle S Ranch which Bishop Buddy had remodeled. Twenty private rooms were added to accommodate the ever-growing number of seminarians. The final move from Old Town was made on December 22, 1944.

In response to the invitation of Bishop Buddy, the Sisters, known as the Religious of the Sacred Heart, came to San Diego to open a College for Women, now known as the University of San Diego situated above Fashion Valley. The sisters were given the former seminary building to use as a rent-free convent which they called St. Madeleine Sophie Barat in honor of their foundress. After some necessary renovation the sisters moved in on July 2, 1945. Bishop Buddy faithfully sent them \$200 every month to help defray living expenses during their seven-year residency in Old Town.

UNDER THE able and willing hands of the Sisters, the convent became a veritable gem of art. Simplicity with elegance marked the furnishings throughout. While the College for Women was under construction, the Sisters

held regular instructions in Christian Doctrine for the children of Old Town and vicinity, and organized a Tabernacle Society and a Sodality of the Children of Mary. Private lessons in French and Spanish were offered for adults.

January 31, 1952, marked a happy day for the Sisters as they returned the convent keys to Bishop Buddy and took up residence at the College of Women.

Correspondence began between Bishop Buddy and the Community of Benedictine Sisters of Perpetual Adoration at Clyde, Missouri, as early as 1946. In May of 1950, the Sisters were invited to live at and cook for the seminary in El Cajon, but they declined this offer. By November 28, 1953, a contract was signed, turning over the Old Town convent, rent free, to the Sisters. In 1954, the first Benedictine Sisters arrived and stayed with the Sisters of St. Joseph of Carondelet at Our Lady of Peace Academy until their "little convent" was ready for occupancy. Their chapel was officially named "St. Pius X Chapel of Perpetual Adoration" in January of 1954.

AN ELEVATOR was installed and further fire escape adjustments were made. By March of 1957, there were 16 Sisters living in very crowded conditions at 2610 San Diego Avenue. Father Anthony Chylewski, director of the Propagation of the Faith and the Holy Childhood Association, became their chaplain, and the seminarians served their Masses.

In August of 1957, the first mention of land for a new site was made, and for two years later the term "Benedictine Heights" was often referred to. By 1962, cement foundations were being poured on Benedictine Heights.

On February 2, 1963, the Blessed Sacrament from the "Little Convent" chapel in Old Town was transferred to the Magnificent St. Pius X Sanctuary of Perpetual Adoration located at 3888 Paducah Drive. The Sisters moved into their new quarters on February 7 and ended nine years of living in Old Town. The formal dedication of the new Sanctuary took place on March 25, 1963, and six years later on September 3, it was consecrated and set apart for the solemn worship of God.

Moral Perspectives

By Rev. Gerald Coleman, SS

Capital punishment — I

The death of Jesus must serve to illuminate our minds and hearts as we examine the relationship between Christians and civil law, especially law which imposes the death penalty.

In 1942 and 1943, H. Richard Niebuhr wrote two very significant articles in *The Christian Century*, challenging every Christian to look at the cross of Jesus and ask, "What is God doing?"

NIEBUHR SUGGESTS that the crucifixion is the revelation of the righteousness and graciousness of God: the cross of Christ is a convincing demonstration that humanity does not *always* reward goodness and punish evil.

When our attention is directed to the death of Christ, He who was guiltless, gracious ("Father, forgive them...") and innocent, we must consider this Cross as a call to a total revolution of our minds and hearts.

Our life in the world is to be patterned on God's forgiveness and acceptance of us in and through Jesus: "This will prove that you are sons of your heavenly Father, for His sun rises on the bad and the good, He rains on the just and the unjust" (Mt. 5:45).

WE BEGIN today, then, a series of articles which are meant to be an invitation to look at and carefully appraise our Christian attitudes and convictions about capital punishment.

New York Governor Hugh Carey on April 3, 1981 when he vetoed legislation to reimpose the death penalty in New York, said:

"The death penalty carries with it the unavoidable possibility that a miscarriage of justice could occur. Unlike all other punishment, the death penalty is final and irrevocable."

CHRISTIANS HAVE a moral responsibility to review continually laws which are enacted in the name of the people of a state and of the nation.

The separation of Church and State does not limit a Christian's moral responsibility to evaluate laws from the perspective of Christian and Catholic moral and ethical principles.

The issue of capital punishment is surely a complicated one, and a comprehensive treatment requires a competence in various fields.

CLEARLY, HOWEVER, capital punishment is also a moral problem, and thus can the followers of Jesus make an important contribution to the discussion.

These articles will focus mainly on the moral issues involved.

In 1977, Pope Paul VI's message for the World Day of Peace had as its theme, "If you want peace, defend life."

IT IS THIS overall concern about the dignity of human life which marks recent statements of the Church about capital punishment; and it is this theme which will

guide our own reflections.

In the first century after Christ, St. Clement of Rome wrote to his people that even "to witness a man's execution, regardless of the justice of his prosecution, is forbidden by the moral law of Christ, for to assist at the killing of a man is almost the same as killing him."

This is an extremely direct and provocative remark but offers an important backdrop for our reflections.

THE CASE becomes infinitely more complex when we consider the growing rate of violence in this country.

If we move in the direction of rejecting capital punishment, we must at the same time do everything possible not only to care for the victims of crimes and their relatives and friends, but also to work for legislation and policies which express a concern for their plight and thus give concrete witness to a sense of justice.

The Catholic Church has traditionally taught that the State has the right to inflict the death penalty for certain grave crimes in defense of society itself.

THE MORAL issue, then, is not whether the State has the right to inflict capital punishment in the form of the death penalty; but rather, whether the State should in fact exercise this right (or now particularly, to restore it).

These articles are not meant to challenge society's right to punish the capital offender, but to question whether there are better approaches than capital punishment for protecting people from violent crimes.

No substitute for faith...

Continued from page 1

- The doctrine of the Church as the people of God and of authority as service;
- The notion of the Church as "a communion" which thus determines the relationship between the particular or local churches (the dioceses) and the Universal Church;
- The sharing of all members of the Church in the roles of Christ as priest, prophet and king, and the consequent rights and responsibilities of all, particularly the laity; and
- The pledge which the Church should make towards ecumenism.

The pope said a body of ecclesial law is "extremely necessary" in order that:

- The Church's hierarchical and organic structure can be visible;
- The exercise of the functions divinely entrusted to it can be adequately organized;
- Individual rights within the Church can be safeguarded and well-defined, according to justice and charity;
- Common initiatives toward a more perfect Christian life can be promoted.

