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Volunteers: Where would we be without them?

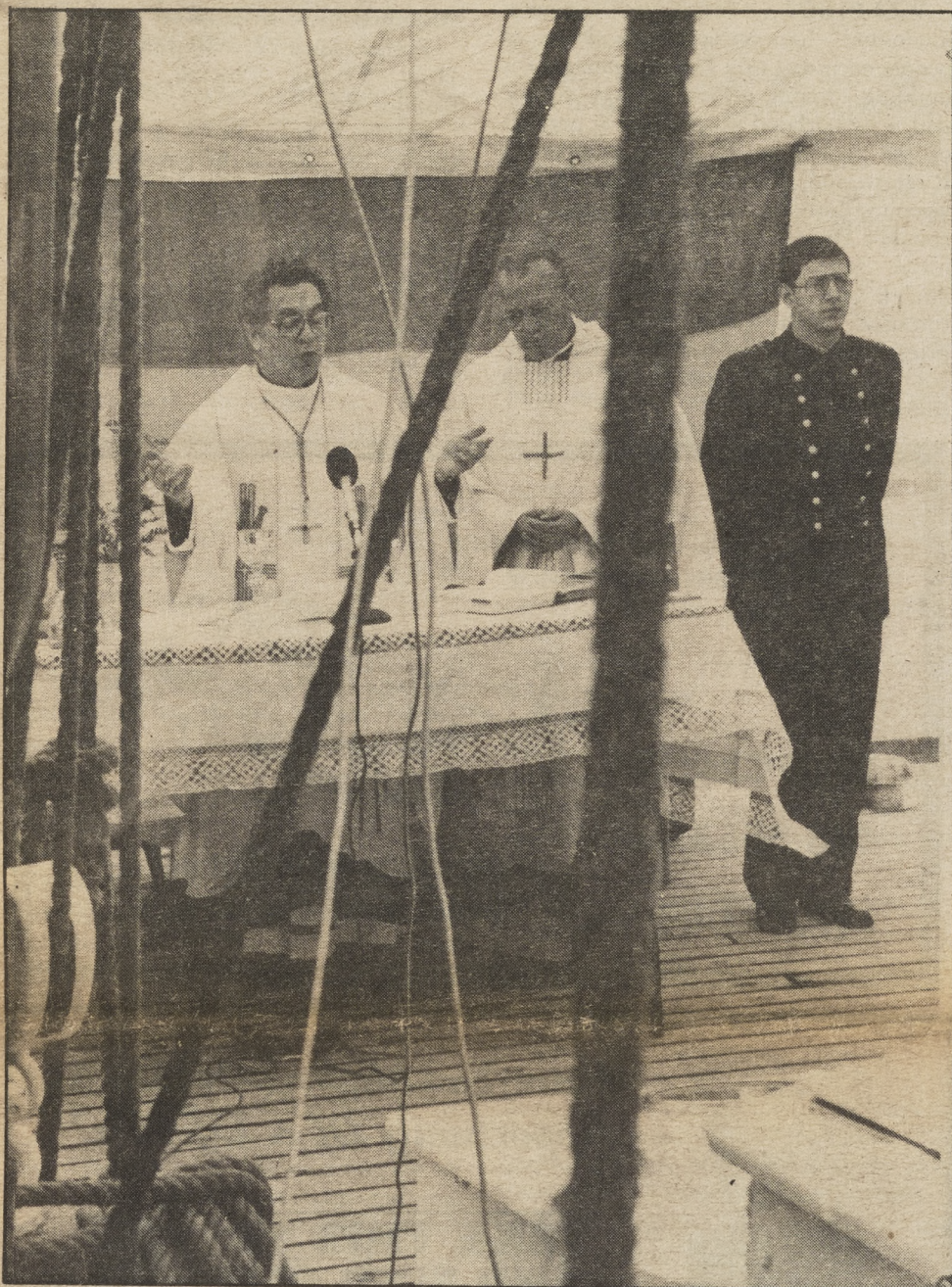


Photo by Larry Plaster

SHIPBOARD MASS — Auxiliary Bishop Gilbert E. Chavez celebrated Mass Sunday for cadets aboard the Spanish Naval training vessel San Sebastian. One of the few square-rigged vessels remaining, the San Sebastian has been anchored at the Broadway pier near another square rigger, the Star of India.

Our priests can't do it all, so local laity donate thousands of hours each month

By Sue Nowak

MISSION GORGE — The modern-day Church's dependence on volunteers is apparent with one glance at statistics — the Refugee Resettlement Center, an outreach of Catholic Community Services, last month had 2,319 hours of help donated. That's the equivalent of 58 people working 40-hour weeks.

Or consider All Hallows Church in La Jolla. On April 16, the eve of the national week to recognize volunteers, the parish

held a dinner to honor volunteers and their spouses. About 400 persons attended.

"WHAT THE modern Catholic expects of a Vatican II Church, the priest in no way can expect to provide. It's impossible. Humanly speaking, he can't be a jack-of-all-trades," Father Christopher Merris, associate pastor of All Hallows, said.

Luckily for those involved with the ministry of the Church, there are people willing to shoulder some of the load. Father Merris estimated 10-13 percent of his parish does volunteer work.

"For a parish to be alive and communicate Christ to its members and to the world, it truly has to be a body of many members and that membership has to be an animated, activated one," Father Merris said.

ALL HALLOWS "wouldn't have a (CCD) program without volunteers," said Ginny Osgood, director of religious education. All Hallows CCD teachers are given a stipend of \$8 a session, but "we don't feel that even begins to pay for all the work" that goes into preparation for the classes, Mrs. Osgood said.

Teachers "come out of commitment. It's not the money," she said. In many cases the money is refused or donated. No matter what is done with the stipend, "they're still donating their gifts," she said.

Donna Widmer, who describes herself as "a full-time mother and volunteer," is a member of the La Jolla parish's PTG, liturgy committee, RENEW core group and Meals on Wheels program. She is head of the Woman's Guild. "My basic interests are in my children, my family and my Church. That's where I give my time," she said.

"VOLUNTEERS ARE part of the nucleus of a parish. You get them together and you have a community,"

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N-draft at odds with president

By Jerry Filteau

WASHINGTON (NC) — The head of the U.S. bishops' conference and the chairman of its committee drafting a war and peace pastoral have rejected administration claims that the latest draft of the bishops' war and peace pastoral "endorses" many of President Reagan's arms policies.

"The third draft takes stands significantly at variance with current U.S. policy," declared Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, and Cardinal Joseph L. Bernardin of Chicago, chairman of the NCCB committee on war and peace which is in charge of the pastoral letter.

CARDINAL BERNARDIN and Archbishop Roach said last week they did not wish "to be ungracious to administration spokesmen" but they felt it important to clarify the points of divergence between the pastoral draft and U.S. policy, both past and present.

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Bi-lingual not enough, adds CCD in Spanish

By Deacon James Steinberg

RAMONA — Almost every parish has a school of religion for its young people, and when he became pastor of Immaculate Heart of Mary Church last December, Father Charles Sheslo found one in operation.

But to better meet the needs of the parish Hispanics, who number a quarter or more of the almost 700 registered families, Father Sheslo is opting for more than just a bi-lingual approach to catechetics. He is establishing a parallel school of religion which offers instruction entirely in Spanish.

THERE IS currently one weekend Mass in Spanish at Immaculate Heart of Mary; in addition, all major liturgies and special events, such as communal penance services, are bi-lingual. But the need for Spanish catechesis was imperative, said Father Sheslo, who is bi-lingual himself.

"We organized a separate school of religion in Spanish for the children who do not speak English," he said. "Those who are bi-lingual are required to attend classes in English, so as not to counteract the education they are already receiving on the outside."

Assisting Father Sheslo in the new project are Mrs. Irene Perez, a parishioner and mother of seven, and Dominican Sister Ann Patricks, from St.

John of the Cross in Lemon Grove, where Father Sheslo was previously assigned. Sister is fluent in Spanish (she was a missionary in South America) and comes up to Ramona on a weekly basis.

THIS DUAL identity in catechesis does not carry over into the life of the parish itself, however, said Father Sheslo, where the Anglo and Hispanic cultures

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SISTER JUBILARIANS — Ten local Sisters celebrated their Religious anniversaries at a special Jubilee Mass with Bishop Leo T. Maher April 15 at the Benedictine Convent of Perpetual Adoration. Honored were Mercy Sisters M. Imelda Patterson (60 years a Religious) and Rachel Torrez (25); Sisters of St. Joseph Mary Lois Bahner (50) and Frances Michele Francese (25); Dominican Sisters Evangeline Marie Loveridge (60) and Joan Kowalski (25); Benedictine Sister Cordula Gasselung (60); Precious Blood Sister Eleanor McNally (50); Incarnate Word Sister Maria Guadalupe Gonzalez (25); and Sister of St. Clare Fidelma Mahon (25). A reception followed.

They drew lots to shoot archbishop

By NC News Service

A secret U.S. embassy cable in 1980 linked current Salvadoran Constituent Assembly President Roberto D'Aubuisson to the assassination of Archbishop Oscar Arnulfo Romero of San Salvador, two U.S. newspapers, including *The Los Angeles Times*, reported last Friday.

The cable said D'Aubuisson and a dozen military officers drew lots to see who would assassinate Archbishop Romero, said the two papers; the other was the *Albuquerque (N.M.) Journal*.

ARCHBISHOP ROMERO was shot to death March 24, 1980 while celebrating Mass.

The cable was sent in November 1980 from the U.S. embassy in San Salvador to the State Department in Washington and was confirmed by three sources having expertise in Salvadoran intelligence matters, said the newspapers.

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Briefs

PENANCE PRIORITY — Pope John Paul II has urged a group of U.S. bishops to give priority to the sacrament of penance. The pope spoke to 23 bishops from eight dioceses in New York and from the Military Ordinariate on April 15. It was the first group of U.S. prelates to make their "ad limina" visits to the pontiff, required every five years so bishops can report on the status of their dioceses. Pope John Paul invited the bishops "to go in search of those who have sinned, so as to invite them to return to the fullness of the Father's love."

TAX 'WITNESSES' — War tax resisters were thanked "for their witness" by Bishop Raymond Lucker of New Ulm, Minn. He stated he does not "personally hold that position." He said, "I believe that the arms race is evil...I believe that the very possession of nuclear weapons as long as we are making no sustained commitment to achieve multilateral disarmament is evil." Bishop Lucker said that he has resolved the problem of not supporting the "madness" of the arms race by not earning enough to be subject to federal taxes.

INTERROGATED — Polish police have questioned labor leader Lech Walesa and his wife, Danuta, to obtain information about meetings between Walesa and underground Solidarity leaders. The interrogations took place on separate occasions after Walesa announced April 12 that he had held

secret meetings with members of Solidarity to discuss the situation in Poland and to coordinate activities. "I told Danuta to refuse to answer any questions," Walesa said as he accompanied her to police headquarters. Both Walesas said they provided no information to police.

'COMMON GOOD' — Cardinal Joseph L. Bernardin of Chicago has pledged support for the city's new mayor, Harold Washington, and said that "the common good must be given the first priority, not regional, racial, ethnic or other concerns." Addressing the Chicago Bar Association the day after the bitter mayoral campaign ended with Washington's election as the city's first black mayor, Cardinal Bernardin also said that "realism demands that we acknowledge the fact that our city has been badly divided by the campaign." He called for "a more intense effort to promote harmony and peace."