The revision of the Code of Canon Law marks the first general redrafting since 1917 of the body of laws governing the more than 700 million Roman Catholics of the Latin Rite of the Catholic Church; it will not affect Eastern Rite Catholics, who follow their own Code.

POPE JOHN Paul said the new Code will not take effect until Nov. 27, the first Sunday in Advent, "so that all can more actively inform themselves and know in depth these dispositions before they take juridic effect."

On that date, the pontiff added, all

"dispositions, constitutions, privileges and customs" to the contrary will be abrogated. One of those is the special procedural norms which have allowed American and Australian marriage tribunals to speed up the annulment process without the usual second review by the next higher Church court.

Under the revised Code, there is no mandatory second trial, but all cases must be reviewed by an appellate court before an affirmative decision can be finalized. The 10-month *vacatio legis* will allow the tribunals to clear the current load of 30,000 cases already filed before the new Code goes into effect, with its requirement for additional personnel. This will result in a slightly longer period between the start of a case and the final decision.

THE POPE closed his decree with an exhortation to all Catholics "to observe the norms proposed with a sincere spirit and with good will" and the hope that under the Church's renewed discipline "the salvation of souls will be made always easier, under the protection of the Blessed Virgin, the Mother of the Church."

Copies of the full text of the new Code, which is written entirely in Latin, are now being printed by the Vatican for distribution to the world's bishops. The pope signed three copies of the new Code and three copies of the apostolic constitution by which he promulgated it; one copy remains with him in his Vatican apartment. The Vatican is for the first time allowing translations of the Code of Canon Law, but the Latin text remains the official and normative one.

Prior to the signing ceremony, Archbishop Castillo Lara, the 60-year-old



CHD DEPOSIT — Bishop Maher presents a Campaign for Human Development deposit of \$50,000 to the Desert-Valle Federal Credit Union in El Centro. For story, see page 10.

Venezuelan pro-president of the drafting commission, said the new Code greatly expands the role of the laity and allows lay women to do whatever a lay man can do.

IN AREAS where there is a severe shortage of priests, for example, the Code allows the laity, with permission of the local ordinary, to administer parishes, to baptize, witness marriages, preside at funeral services and direct preparation for the sacraments. A priest, of course, would still be necessary for the celebration of Mass or to hear confessions.

The new Code prohibits women from being ordained priests or deacons and from holding the permanent ministries of lector or acolyte, which are normally the

steps leading to ordination, though they can continue to do the Scripture readings during Mass or serve as extraordinary ministers of the Eucharist. Women may also now fill such positions as diocesan chancellors or serve as judges on diocesan marriage tribunals or as members of diocesan synods.

The new Code reduces the number of canons from 2,414 in the 1917 version to 1,752, and demonstrates a more collegial decentralization of Church authority. Twenty years in revision, the final draft sent to the pope represented three general consultations of all the world's bishops, and other experts who contributed testimony to the revision commission included clerics and laity from 31 nations.

Aborting America author here...

Continued from page 1

abortion as a Roman Catholic "issue" was used to pull out latent "anti-Catholic prejudice which still lingers like a foul miasma," Dr. Nathanson said. NARAL injected the religious issue into the abortion fight, he added.

Pro-lifers need make it known that abortion is not a Catholic issue "but one that speaks to the moral health of the nation." The Mormon Church, Assemblies of God, African Methodists and Southern Baptists are just a few of the other religions strongly against permissive abortion, he said.

Pro-lifers shouldn't let pro-abortionists "degenerate into 'freedom of choice' litanies," rather they must arm

themselves with the recent new data on fetology (science of the fetus), Dr. Nathanson said. An article in *The British Medical Journal* entitled "What the Fetus Feels" contains "hard facts" that life begins at conception, he said. "Pro-abortionists are becoming increasingly uncomfortable with what things like this say," Dr. Nathanson said.

THE ARTICLE compares encephalograms (brain wave readings) of three-month-old fetuses and children. "The brain waves are almost identical to those outside of the uterus," he noted.

Media coverage of the right to life issue has been grossly one-sided, Dr. Nathanson charged. He provided many

Please turn to page 11

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Church survives — barely — under Soviet rule

By Father Kenneth J. Doyle

ROME (NC) — Cardinal Julijans Vaivods of Latvia said he believes that Pope John Paul II nominated him for the red hat so that he can be a "bridge between the Vatican and Moscow."

He is the only person to be chosen publicly as a cardinal while living within the Soviet Union.

THE APOSTOLIC administrator of the Riga and Liepaja dioceses in Latvia was named a cardinal along with 17 others from throughout the world Jan. 5 and was to receive the honor formally at a consistory at the Vatican on Feb. 2.

The 88-year-old bishop, who arrived in Rome Jan. 26, indicated that he had had no problem with the Soviet government in being allowed to make the trip from Latvia. He is expected to remain in Rome for about two weeks before returning to his dioceses.

The new cardinal said the Soviet minister for culture in Latvia had telephoned to congratulate him shortly after the appointment was announced.

A Soviet policy in effect for some years requires that appointments of bishops be cleared in advance with government authorities.

IN LATVIA, a Baltic republic forcibly absorbed by the Soviet Union in the mid-1940s, Catholics are about 10 percent of a total population of 2.5 million. Lutheranism is the dominant religion, and Lutherans are three times as numerous as Catholics.

"We are a very small people," Cardinal Vaivods said.

"And for this reason, perhaps my people will feel more protected, will feel that they now have someone who can speak to the pope directly" about their concerns.

The new cardinal at first refused to discuss Soviet repression of religion in Latvia. "That is public knowledge," he said, indicating that despite slight improvements in Soviet-Church relations, for the most part "the situation is as it was before."



Card. Vaivods

Church sources report that, like nearly all Latvian priests, Cardinal Vaivods decided long ago that the wisest way to advance the cause of religion was to work as best he could within the limits allowed, without risking complete repression by open defiance of Communist authorities.

"There are no school rooms for religion. There is a bit of indoctrination of the young (in Soviet "theory") through youth clubs, etc. We priests do not personally teach the children religion. The parents do, and when they think that their children are ready to be examined

(for admission to the sacraments), they bring them to us," said the cardinal.

PRIESTS ARE restricted by the Communist government to virtually celebrating Mass and administering the other sacraments; they are forced to get state permission to even visit the sick in hospitals.

Yet, said the cardinal, "We have our faith. And our doors are open. Those who want to come can come. When I ordained (last fall) the bishop who will succeed me, the church, a very large one, was filled, with people overflowing into the street."