DEPOSED — An Egyptian appeals court recently upheld the 1981 decision of late President Anwar Sadat to depose Pope Shenouda III, patriarch of the world's Coptic Orthodox Christians. But the court ruled invalid the portion of Sadat's decree which established a bishop's committee to govern the Coptic Church — a committee which many Copts considered contrary to church law. Coptic leaders will probably decide to elect a new patriarch in the near future, church sources in Cairo said. The Coptic Orthodox Church, which traces its roots to St. Mark, broke with the Church of Rome in the fourth century over the

question of Christ's human nature.

STABBED — The communications director of the Cincinnati Archdiocese, Dan Kane, and his wife, Mary, were stabbed by their son with a broken crucifix April 11, police alleged. Kane, 66, was listed in fair condition in Bethesda North Hospital and his wife, 64, was listed in serious but stable condition. Police reported that the son, 27-year-old Thomas, stabbed his parents with a two-foot-long wooden crucifix. Police said the younger Kane has given a motive that would not be released until it had been corroborated.

WEeping? — An alleged "weeping madonna" has attracted hundreds of people each day to a Florence apartment building, despite official Church silence and neighborhood skepticism. A portrait of the madonna in the apartment of Ruggero and Marisa di Giacomo began weeping Easter Sunday, according to the couple's 10-year-old son, the only one to have seen the "miracle." The Archdiocese of Florence has made no comment on the alleged event, but local priests and nuns are being quietly urged not to visit the apartment, Church sources said.

Official

Bishop Leo T. Maher

Saturday, April 30, Rome, North American College, ordination of Kenneth M. Del Priore to the priesthood.

Monday, May 2, and Tuesday, May 3, Chicago, special meeting of U.S. bishops on peace pastoral.

Father Richard F. Duncanson,
Secretary

Bishop Gilbert E. Chavez

Friday, April 22, 5:30 p.m., El Cajon, Holy Trinity Church, Mass and Confirmation.

Sunday, April 24, 4 p.m., Lemon Grove, St. John of the Cross, Mass and Confirmation.

Wednesday, April 27, 5:30 p.m., Imperial Beach, St. Charles Church, Mass and Confirmation.

Monday, May 2, and Tuesday, May 3, Chicago, special meeting of U.S. bishops on peace pastoral.

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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Will diocesan schools reject federal N-plan?

SAN DIEGO — The Diocesan Peace and Justice Commission has recommended that Church schools here follow the lead of the San Francisco Archdiocese in its rejection of a federal nuclear disaster curriculum intended for elementary and secondary schools.

The San Francisco Archdiocesan Board of Education asked Father Dennis Clark, superintendent of San Diego's diocesan schools, to endorse their resolution "and to take appropriate steps to register rejection of the federal program," Mary Anne Perrone, member of the Peace and Justice Commission said.

IN TURN, Father Clark asked for the commission's opinion on the resolution, which rejects the Federal Emergency Management Agency's Disaster Preparedness Curriculum.

The local commission came to a unanimous decision at its monthly meeting held April 14, Ms. Perrone said. "We wholeheartedly support the resolution of the Archdiocese of San Francisco and encourage him (Father Clark) to endorse the resolution," she said.

The federal curriculum propagates "the myth that a nuclear war is survivable or winnable," Ms. Perrone said, echoing the San Francisco resolution.

"THE ARCHDIOCESAN Board of Education considers that to teach children that nuclear war is a survivable disaster is to teach them that nuclear war is an acceptable political or moral option," the resolution stated.

The San Francisco board not only resolved to reject FEMA's chapter on nuclear disasters, but decided to urge FEMA's authors to delete the chapter before disseminating the material nationwide.

The resolution quoted a 1972 statement of the U.S. National Conference of Catholic Bishops titled *To Teach as Jesus Did*. "Since the Gospel spirit is one of peace, brotherhood, love, patience and respect for others, a school rooted in these principles ought to explore ways to deepen its students' concern for and skill in peacemaking and achievement of justice."



AUXILIARY MEETS — Catholic Community Services' executive director Father Douglas Regin meets with members of the CCS Auxiliary as the group plans future fund-raising efforts.

LOMA PORTAL — The 45-member Catholic Community Services Auxiliary met last week at St. Charles Borromeo Church to discuss future fund-raising projects including a Christmas boutique, a dinner at the University Club and a play at the Old Globe Theater.

Some auxiliary members worked on boutique items as they met to discuss the November sale. They also slated a June 13 dinner at the University Club, where officers will be installed. The Auxiliary has tickets for sale to the Aug. 7

Diocese co-sponsors Holocaust symposium

By Sue Nowak

LINDA VISTA — The "Holocaust" killing of millions of Jews by Nazi Germany has left the Catholic Church and other Christians with a "burden," not a "guilt trip," Servite Father John T. Pawlikowski said last week as keynote speaker at "The Holocaust: A Crisis in Christian History."

His talk, which centered on the Christian's past and present response to anti-Semitism, opened the two-day event sponsored by the National Conference of Christians and Jews, the Ecumenical Commission of the San Diego Diocese and a host of other groups.

"WE HAVE a burden here that we have to deal with," Father Pawlikowski, a professor at the University of Chicago's Catholic Theological Union, said. He has written several books and articles on Christian-Jewish relations and on the Holocaust.

The burden comes from "the recognition that indeed the Holocaust, while it was not the final chapter in the long history of anti-Semitism... wouldn't have happened without Christian anti-Semitism," he said.

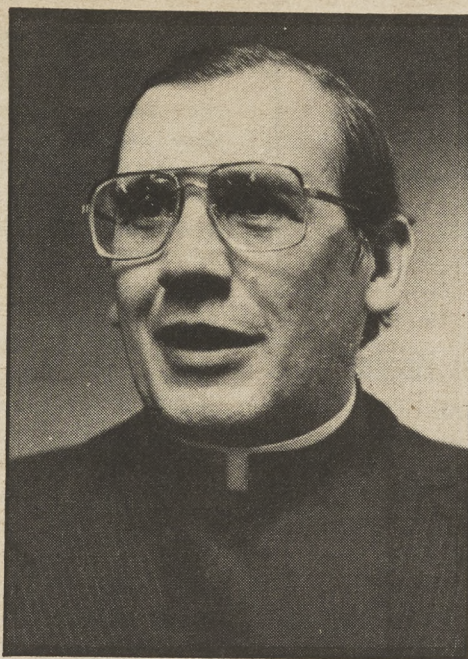
His study into the roots of prejudice against the Jewish people showed that "Christian preaching and teaching helped bring the Jews to a level of degradation that made them fit candidates for the Nazi (extermination) plan."

HITLER'S EXTERMINATION plan depended on "hundreds of thousands" of participants, some of whom were Christians. Father Pawlikowski cited an example of a railroad worker who helped transport people to death camps, but said, "I'm not guilty."

"What is scary when I analyze the Holocaust is how many supposedly well-educated persons were sucked into the system," he said.

The Church played a role, for whatever historic and sociological reasons, in making Nazism successful, he said. A study of the Vatican's role in the days of Nazi Germany often becomes "a question of how the Church reacts and doesn't react" in times of moral crisis.

SOME HAVE been critical of the alleged "silence" of Pope Pius XII, who led the Church during the Holocaust. "Pius was not a crass, immoral man, but in a time of crisis he chose to protect the



Fr. John Pawlikowski
Christian 'burden'

the institutional Church," Father Pawlikowski said.

"If there is one thing for certain that Holocaust studies show, the Church can never allow the destruction of a minority and yet claim that it is meaningfully surviving. It may institutionally survive, but is it meaningfully surviving?"

It is impossible to know what would have happened if the Vatican had been outspoken and condemned Nazi tactics, Father Pawlikowski said. However, Catholic diplomats had some victories when they worked on their own initiative to "save many Jews."

CHURCH AND state leaders have learned that in times of crisis "you can't abandon power. We have learned you have to use power judiciously," he said. He thinks the Vatican has lately been

more vocal about human rights violations.

Holocaust history has also led the Servite priest to the conclusion that Christians need to eradicate Jewish stereotypes and anti-Semitic language from preaching and teaching.

Christians should develop a positive feeling toward Jewish contributions to Christianity, he said. That process could be sped up if Christians realized the founders of their Church "would have gone to camps if they were alive in Nazi Germany."

CHRISTIANS NEED to recognize that "the root causes of the Holocaust... are still very much with us... There were other groups of people who died as part of this Nazi plan to purify humanity and raise it to a new level... the attack was much deeper" than a mere ideology.

That point was dramatically hammered home to the 75 persons in the audience when a man who had been distributing a newsheet calling the Holocaust "an evil hoax" addressed the audience during a question and answer period.

When the moderator insisted that the man ask a question, not express his opinion about the PLO and the Holocaust, the young man asked Father Pawlikowski about peoples' right to question the numbers of persons who died in the death camps.

OVERWHELMING EVIDENCE has been found to support the consensus that six million Jews were killed, the priest said.

Ecumenism was dealt another blow after the symposium when audience members found leaflets from a Santee "Bible" church on their windshields. The

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Pro-lifers may sit out election

By Deacon James Steinberg

SERA MESA — Someone is bound to win next month's San Diego mayoral run-off election between County Supervisor Roger Hedgecock and Port Commissioner Maureen O'Connor. But they'll have to do it without the votes of not a few pro-life people who plan to sit out the contest because of the apparent "pro-choice" leanings of both candidates.

However a number of Catholics active in the right-to-life movement are concerned that both candidates have used a "Catholic" identification in one way or another in their race to fill the vacancy left by ex-Mayor Pete Wilson's election to the U.S. Senate.

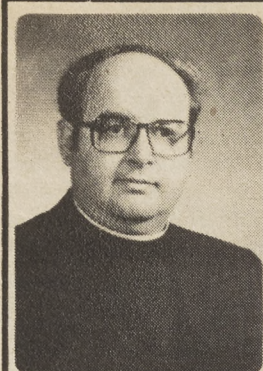
"THE RIGHT-to-Life Council of San Diego is planning to sit out the election." Please turn to page 11



Mrs. Marilyn Smyth
'An embarrassment'



DEACON CANDIDATES — Auxiliary Bishop Gilbert E. Chavez installed seven men in the ministries of lector and acolyte Sunday at the St. Francis Seminary chapel; they will soon petition for ordination as permanent deacons. Ordination is scheduled for Saturday, May 28th, at the Immaculata Church on the University of San Diego campus.



Editorial

By Brother William Bilton, CJM

Are we returning to cave man days?

Last month, in what may rank as one of the most heinous crimes ever reported, a woman in a Massachusetts bar was raped by four men while a group of 15 to 20 others watched. And did nothing to stop it.

No one called the police. No one came to her aid. No one seems to have given a thought to ending the woman's suffering.

The four men involved in the rape and two others who cracked jokes and applauded face criminal charges.

Many people interviewed about the atrocity shrugged it off with a variety of excuses. Boys will be boys, you know.

Rape, it seems, isn't big news to many Americans. It is all-pervading news, of course, to any woman or family of a woman who has been raped. Counselors tell us it takes years to overcome the shattering effects, and some women never recover.

Despite such evidence, our rape laws still often force women to "prove" their story in court in humiliating fashion. Juries seem to look upon rape as a crime the woman might have prevented if she wanted to; judges seem too often to shrug off the crime with suspended sentences, and rapists go free to repeat their crime again and again.