In the 1950s Cardinal Vaivods authored five volumes of theological works, for which Soviet authorities punished him with a two-year deportation to Czechoslovakia.

SINCE THAT time though, government officials seem to have mellowed in their dealings with him and have allowed him to travel with relative freedom.

"I've been coming to Rome since 1964, whenever I am summoned by the pope," the cardinal said, "twice for sessions of Vatican II, three times for bishops' synods, and also for work with the commission which revised the Code of Canon Law."

"I was at a summer house near Riga," the cardinal explained, "for a bit of rest following my return from Rome. The telephone rang, and someone told me about a radio announcement in Riga which had said that I was to be a cardinal. I was convinced that it was a misunderstanding."

"**WHEN I WAS** sure that it was true," he continued, "I was frightened, and I knelt down and cried."

With a twinkling smile, the 88-year-old-bishop, who evidences a robust good health, said: "I am an old man. All I want is a little room with a little fire. I couldn't even imagine such an old man being named a cardinal. They should nominate young men, who are clever and intelligent — and better-looking than I."

MOSCOW (NC) — Criminal proceedings have been instituted in the Soviet Union against a prominent Lithuanian Catholic priest, said Tass, the government news agency.

Tass said the priest, Father Alfonsas Svarinkas, used the Church as a cover for "illegal anti-constitutional and anti-state activities."

THE TASS report Jan. 27 came after Father Svarinkas, a parish priest in Vidukle, Lithuania, had been repeatedly attacked in the press. Tass added that the priest had received numerous warnings from government authorities.

The 57-year-old Father Svarinkas was one of five priests who held a news conference in Moscow in 1978 to announce formation of a committee for the defense of their faith. At the press conference the priest said formation of the committee was inspired by the election of Pope John Paul II, a Pole, to the papacy.

Tass said the priest "fabricated slanderous materials which were sent abroad through illegal channels for use by subversive centers with anti-Soviet aims" and held "open anti-social assemblages" encouraging disobedience.

THE SERMONS of Father Svarinkas "systematically instigated believers to go over to open struggle against the Soviet power," said Tass.

The once-independent Baltic republic of Lithuania was forcibly incorporated into the Soviet Union in 1945.

Lithuania has a heavily Catholic population and traditions as Catholicism was once the state religion. No reliable statistics of the current Catholic population are available, but churches in Lithuania are filled on Sundays, indicating that a large number of the population practices its religion.

In New York, the Lithuanian Information Center, a private Lithuanian-American organization which monitors Communist oppression in Lithuania, said Father Svarinkas was ordained in 1950 while an inmate of a Soviet labor camp after being arrested while a theology student.

HE WAS released and rearrested several times and spent a total of 16 years in labor camps, said the Center. "Fellow prisoners said that he was distinguished by his courage and vibrant spirituality."

As a pastor in Vidukle "he found himself constantly persecuted by Soviet authorities" and has been fined each year since 1977 for conducting All Saints Day processions to a nearby cemetery.

"He has been the author of a number of courageous public statements criticizing the Soviet government's repression of human rights while demanding the implementation of Soviet constitutional guarantees of religious freedom," it added.

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This is the theme of our Stewardship Campaign '83. Bound together with the love of Christ, we are linked in that oneness and solidarity that so identifies with Christian Community. We are, indeed, a Community of Disciples whose Christian life is not a purely individualistic enterprise, but a common task in which the mutual relationships of the members are inseparable from the relationship of each to the Lord.

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A new dimension calls for a greater measure of generosity as the establishment of new parishes is necessary to accommodate the phenomenal growth of our diocese. There is a need to house and feed transient men who have come on less fortunate times. These are long term goals — but funding will start in part from the success of Stewardship '83.

I call on each one of you to again offer gratitude to God for all His blessings to you by your worthy offerings as a faithful steward of all you possess. Continue to help bring the blessings of the faith to yourself and others by proclaiming your Stewardship gift in 1983.

You have my deep appreciation and a faithful promise of my blessings and prayers.

Devotedly yours in Christ,

+ Leo T. Maher
Bishop of San Diego



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Este es el tema de nuestra campaña Stewardship '83. Ligados por el amor de Cristo estamos conectados en esa unidad y solidaridad que tanto se identifica con la comunidad cristiana. Somos, desde luego, una comunidad de discípulos cuya vida cristiana no es una empresa puramente individualista, sino una tarea común en la que las relaciones mutuas de los miembros son inseparables de la relación de cada uno hacia el Señor.

Nuestro programa Stewardship los invita a unirse en solidaridad con todo nuestro pueblo para fomentar las obras de caridad, para extender el Reino de Cristo en nuestra diócesis, para ser parte dinámica en la conservación de la fe vibrante a través de la educación cristiana, para hacer un sacrificio aceptable que dará los medios para que la diócesis y su parroquia sigan respondiendo al mandato de Cristo de ayudarnos a amar a nuestro prójimo como El nos ha amado. Este amor se traduce en un ministerio de cuidado y servicio.

Una nueva dimensión pide una mayor medida de generosidad al establecerse nuevas parroquias que se necesitan para dar acomodo al crecimiento fenomenal de nuestra diócesis. Se necesita alojar a personas transitorias cuyas condiciones han llegado a ser menos afortunadas. Estas son metas a largo plazo — pero el financiamiento empezará en parte con el éxito de Stewardship '83.

Hago una llamada a cada uno de ustedes para de nuevo ofrecer gratitud a Dios por todas Sus bendiciones por medio de una digna ofrenda como fieles administradores de todo lo que poseen. Continúen ayudando a traer las bendiciones de la fe a sí mismos y a los demás proclamando su donativo para Stewardship en 1983.

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By Father Francis Novak, CSsR

To characterize people's mood today as anxious or somber may at first seem untrue, perhaps unfair, but judging from external appearances, such seems to be the case.

Why is the mood identified as anxious or somber? Because an apocalyptic, eschatological climate prevails. A doomsday feeling hangs over God's people like a pall. People just know things are not going well. There is anticipation that much suffering is in store for everyone. We feel the deprivation of many things which made life worthwhile and which our society has come to feel was its own by right.

THE MOOD might be something like the warning Jesus voiced in the parable about the rich farmer who built bigger barns to store his plenteous harvest and who planned to enjoy many years of comfortable living, but who, in fact, discovered the shocking reality that his planned prosperity would be denied him by an untimely death (Lk. 12:16-21). This Gospel parable is coming to pass today all over the industrial world.

This somber mood induces serious self-analysis and reflection on the deceitfulness of feeling that one is self-sufficient without God. It arouses in persons acknowledgment that dependency on God is the fundamental condition on which conversion from sin and transcendence to prayer and unselfish sharing become possible.

Already these deliverance strategies are at work. The most likely places are churches, not the Catholic Church alone, but other churches, too. The somber mood is not psychological depression, joylessness or despair, but rather it is interior conversion and transcendence shown by the phenomenon of sharing, which is good stewardship.

Stewardship San Diego style is successful

Father William A. Kraft, D.Min.
Stewardship Director

"Stewardship, that's a word I have read many times in the New Testament. I never really thought much about its meaning in the world today or to me personally." This comment may well have been made by any Catholic in our diocese a decade ago. After ten years of Stewardship programs throughout the parishes of the diocese, the response today would be amazingly different.

Stewardship is not only associated with the annual appeal for diocesan and parish services, it is identified with an all-embracing Christian way of responsible day-to-day life. Our people have lovingly accepted the true theology of stewardship by offering of proportionate time, talent and treasure in active involvement with parish and diocesan programs to express in a meaningful way gratitude to God for His multitude of blessings.

WHEREAS TITHING was the law of the Old Testament and administered most strictly, responsible, accountable Christian stewardship became the more refined expression of Christian love and service. Rather than measuring by the tenth, the follower of Christ accepted active participation in contributing to the Christian community. The measure of giving became the measure of love and gratitude rather than the exact dictate of law.

As Christ was the Perfect Steward in following the will of His heavenly Father, His gift to the Father was a life of total self, culminating in His death on the cross. His example to us as committed to the Christian way of life, is unrestricted response of our time, talent and treasure in due proportion as our vocation in life would allow.

With the *Decree on the Apostolate of the Laity*, a document of the Second Vatican Council, there appears a delicately crafted sentence that is at once profoundly symbolic and charged with powerful meanings. The statement is, "It is a duty and honor for Christians to return to God a part of the good things they receive from Him." This biblically-

Church Support in Troubled Times

LOOK AT what is happening in eight specific churches. Their mood is freeing them to share their resources. These eight Christian churches are as different as they possibly can be.

Two are all black, two are a mix of white and black, two are suburban, two are urban (one with a mixed ethnic congregation, the other affluent); one is Baptist, one Episcopal and six Catholic.

These churches are in Baltimore, Boston, upstate New York, South Carolina and Washington, DC. The single thing they have in common is that they are all on the East Coast.

THEIR PROFILES demonstrate how their mood, need of God and money, a sense of expressing gratitude for giftedness, come together in liturgical worship.

For example, the offertory gifts contributed by the members of these eight churches in 1981 amounted to \$1,026,049. Only 60 percent of their total membership contributed regularly, that is, used their weekly envelopes. The average gift per donor was \$483 per year, an amount above the national average. The lowest donor amount per year was \$250 in the Catholic inner-city black ghetto parish in Boston. The highest individual donor amount was \$1,447 in the white Episcopal church in South Carolina.

Interestingly, all parishes experienced increased

giving in 1981 over 1980 and in the first 10 months of calendar year 1982. Exceptions were the Boston Catholic parish having a minus three percent in giving and the South Carolina Episcopal church having a minus five percent, although the year previous, contributions in the latter church were up 26 percent.

THE THREE churches in Baltimore had significant increases; the black Baptist church, 60 percent; the black Catholic parish 18 percent; and the mixed white and black Catholic parish, 10 percent. The Catholic parish in upstate New York had a 42 percent increase, and the two suburban Catholic parishes in the Archdiocese of Washington, DC, had five percent and four percent increases respectively. Most astonishing was the fact that six of these churches from January to October 30, 1982, were recording an average offertory increase of 23 percent over 1981.

What might these indicators mean in this spot-check survey? Do they reflect reliable trends in church giving across the country? I do not know nor am I suggesting that they might. One of two things, however, is happening. Either the somber mood of world events is bringing people closer to God and they show this by their correspondent willingness to share their money to keep the church's mission going, or the recession is not as bad as it is reported.

I personally believe the reality is that good people, many of whom are poor and perhaps laid off, are nevertheless giving significantly more, not "from their surplus wealth" but from their "want," "all they have to live on" (Mk. 12:44).

(Father Novak is president of the National Catholic Conference for Total Stewardship. His article is reprinted by permission from Our Sunday Visitor.)

inspired edict emanating from the Council documents set the signal for developing and promulgating the theology of Christian stewardship.

PASTORS HAVE been concerned and motivated to educate and encourage parishioners to learn the depths of the stewardship doctrine as the vehicle for promoting personal spiritual growth as well as developing vibrant and dynamic Christian communities.

Response by the people of God, San Diego diocese style, has been phenomenal. Parishes have become alive with dedicated, involved, committed Catholics. They have come forth in loving response to the responsibilities they have accepted in baptism and confirmation and not merely because there was a need expressed by the pastor. Parish councils have thrived in forming a marriageable partner with Stewardship. In religious education programs for all ages; in contemporary and conventional choir memberships; in youth work and senior programs; in family activities within Stewardship parishes — the time and the talent have emerged with enthusiasm and the sense of ministry.

Parishes have periodically surveyed parishioners to offer their time and talent throughout the year as the need arose. The Stewardship of treasure has become a concentrated effort during the Lenten period each year. This has been planned to give everyone an opportunity to make a loving commitment of part of their substance or treasure in a special appeal to keep viable the many services that are performed by diocesan agencies as well as contribute to the special parochial needs as outlined by each specific parish.

UNIQUE TO Stewardship San Diego style is the diversity of methods used by each parish to meet the diocesan and parish goals. Rather than a complex organization of levels of parish workers with sophisticated reports, each parish determines what is the most effective way of accepting and reporting each individual's pledge.

Colorful and attractive solicitation envelopes are provided each parish telling the whole Stewardship appeal program. Parishes are provided with pre-printed pledge forms for each parishioner to facilitate the process.

There is a growing number of stewards in parishes who prefer to make complete payment with the pledge commitment and thus avoid the cost of monthly billing to satisfy the pledge. The use of the in-house computer by the diocese has greatly improved the entire program, resulting in greater efficiency and a higher level of pledge fulfillment.

THE FAIR-SHARE feature of Stewardship San Diego style is most encouraging to each parish in attaining the diocesan goal. In every case, when the diocesan quota is reached, every dollar above that amount is returned in rebate to the parish for the particular need outlined by the pastor in the program. \$825,000 was returned for specific parochial needs as a result of last year's Stewardship '82 appeal. Parishes could then plan for building additions, renovations, parking lots, school facilities, a new organ because of the Stewardship of treasure campaign.