If any good can come of one of the most sickening events I have recently heard about, it may be that women who cannot agree on a political candidate, a favorite dress designer or a stance on abortion can agree to work together for tougher rape laws.

It is too late for the woman in Massachusetts. She might collect on the \$10,000,000 lawsuit she filed, but she cannot recover something more precious — her self-esteem, her belief in humanity, her sense of self-worth. These aspects of our mental health are often abused by others, when we have no control over stopping them.

Forgive the men who committed the crime? Forgive them for it in the sense of forgiving the sinner — yes. They must live with what they have done for the rest of their lives. If they have any shred of humanity at all, their act will eat away at their hearts for the rest of their days.

But justice must be served. Their case must be a sign and a symbol to men throughout the country that rape cannot and will not be tolerated, not in the name of "spectator sport" nor anything else.

God save us from a society where crimes like these go unreported, unstopped and unrepented.

We are closer to the days of the cave men than we might care to admit, apparently.

Letters . . .

'Not divorces'

The whole Tribunal staff is disturbed at the tone of Mr. and Mrs. Dickson's recent letter (Apr. 14). May we loudly say it again: Annulments are not disguised divorces. They are the Church's official decree that a valid sacramental marriage never truly existed.

Annulments are not "handed out" with "laxness." On the contrary, everyone on our staff expends considerable energy in assuring the quality of our judicial decisions.

The Tribunal sees itself as forming one of the branches of the ministry of reconciliation. We do not intend to scandalize anyone. Our intention is simply to reconcile to the Church those who have undergone the tragedy of divorce. Our experience affirms our belief that this is truly the Lord's work.

Rev. John G. Proctor, Jr.
Vice-Officialis
Diocesan Tribunal

'Revisionists'

Thank you for your editorial (Mar. 31) on the true nature of the Resurrection. Your critique of revisionist theologians who are slowly obliterating the historical character of Christianity is most timely. The technique of revisionists to use the same words of Faith but to attach radically different meanings to those words are now well-known, particularly to parents with school-aged children. A typical glossary used by some modern educators would be as follows:

- "Resurrection of Christ" — A mystical "religious experience" by the early disciples, not a bodily resurrection;

- "Real Presence of Christ in the Eucharist" — A spiritual presence made possible in an existential manner only by the belief of the congregation. This is only one of many ways that Christ is spiritually present in the community;

- "Heaven" — This is an ill-defined utopia on earth achievable through the efforts of man subject to the perfection of man through the evolution process;

- "Grace" — Not a gratuitous gift from God, but a "given" in our human nature. There is no additional supernatural Grace given to individuals. Thus, the sacraments are merely a celebration of that which already exists in all of us as a result of our being creatures of God;

- "Church" — Not an institution established by Christ to aid men to salvation through grace or to point the way to eternal happiness, but an ill-defined collection of people with a pleuritic faith working together for the above ill-defined utopia;

- "Incarnation" — No longer God becoming man to offer reparation for our sins but his main significance was to offer a role model for the evolving collective consciousness of humanity;

- "Sin" — Rather than a personal choice of evil over good, is in fact part of the "human condition" and in effect is no sin at all because the human condition is not evil. Sin is now redefined as any impediment to the advancement of the evolving collective consciousness;

- "Scripture" — Not timeless documents which are the inspired words of God, but testimony representing the religious experiences of early Christians and therefore subject to a particular culture milieu and therefore subject to re-interpretation by each new culture;

- "Morality" — Not to be learned from revelation and from the teachings of the Church but to evolve from "personal experiences."

Charles S. Smith, M.D.
Escondido

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



'Moral responsibilities'

VATICAN CITY (NC) — Pope John Paul II urged Italy's bishops April 14 to remind the nation's Catholics of their "moral responsibilities."

"Don't be afraid to remind the men of today of their moral responsibilities," Pope John Paul said in his homily.

"Among the many evils which afflict the modern world, the most worrisome one is a frightened weakening of the sense of evil," he added.

"For some the word 'sin' has become an empty expression, behind which must be seen only deviant psychological mechanisms, to be returned to normality through an appropriate therapeutic treatment," the pope said. "For others, sin is reduced to social injustice, fruit of the oppressive degeneration of the 'System' and therefore ascribable to those who contribute to its conservation."

Still others see sin as "an inevitable reality, due to inclinations of human nature which cannot be defeated" or accept it as a "genuine concept" but then "interpret the moral law in an arbitrary way...aligning themselves slavishly to the permissive mentality of current custom," he said.

"The consideration of these various attitudes shows how difficult it is to arrive at an authentic sense of sin," the pope added. "When it is based only on man and his limited and one-sided ideas, forms of 'liberation' are achieved which end up in preparing new and often more serious conditions of moral slavery."

The pontiff the day before honored the 65,000 Jews killed during the 1943 Warsaw Ghetto uprising against the Germans. He called their action "a desperate cry for the right to life, for freedom and for the salvation of the dignity of mankind."

Three days earlier Cardinal Jozef Glemp of Warsaw and Gniezno, Poland's primate, had celebrated a Mass in Warsaw marking the 40th anniversary of the same freedom fighters.

Insights

By Father Richard F. Duncanson



Take another look

A recent Gallop poll reports that 26 percent of all baptized Catholics over 18 years of age are not currently practicing their faith. A sociological researcher at the Catholic University of America has learned further that nearly 40 percent of Catholics between 15 and 29 years of age leave the Church for a period of two years or more.

The problem of "fallen away" Catholics is nothing new, but the National Catholic Evangelization Association plans a new program this summer to reach out to the estimated 15 million inactive Catholics in the United States. Called "Another Look," the program will begin by asking the 51 million active Catholics to pray and work for the return of their inactive brothers and sisters.