Stewardship '83 brings a new dimension, inasmuch as \$400,000 is hoped to be realized toward the development fund for new parishes that will be mandated in the next few years due to the phenomenal growth of the diocese.

The heavy burden of assistance to the needy from the private sector due to lessened government support, calls for special generosity during this year's campaign to maintain the high level of service by diocesan agencies supported by the Stewardship program.

THE DOCTRINE of stewardship has truly become the reality of Christian ministry for the contemporary Church. People are motivated from the inner need to give rather than the rewards of receiving or fear of reproach for not giving.

Stewardship San Diego style, in process, has matured to the point that our people gratefully accept the calling as accountable, responsible stewards sharing in the ministries of worshipping, teaching and Christian service.

Stewardship '83 begins...

Continued from page 1

T. Maher for a series of three daytime conferences for priests Jan. 24-26 at St. Mary Magdalene (San Diego), St. Francis (Vista), and St. Mary's School (El Centro) for the Stewardship kickoff. Parish secretaries and Stewardship chairmen met Tuesday evening, Jan. 25, at St. Didacus School in San Diego.

Using the theme "The Enduring Link of Person to Person is Our Human Solidarity," Stewardship has a 1983 goal of \$1.6 million. In addition to the more traditional funding areas already mentioned, some Stewardship monies will go toward a diocesan development fund for future new parish development, and special projects, such as the planned

North County high school and a diocesan T.V. network.

"STEWARDSHIP is the Church in action," said Bishop Maher, who also cautioned against an inadequate ecclesial understanding of both Church and community, and the danger of "breaking up" that community by work outside of it, however well-intentioned. "They have a lot of good will, their hearts are big, but they have no knowledge of Church," said the bishop.

Listing the past accomplishments of Stewardship and the future demands it will have to meet, Bishop Maher urged that the campaign be more than simply a time to ask for pledges, but a time to educate people about their links with each other.

"Dialogue is more than peace and justice in the world," he said, referring to Pope John Paul II's New Year's message, which called for dialogue as a means to peace. "It means unity and community between us."

THE BISHOP stressed, in particular, educational ministries, evangelization, liturgy and prayer, vocations, priestly formation, continuing education and priests' retirement, the permanent deacon program, communications and the need to establish new parishes, both in the South Bay and along the fast-growing I-15 corridor, as new areas the diocese has begun to meet or will have to meet in the future through Stewardship.

"We are linked together in a chain, and we need each other," he said.

Ending on a personal note to the priests, Bishop Maher urged them not only to update and renew themselves with regard to the new Code of Canon Law just promulgated for the Western Church, but to be especially zealous in regard to care for the Blessed Sacrament and its reservation in church.

"WE ARE obliged as priests to have a special concern for the Eucharist," he concluded.

...Fr. William Kraft heads drive

Appointed to direct Stewardship for the Diocese of San Diego by Bishop Leo T. Maher in June, 1978, Father William A. Kraft begins his fifth campaign as coordinator of this annual appeal.

Father Kraft is the director of the Office of Financial Programs and Planning for the diocese. In this position, he is responsible for the design and production of the annual drive, as well as the on-going program of providing assistance to those interested in planned giving to the diocese through bequests, wills or contributing to the diocesan Pooled Income Fund.

FATHER KRAFT pursued studies in church administration with emphasis on research into the biblical history of stewardship and its practical application in catechizing Catholics in stewardship theology. He completed studies in 1981 and received the Doctor of Ministry degree from the School of Theology at Claremont.

He brings to his position the practical experience of parochial life, as he was the founding pastor of St. Therese of the Child Jesus and Good Shepherd parishes in San Diego, where he served for 28 years in parochial ministry. He was ordained at St. Joseph Cathedral in 1951.

Recently, as a result of a nationwide test, Father Kraft received certification as



Fr. William A. Kraft

a fund-raising executive from the National Society of Fund-Raising Executives. He is believed to be the only priest yet to receive this distinction.

FATHER KRAFT has served on the board of directors of the National Catholic Stewardship Council. In addition, he is a member of the local and national organizations of Fund-Raising Executives; is a member of the National Catholic Development Conference; and he serves as a consultant to the National Catholic Conference for Total Stewardship.

Credit union gets \$50,000 CHD deposit

EL CENTRO — Bishop Leo T. Maher presented last week a \$50,000 deposit to representatives of the Desert-Valle Federal Credit Union. The deposit was made on behalf of the Campaign for Human Development.

CHD is a program established by American Catholic bishops to help the poor help themselves. "Monies are not given to provide direct services but to empower the local community to improve the structures of society," Father William Kraft, San Diego diocesan CHD director, said.

THIS IS only the second time CHD has deposited funds into a low-income credit union, Bishop Maher told the audience of credit union officers, staff and member-owners. Clergy and laity of all

the Imperial Valley parishes attended the bishop's presentation at St. Mary's School.

Credit unions differ from banks and savings and loan associations because membership is limited to people sharing a common bond. In the case of Desert-Valle, the bond is membership in a Catholic parish. Each depositor is an actual owner and profit-sharer.

The credit union is sponsored by Valley parishes and Catholic Community Services. It has received help in paying operational expenses from the Southwest Border Regional Commission, the Raskob Foundation for Catholic Activities, the Victory Noll Sisters, Benedictine Sisters of Perpetual Adoration, Sisters of Charity, Carmelite Sisters, Holy Cross Brothers and Trappist Monks.



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Continued from page 3

poor, the oppressed and the neglected," and help "serve them in true dignity."

Families, especially, said Father Carroll, will be taught how to budget for themselves, among other things, before the time they spend at the center is up. Currently, he noted, about 5,000 people are spending the nights on San Diego's streets, and about 100 runaway youth have been forced into prostitution.

OFFERING THEM a place to sort out their lives, he said, is preferable to the people who currently "take them in...at a terrible price." The need to consolidate and expand the soupkitchen operation is obvious, he added: "The lines are getting longer all the time."

Joining Bishop Maher on the new center's advisory board are: Msgr. Rudolph Galindo, rector of St. Joseph Cathedral; Msgr. Patrick Fox, pastor of

Aborting America author here...

Continued from page 6

examples of the bias, including the 1981 coverage of a Human Life Bill. Eight doctors testified in Congressional hearings, seven of whom were pro-life. *The New York Times* ran the one pro-abortionist's picture and devoted three columns to his testimony. The seven other doctors were only listed in the article, he said, citing just one example.

Every time NARAL published an "anti-Catholic harangue" the media "faithfully reproduced" it, Nathanson said.

THOSE WHO "filter" news tend to be white male Democrats, according to a survey of 247 "media elites." The survey Dr. Nathanson quoted revealed 90 percent of the elites agreed that it's a woman's "right" to decide on abortion.

Dr. Nathanson and his wife were joined at the head table by Mr. and Mrs.

Joe Bauer; Claire Mulligan, league president; Father William Springer, associate at St. Rose of Lima parish; and Karen and Hugo Poza.

In the invocation, Father Springer said: "In defending the unborn, we are also defending the handicapped, the elderly, the young, the poor, the sick — all human life. For as Albert Schweitzer has said, 'If a person loses reverence for any part of life, he will lose reverence for all life.'"

FATHER MARTIN McGovern, who is in residence at St. John the Evangelist Church, gave the benediction. "You're standing up for what's right. You're standing up for the baby," Father McGovern said in his prayer. "Don't let any defeat make you downhearted. We have just begun to fight, dear Lord," he prayed.

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.

McNICHOLAS, Elizabeth R. Sister of Mary T. Bunsold; two nephews; one niece. Memorial Mass: January 25, 1983 at St. Therese Church.

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LONG, Iris J. Wife of Joseph B. Long, Jr.; mother of Beverly Jean Smith, Maxine Ann Vallerie, Michele Marie Pecorato and Michael Dean Long; sister of Charles and Ivan Johncox, Joy Greenwood, Isabel Hadley; seven grandchildren. Funeral Mass: January 22, 1983 at St. Pius X Church.

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DOUGHERTY, Catherine F. Mother of Patricia A. Boston, Edward J. and Lawrence Dougherty; seven grandchildren. Funeral Mass: January 27, 1983 at Sacred Heart Church (Coronado).

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DAVIS, Jack Tynan. Husband of Dorothy M. Davis. Brother of Maurice G. Davis and Muriel Singelman; three nephews and one niece. Funeral Mass: January 22, 1983 at Mission San Diego de Alcala.

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NUGENT, Iris. Mother of Marilyn Hall, Joanne Romatowski and Thomas Nugent; three sisters; 14 grandchildren; eight great-grandchildren. Funeral Mass: January 25, 1983 at Holy Cross Mausoleum Chapel.

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NAVE, Mary. Mother of Loretta Nave and Gertrude Geddis; sister of Catherine Rademacher; four grandchildren. Funeral Mass: January 26, 1983 at St. John the Evangelist Church.

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All Hallows; State Sen. Wadie Deddeh and Port Commissioner Maureen O'Connor.

Others on the board, which has as its first responsibility coordinating the fundraising efforts aimed at the general public, churches, corporations and foundations, and a new SVDP Ladies of Charity auxiliary, include:

KENNETH HOUGHTON of Cubic Corporation; Terrence Reilly of California First Bank; Jerry Holmberg, Mutual of Omaha; Bill Edwards of the San Diego Hilton; Dr. Robert Stocklin; Maurice Boudreau, Schall, Boudreau and Gore; George Pardee; W.N. Davis,

IBM; Dick Ball of M.H. Golden Company; Linda Mocerri and Valerie Grincerri of the Ladies of Charity auxiliary; William Krommenhoek; and Jerry Ollinger of IBM.

All were officially installed on the board by Bishop Maher.

In turning not only to the more than 300,000 Catholics in the Diocese of San Diego, but also to the community at large, Father Carroll asked for pledges to be redeemed throughout the year towards the \$4.2 million goal.

"**WHAT IT** takes is for everybody to say, 'I will do something,'" he said. "We are trying to let people stabilize their lives and then return home."

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N.Y. bishops ask criminal justice system reform

ALBANY, N.Y. (NC) — The Catholic bishops of New York State have called for reform of the criminal justice system, including greater use of alternatives to imprisonment.

"We believe that response to crime must balance the protection of society with opportunities for healing, retribution and rehabilitation," the bishops said in a pastoral statement on criminal justice released last week.

RECALLING THAT Jesus called for compassion toward sinners and asked his followers to forgive others, the bishops said: "Those who commit crimes do not give up their human dignity and those who administer justice must not deny this God-given dignity. We must not develop a criminal justice system which is founded on revenge and without the elements of mercy and forgiveness."

The bishops noted that, although New York state in recent years has passed stricter laws, decreased the use of probation and parole and enacted mandatory and more severe sentences, the crime rate has not decreased. An increase in the crime rate despite an increase in incarceration and tougher laws indicates the falsity of "the belief that more prison cells and firmer sentences will reduce crime," they said.

Noting that the state's prison population more than doubled from 12,525 in January 1972 to 27,346 in July 1982, the bishops said state prisons are operating at 115 percent of capacity.

A **STUDY** of the prison population, they said, indicates that:

- 72 percent of the prison population had not graduated from high school.
- 60 percent were between the ages of

16 and 30.

- 53 percent were black and 20 percent Hispanic.

- 60 percent of all male prisoners and 50 percent of all female prisoners were drug users.

The bishops noted too that in 1980 of those committed to prison, 68 percent were first felony convictions and 1,913 of those were for non-violent offenses. "Nearly one-quarter of all persons incarcerated in state prisons as of February 1982 were committed for non-violent offenses," they said.

Before proposing reforms, the bishops said: "We do not advocate ignoring crime or easing up on criminal offenders. We affirm the rights and responsibilities of society to protect its citizens. We affirm that those who commit harm to persons or property must be held accountable for their actions. But we oppose simplistic responses to fears and frustrations regarding crime and reject an attitude of vengeance in dealing with criminal offenders."

REAFFIRMING THEIR opposition to the death penalty, they said, "We find no evidence that the death penalty is a deterrent to violent crime and we point to the historic injustice with which the death penalty has been applied in cases involving the poor and minorities."

"Likewise," the bishops continued, "we do not believe that increasing prison incarcerations will reduce crime. It is not verifiable that we imprison more people because there are more lawbreakers. In fact, the dramatic increase in the prison population over the past 10 years is more reflective of public policy decisions than an increased crime rate. During this time,

mandatory prison sentences have been enacted, length of maximum sentences has been increased, tougher laws have been enacted dealing with non-violent offenses, and alternatives to incarceration have been used to a significantly lesser degree."