Many inactive Catholics find themselves in a position like St. Thomas on the first Easter Sunday. They cannot believe that the Church has anything to offer them. But instead of saying, like St. Thomas, "I will not believe unless..." they tend to say, "I will not believe because..." Then they cite such things as the Church's teaching on marriage and birth control, ineffective preaching, dissatisfaction with liturgical change (either too much or too little), or a personal disagreement with a priest or Sister.

As Paulist Father Alvin Illig, NCEA director puts it, "Catholics never become inactive for purely theological reasons. The human factor plays an extremely high role in dis-identification." The outreach program hopes to identify as many inactive Catholics as possible. Through letters and publicity these inactive Catholics will be invited to take "another look" at the Catholic Church.

We who are active in the Church must be ready and willing to extend a personal welcome to those taking another look at our faith. If they can see in us Christ's outstretched hands and loving heart, they will be likely to respond like St. Thomas did to the Lord's invitation: "Do not persist in your unbelief, but believe!" (John 20:29)

SOUTHERN CROSS

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Our Christian Way of Life

By Enid Lanyon

In Christ all men are one

A friend who, although baptized Catholic, now claims to be agnostic, was deploring the blatantly destructive and violent things done in the name of religion. "I travel around the world on business at least once a year," he said, "And everywhere there is conflict, you can count on it that religion is behind it. Every religion calls itself the true one and every religion talks about peace and brotherhood, but there is not one that is not involved in some kind of war with another. I can do without that kind of religion!"

IT CANNOT be denied, of course, that the incredible numbers of different religious beliefs have recoiled from each other rather than become reconciled, and seem to have stressed their differences rather than accentuate the beliefs they hold common in their search for God. Despite the strides made by the ecumenical movement since the Second Vatican Council, there is still, even among Christians, division that we are reluctant to eradicate. We hold to our truth — others hold to theirs, and we cleave the Body of Christ.

Perhaps we are too afraid of heresy. Perhaps we are not secure enough in our understanding of just what Jesus was saying when He prayed that those who believed in

Him "May all be one, as you, Father, in me, and I in you; that they may also be one in us..." Again and again, one comes upon the idea that salvation may only come if one is baptized in a certain way or declares oneself in a certain fashion.

God's call is not exclusive. It is directed to all mankind — and womankind, I hasten to add — and all the yearning towards God that can be discerned even in the most primitive and undeveloped religious form is an answer to that call. One theologian says, "There is no salvation except in alignment with Christ, but if a life is directed after that pattern of His, there is, by that fact, alignment." This alignment, of course, is subject to certain conditions. It must be reflected in a life of charity and brotherly love — of true communion with others.

ULTIMATELY GOD'S plan directs us to encounter with Christ, but theologians point to the possibility of true presence of Christ existing in a very broad sense, a presence moving always towards the salvation of all people. The Second Vatican Council brought this idea of universality to the attention of the world. It urged us to express our faith in common with other faiths, respecting

the differences and working through them. The present pope has reiterated this plea more than once.

The mission of Christ was one of reconciliation, of bringing together all people in brotherhood, forgiveness and acceptance. He called us to accelerate the building up of the kingdom of God so that all humanity might truly become God's people, the universal Body of Christ. Religion was never intended — and certainly Christianity is not intended — to be merely a means for personal salvation. We who are Christian are engaged in a massive, ongoing mission to further God's plan for His creatures and bring to reality His Kingdom on earth.

CHRIST IS the only source of salvation but He is present to all human communities and all human hearts whether they perceive Him or not. His way — the way we are pledged to follow — is not to ignore or squabble over differences, but to draw them together in Himself and so transform them into unity.

We tear apart the body of Christ with our bickerings and wars, our closed-mindedness and rejections. He is much more than we think and present in far more ways and places than we can imagine.

Ins and Outs

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

The doomed and the damned

There is a present rush of "apocalyptic experiences" in the news. These come out as feelings that the end of the world is near, judgment time is at hand, and a great calamity is about to befall the universe. Recent polls have echoed this pessimistic view; the majority of Americans are convinced that we cannot escape serious war and the years ahead are bleak.

The first Millennium, the year 1000, caused many popular movements and religious revivals in Europe, creating communities to await the day of the Lord's judgment. The year 1000 was set by the text in *Revelation* that Satan would be "chained for a thousand years" and then released. That one quote changed history more than did many great leaders. Fear of an approaching millennium produced some religious and cultural movements we still have. These and later religious groups went off to found new communities, separatist movements, and sects of perfectionism, crying for a return to Scripture, and a demand that the Church be the

Church of the poor.

NOW WE ARE moving to the second Millennium. Is it a coincidence that the current mood in America and in the world is gloomy? There was a rise of Pentecostal spirit in the years before and after the first Millennium; is it a coincidence that this is happening now? Notice the cults and sects; people who want to cut themselves off from the doomed and the damned.

The Catholic Church has not escaped these moods. We will and do hear of alleged visions of Our Lady here and there, all threatening great harm unless men repent. We will learn of "splinter" groups seeking to be holier than the Church.

We can expect the mood to grow more intense as Western Europe moves towards the end of this Millennium and to the beginnings of the 21st century. Reasonable people can try to downplay the situation, but the apocalyptic fever is a contagion. Even believers will

probably be caught up in claims and charges made by some who say they have an inside track on what God intends for us.

THE CATHOLIC CHURCH has always been against millennial movements; as a Church it rejects the determinist belief of those who set themselves apart from other believers. To hold that present circumstances are such that we can do nothing to change them, is a betrayal of free will. That belief attacks God's Divine Providence, His watchful care for us. Such pessimism is a rejection of the notion that we are in charge of our own destiny.