The bishops cited the report in 1973 of the National Advisory Commission on Criminal Justice Standards and Goals, which said: "The prison, the reformatory and the jail have achieved only a shocking record of failure. There is overwhelming evidence that these institutions create crime rather than prevent it."

"**STATE PRISON** facilities," the bishops said, "breed violence, frustration and low self-esteem." They called for developing "meaningful alternatives to incarceration" and use of such alternatives in place of imprisonment "whenever appropriate."

Discussing alternative approaches to those arrested for non-violent crimes and awaiting trial, the bishops recommended:

- More reasonable bail.
- Release on recognizance.
- Pre-trial release (including the use of appearance tickets)
- Conditional supervised release in the custody of churches, community organizations and others.

The bishops also urged greater use of community dispute mediation for minor offenses.

CONCERNING alternatives for those convicted of crimes, the bishops made proposals for each of the three branches of government, executive, legislative and judicial.

For the executive branch these included: greater use of sentence commutation; expanded temporary release programs; special programs for those whose crimes are related to drug or alcohol abuse; use of non-incarcerative penalties for parole violators; greater use of community-based non-incarcerative settings.

To the legislature they recommended: allowing judges to deal with non-violent first offenses through the use of probation; legislation setting a ceiling on prison population and allowing earlier parole of certain prisoners when that ceiling is reached; offering a reduction of prison time for responsible and cooperative behavior.

TO THE judicial branch the bishops recommended greater use of restitution and community service penalties, greater use of fines rather than imprisonment for minor crimes and increased use of probation.

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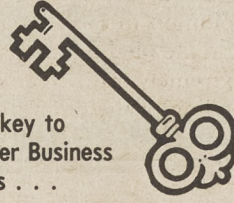
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Real comedy in an era of shoddy goods

By Michael Gallagher
NC News Service

In a letter to the *New York Times*, Jan. 21, Robert Lasson, though he said he liked *Tootsie* very much, pointed out that it was very unlikely for Dustin Hoffman's Michael Dorsey to be walking disconsolately in Central Park and irritably pushing a mime off balance, since he would, at that moment, obviously have been the hottest thing in show business.

He would have been written into the soap as a male character, sought after by film producers, play producers, agents, talk show hosts. They'd have been fighting over him. Things are presented otherwise simply because such

details would conflict with the denouement, which in a romantic comedy of this sort has to be a happy ending.

LASSON THEN went on to take issue with Vincent Canby, the paper's movie critic, for writing that "like all great fiction, *Tootsie* makes plausibility look obsolete." No, says Lasson, whose letter is far more perceptive, I think, than most of the stuff in the *Times* the paper has to pay for.

He says that "truly great fiction — including Dickens's — does not pander to the implausible ('God is in the details,' says Flaubert.) It is truer than life, which is why it speaks to generation after generation — as do great films."

Filmmakers are able to get away with implausibilities such as this, says Lasson, because nobody really cares that much any more. The audience's expectations are extremely low.

I AGREE. In the bad old days of Hollywood, when the film moguls were unabashedly vulgar and in it for the money, they, whose roots were in selling and merchandising humbler fare, usually made sure that they turned out a product that was a good product. If you're selling pants to a customer, you'd better sell him a good pair of pants, because, if you don't, he's not going to come back and you've lost yourself a customer.

Now I readily admit that this approach is not the best one for dealing with the great and profound issues of human existence, but you couldn't beat it for popular entertainment. Why has *Tootsie* been received with such rapture everywhere? Well, when was the last time you saw a funny movie, not one that was funny for halfway or two-thirds of the way but all the way? There's your answer.

Good, solid little comedies like *Tootsie* used to be common in Hollywood, but now, with the new freedom and the plethora of geniuses in residence, they've become extremely rare. Consider the slipshod and sentimental ending of the often funny *My Favorite Year*.

IN AN ERA OF shoddy goods *Tootsie* is very close to being a faultless pair of pants, but not altogether so, as Lasson notes. And though I didn't point out in my review the particular implausibility that he singled out — you'll just have to take my word for it that I indeed noticed it — I did observe that the reality on view was a very special reality, the reality of New York show biz, in which the Russian Tea Room is more real than Love Canal.

Now in the bad old days there would have been no jokes about Love Canal, since black humor didn't jibe with the moguls' idea of popular entertainment. And I do think that, before rushing on to the happy ending, there would have been more effort to deal realistically with the implications of Dorothy Michaels' abrupt demise on camera before millions of outraged American women.

But, given our lowered expectations, we forgive *Tootsie* what we might not have so easily forgiven one of the sturdy little comedies of the bad old days.

Books: 'Quite predictable'

SEXUALITY: A CHRISTIAN VIEW, by Father Gennaro P. Avvento. Twenty-Third Publications (Mystic, Conn., 1982). 193 pp., \$7.95 (paperback).

Reviewed by William E. May
Catholic University of America

Father Avvento, who teaches Christian ethics at Fairfield University, is a Brooklyn, N.Y., priest who received his doctorate in moral theology from the Academia Alfonsiana in Rome. There he studied under the well-known Redemptorist theologian, Father Bernard Haring, who provides a highly laudatory foreword to the book.

The volume begins with a discussion of human sexuality and a consideration of moral values and norms. From his presentation of human sexuality it is obvious that the author regards its relational character as its humanly significant and personally valuable aspect; its procreative character, of itself, is biological in nature.

IN CONSIDERING moral norms Father Avvento proposes what has come to be known as proportionalism in moral theology. According to this view, there are no inherently wicked choices and acts. Rather, all acts entail some pre-moral or "ontic" evil (even in choosing to do one good thing we leave another good thing undone); thus we are to determine which act among several options to do by assessing the alternatives and then choosing that which promises a greater "proportion" of good over evil.

The author, after a brief chapter on woman today (in which he opines that there is no reason why women ought not to be ordained), then turns to specific issues of sexual morality: contraception, sterilization, masturbation, artificial insemination, extramarital sex, sex and single persons, and homosexuality. The volume concludes with brief chapters on abortion and issues in genetics and laboratory generation of life.

The author's positions are quite predictable. He is in the mainstream of theological opinion today, holding that contraception is a good moral choice under given circumstances, that masturbation is not of itself something wrong, that the best one can expect of homosexually oriented persons is a relatively stable relationship rather than promiscuous behavior, that fornication, euphemistically termed "premarital sex," can be all right. His positions are predictable because of the moral theology he espouses, one that justifies the choice to do evil if doing so helps realize proportionately great enough good.