There are hopeful signs. The bishops' proposed pastoral on nuclear arms, at least in intent, is saying we have a responsibility to do something about our future. Believing Christians are not to drift along waiting for the nuclear explosion, with hope that I and mine will survive. All enthusiastic movements which set their followers above sinners and those frail other humans who have a hard enough time just making it through the year, by barely keeping the Commandments, are not Catholic.

Moral Perspectives

By Rev. Gerald Coleman, SS

Direct sterilization is permitted when it is immediately pointed to the cure, diminution or prevention of a serious pathological condition. Questions have been raised by physicians and theologians concerning sterilization in a "hardship case"; and

The Holy See replied to these questions in 1975: sterilization is forbidden when of itself it is aimed at rendering the generative faculty incapable of procreation. In 1977 the U.S. Bishops issued a *Commentary* on the 1975 *Document* from the Holy See. This *Commentary* emphasizes that a Catholic hospital cannot approve a *direct* sterilization.

AS WE continue this discussion, we must recall that the Church consistently desires to protect human dignity and wholeness. In upholding the integrity of the individual person, the Church traditionally teaches that the capacity to generate children is a gift from God, a blessing, and must be so honored. This human potential cannot be easily discarded.

This teaching finds a clear articulation in Vatican II's *Pastoral Constitution on the Church in the Modern World* (n. 27);

Humanae Vitae (1968) makes the same statement: "Equally to be excluded...is direct sterilization, whether perpetual or temporary, whether of the man or the woman" (n. 15).

Sterilization — III

EVERY PERSON sustains the responsibility, then, to preserve not only life but also health and the integrity of the body. Normal bodily organs cannot be the object of surgical operations unless they are pathological in themselves or detrimental to some other present pathology.

Direct sterilization brings harm to the ethical good of a person; it destroys his or her functional integrity as a human person.

Although writers who raise questions differ in style and emphasis, at least one point seems to be common in their critique of the Church's teaching on sterilization. This one point avows the position that a direct sterilization should be justified for a "serious reason," e.g., the health of the mother.

THESE AUTHORS attempt to justify their position under two categories: (1) The Principle of Totality; and (2) the Principle of Stewardship.

We begin here a discussion of the Principle of Totality.

In the 13th century, St. Thomas Aquinas formulated the principle.

Simply stated, this principle of totality teaches that the part exists for the sake of the whole and may be sacrificed for the sake of the whole if it has become harmful to the

functioning of the whole body.

THE CLASSICAL interpretation of this principle regards "the whole body" as meaning the whole of one's physical body.

The authors who are critiquing the Church's position on sterilization desire to *expand* this interpretation to mean not only the good of one's whole *body* but also the good of one's whole *person* and the good of one's whole *family*.

In applying this *expanded notion* to the question of direct sterilization, these authors would argue that if a mother sustains a weakened and scarred uterus because of previous Caesarean sections, e.g., and this fact endangers future pregnancies, then this "condition" is truly pathological because the mother's uterus is not able to carry out the proper function for which it is made.

IN SUCH A case, this expanded notion would allow a sterilization arguing that what is *directly* intended is the removal of the pathological organ (some authors would further argue here for a tubal ligation rather than the removal of the uterus since a tubal ligation merely "isolates" the uterus and thus sustains its anatomical integrity).

Is this line of thinking acceptable in terms of official Church teaching? We will take up this point in the next article.

Parish adds Spanish relig. ed.

Continued from page 1

have made for a common, enriching experience.

"It's amazing to me how well everything fits together. We had a big Mass honoring Our Lady of Guadalupe, and it was standing room only...."

Ramona itself is a ranching community, basically conservative in its approach to keeping its rural lifestyle, although many newer residents who commute to work have been attracted there. But even the relative newcomers are anxious to preserve what attracted them there in the first place, said Father Sheslo.

"OUR ISOLATION makes for a built-in sense of community," he said. "There is a sense of ownership when it comes to this church. The people have built it and watched it grow...Stewardship of time and talent

was just made for this parish. Our people can't wait to go to work and do things. I have lists and lists of volunteers...."

There are illegal field workers from Mexico in the area, noted Father Sheslo. "There is a lot of abuse when it comes to living conditions and wages. But I've also had ranchers call me to arrange marriages and baptisms and help bring these people back to the sacraments."

"I only see them as children of the Church, as people, as Catholics, who have a right to everything their Catholic faith entitles them to," said Father Sheslo. "I minister to them as a priest of the Church and not as an American citizen to a Mexican citizen."

A STEADY growth in parish programs and participation in them, especially among Hispanics, is Father Sheslo's goal. The CCD program, under Mrs. Garnet Eller, has prepared 80 children for first Communion this year.

"I am placing a lot of hope in the RENEW program, particularly in getting the Spanish-speaking to develop a sense of community within the parish itself," he said. To that end he had scheduled a meeting last week with Mrs. Maria Falcon, president of La Confederacion Guadalupana, to explore ways of getting Hispanics into the small sharing groups envisioned by RENEW.

"Our new parish council has no elected Hispanic representative and there is now no way to elect one," said Father Sheslo. "I don't like appointing people, because it is really an elected body."

THIS IS in accord with Father Sheslo's own philosophy of what a pastor is: "He draws out the talents of the people, gets them organized, and then lets the people who are the Church do the work."

"There are two approaches to getting things done," he added. "If you want something done do it yourself or getting the right people and letting them do it."



STAFF MEETING — Father Charles Sheslo meets with Immaculate Heart of Mary Church's Spanish- and English-speaking religious education leaders, Mrs. Irene Perez and Mrs. Garnet Eller.

They drew lots...

Continued from page 1

One of the confirmations came from Robert E. White, U.S. ambassador to El Salvador at the time the cable was sent, the newspapers said.

"IT WAS seen as a great thing to kill Romero," one of the sources was quoted as saying. "Like the only fair way of doing it was by lots — the excitement, you know, the honor, the privilege of killing Romero."