ANYONE WHO has read the study on human sexuality commissioned by the Catholic Theological Society of America (the Father Anthony Kosnik, et al, book, *Human Sexuality*) or Father Philip S. Keane's book on sexual morality will find nothing novel here. One rather has the experience of *deja vu*.

Suffice it to say that the author's fundamental theory is quite erroneous and in my opinion incompatible with the teaching of the Church, particularly as found in the *Constitution on the Church in the Modern World*. The author refers to his favorite sources, that is, theologians who disagree with Church teaching, but fails to take into account the serious criticisms made of their views. He follows Father Haring in falsely claiming that periodic abstinence leads to the generation of handicapped newborns. In a note referring to Father Haring's views, he mentions an article by Dr. Thomas Hilgers. Readers will conclude that Hilgers supports Father Haring's position. Father Avvento fails to note that what Hilgers, a scientist, did in his article was simply to demolish the pseudoscientific nonsense that Father Haring wrote.

The work, in my judgment, is more suitable to followers of *Dear Abby* than to those who wish to follow worthily the vocation to which they are called by Christ. For those who enjoy this kind of writing and the positions it holds, the Father Kosnik book is better and cheaper, for it is now available in an Image edition. Father Avvento says nothing new.

St. Kieran's Kitchen Classics, a 268-page publication of parishioners' favorite recipes, is available for \$8.95 by calling Pat Murphy at 447-5249 or Julie Miller at 444-6313. The illustrated text has 500 recipes and is illustrated by parishioner Dick Noble.

Recent Film Classifications

- *The Man from Snowy River* (Fox): A-II, adolescents and adults; PG, parental guidance.
- *Timberider* (Jensen-Farley): A-III, adults; PG, parental guidance.
- *The Treasure of the Four Crowns* (Cannon): A-II, adolescents and adults; PG, parental guidance.
- *The Year of Living Dangerously* (MGM-UA): A-III, adults; PG, parental guidance.

TV Film Fare

Sunday, Feb. 6, 8 p.m. (CBS) *Any Which Way You Can* (1980): Clint Eastwood's sequel to *Every Which Way But Loose* is a paean to machismo in its most elemental form, permeated with an atmosphere of sleazy immorality. O, morally offensive; R, restricted.

Tuesday, Feb. 8, 9 p.m. (CBS) *Caddyshack* (1980): Rodney Dangerfield's tribute to relentless vulgarity, much of which is sexually oriented. O, morally offensive; R, restricted.

Wednesday, Feb. 9, 9 p.m. (CBS) *The In-Laws* (1979): Alan Arkin and Peter Falk in a very wild, very funny adventure, with some occasional profanities. A-II, adults and adolescents; PG, parental guidance.

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we trust ...
and teach



1983
CATHOLIC SCHOOLS WEEK
CELEBRATE A TRADITION!

February 6-12, 1983, is National Catholic Schools Week — a joyful celebration across the country of all Catholic Schools. This year we are commemorating a tradition of good education, an education all of us can be thankful for.

Around the Diocese

Sunday Mass, a Catholic Liturgy for Television Sunday, Feb. 6, 7 a.m. Channel 39
Rev. Vincent Lorenz Spanish Celebrant

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.

Reservations due by Feb. 4 for a day of renewal for liturgical ministers sponsored by the Center for Liturgy and Prayer. The Feb. 26 event is open to Eucharistic ministers, liturgy planners, ushers and musicians as well. It will be held in St. Brigid parish hall from 9:30 a.m.-4 p.m. Cost \$3. Beverages provided. Reservations: 293-3375.

February deanery meeting of the La Jolla Council of Catholic Women is slated for Feb. 8, 10 a.m. Meeting, Mass and luncheon at St. Brigid Parish, 4735 Cass St., Pacific Beach. Reservations are \$2.50 and are due by Feb. 4 at 272-1512 or 483-8016.

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.

Mardi 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.

Devotions held by the Blue Army of Our

Lady of Fatima, Feb. 5 at noon. Mass and holy hour will be held at St. Joseph Cathedral, Third and Beech streets.

"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 house to showcase a 5,000 book library and learning center at St. Therese Academy, 6046 Camino Rico, Feb. 6 from 8 a.m.-1 p.m.

Creating family is the second of five topics in a family series of filmed presentations by Dr. Clayton Barbeau, Catholic Family Therapist. The second film begins Feb. 8 at 7 p.m. at St. Brigid Parish Center. Collection taken. Information: 483-3032 or 292-1492.

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.

Talks on Vatican II with Sister Agnes K. Murphy begin Feb. 9 at 7:30 p.m. at Our Lady of Grace field house in El Cajon. Talks on the subject will also be held Feb. 16 and 23 — same time, same place. Free. Information: 469-3901 or 299-3639.

Oceanside Deanery meeting of the DCCW, Feb. 9, begins with Mass at 11 a.m., followed by luncheon meeting, at St. John Church, Encinitas.

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.

Mardi Gras card and game party sponsored by the CDA of America, court of Our Lady of the Holy Spirit no. 2216 will be held Feb. 12 at noon at Holy Spirit Hall on 55th St. off College Grove Way. Cost \$2.50. Reservations: 264-5739 or 263-5324.

Luncheon-games-card party sponsored by St. Didacus Altar Society will be held Feb. 12 at noon in the school hall at 4630 34th St. Donation is \$3. Reservation: 282-8421 or 295-2404.

"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.

Corporate communion Mass and breakfast at St. Clair building of St. Catherine Laboure church, Feb. 13 at 9:30 a.m. Sponsored by the Knights of Columbus

Father Thomas B. Austin Council no. 4958. Knights, their families and guests will form outside church at 9:15 a.m. Details: 277-6316.

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.

Games night for Stalpar, a club for Catholic singles over 35 who are free to marry in the Church. Bring your favorite game to 5659 Meredith Ave., Feb. 19 at 7 p.m. Refreshments served. Cost \$2.50. Reservations, due by Feb. 15, can be made at 582-2127.

Las Vegas bus trip, sponsored by Court Our Lady of San Diego, no. 1878, Catholic Daughters of the Americas, Feb. 25-27. Proceeds will be donated to MaConna Manor. Bus fare, room at Marina Hotel on the strip, two buffets and coupon book costs \$57.50. Reservations, due by Feb. 14, are available at 477-7908.

Two nights in Palm Springs, a tour of movie stars' homes and a visit to the Indio Date Festival are part of a trip planned by St. Patrick Seniors, Feb. 23-25. Openings are available for friends and guests. Accommodations, some meals and extras are included in \$168.50 double occupancy price. Information: 282-7109.

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