D'Aubuisson is leader of the ARENA political party which draws its support from El Salvador's small but very powerful landholding class. Speculation about his involvement in the archbishop's murder has been common in El Salvador since the assassination. D'Aubuisson has consistently denied involvement in Archbishop Romero's murder.

Holocaust symposium here

Continued from page 3

outline of man's need to receive Christ liberally quoted John's Gospel, which was called "anti-Semitic" in the question and answer period following the talk by Father Pawlikowski.

One man questioned whether there is any hope for Jewish-Christian relations when the Gospels, particularly John's, are "anti-Semitic." The priest admitted he has troubles with John's Gospel.

HE INDICATED he would support what he called Father Raymond Brown's idea that "the only way to solve some of those problems is to say some of this is no longer valid teaching." Bible references that link Jews to Satan can't be dealt with any other way, he said.

Father Pawlikowski's talk was followed by a response from Rabbi David

Ellenson, a professor in the Los Angeles area. He found little in the priests' presentation to argue with, he said.

He warned that "genocide committed against the Jews in the 1940s could be committed against other groups today." The "devaluation of the worth of human beings" that is a result of "rationalization" and "professionalization" is a great danger, he said.

"TO BE powerless in a world that is depersonalized is an iron cage from which we cannot escape," he said.

He agreed with Father Pawlikowski that this even has universal implications, but he said they should not overshadow the personal implications the Holocaust had on Jewry. "Ultimately for me as a Jew...it still remains a particular event...As a Jew that is an unforgettable fact."

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From the Bishop

Pray for vocations



My sheep hear my voice. I know them and they follow me. (Jn. 10:27)

Thus we read in the liturgical readings on the Fourth Sunday after Easter, on which we celebrate the World Day of Prayer for Vocations consecrated in a special way to God, in the service of the Church and for the salvation of the World. This year's celebration marks the 20th since Pope Paul VI had the inspiration to call the whole Church, by means of a special "Day," to meditate and pray for vocations specially consecrated to the cause of the Gospel.

All the prayers and readings of the Fourth Sunday after Easter integrate around the theme of the good shepherd. This theme puts us in touch with the perennial Christ of the Liturgy and, therefore, of the Church itself. It sums up in a single image the way Jesus cares for His flock in this world. This image, given by Jesus Himself, admits us to Jesus' own consciousness of God and what God was doing in Him. Formed by the religious tradition of His people, He brings this Hebrew Bible image to fulfillment by affirming that He is that shepherd of Isaiah and Ezekiel through whom God cares for the chosen people.

Faith assures us that the Lord Jesus, through His spirit, will never cease to call men and women to follow in His footsteps in the ordained ministries, the consecrated life, the missionary life. This call is linked with the mystery of salvation, which continually works in the world: "God, our Savior, desires all men to be saved and to come to the knowledge of the truth." (1 Tim. 2:3)

Today the answer to the call has become more urgent, in as far as the Church, "the universal sacrament of salvation," must respond to the challenge of a new world. This world wishes to bring more well-being, liberty, and happiness to people. It assures a vaster dominion over material and over the forces of nature. It permits extremely rapid universal communications. However, it is also proud in assuming the ability to build by itself, without God. (Cf. *Gaudium et Spes* 4-6)

The Church accepts the challenges of our time. She announces to the world the Good News which answers the worries and anxieties of modern man. She manifests herself as a sign of hope and holds that in her most benign Lord and Master can be found the key, the focal point, and goal of all human history. (Cf. *Gaudium et Spes* 10)

In seeing the Church which lives in the fullness of her mission in the world, many men and women, particularly the young, will feel the call to pledge themselves in the holy ministry and in the various forms of consecrated life. The Church expresses confidence in her young people and believes that they will help her to reveal her true face to the world. As Pope John Paul states:

"The answer of the young will be more generous if they feel themselves to be responsible members of the Church, and if the Church calls them to pledge themselves all the more in the establishment of an atmosphere of love."

Pope John Paul II reminds us that if we present to our young people the true image of the Church, her mission in the world, which is a service of communion, participation, salvation and life they will find help to adhere and pledge themselves to the Church. They will then be ready to allow themselves to be called to a life totally consecrated in His service.

The strong and enduring spirit of faith, united to prayer, constitutes the soul of the apostolate which is at work in the pastoral care of vocations. This spirit of faith also constitutes the solid foundation of the motivations of those who accept the divine call. But the duty of promoting vocations belongs to the

whole Christian community and consequently the whole community must possess this strong and enduring spirit of faith. (Cf. *Optatum Totius* 2)

Each member of the Church is constituted in a state of *vocation* and of *mission*. Each one, by virtue of the common priesthood of the People of God, cooperates in the mission of the Church, through the profession of faith, through evangelization, through participation in the Eucharist and the other Sacraments, through prayer, through the testimony of life and through active charity. (Cf. *Lumen Gentium* 10-11)

Many factors have been given as reasons for the decline in the number of those responding to the call to the priesthood and Religious life. It appears that the primary factor in the decline is the fact that many Catholics do not understand that a basic part of the Catholic Christian Vocation is the call to be of service to the Christian community. Implicit in the call of baptism is a commitment to a ministry of some kind.

Vocation awareness must begin with the education that, beyond merely recruiting for priesthood or Religious life, calls forth more dedicated service for the Church at large. As more in the Church become aware that the "normal Catholic life" is a life of service, more will be moved to serve as priests, Sisters and Brothers.

Archbishop Pio Laghi, in addressing the annual meeting of the National Conference of Catholic Bishops on Nov. 17, 1981, summarized the importance of this aspect of vocation ministry when he states:

It is difficult for persons to respond generously to a calling to a particular state of life, that of priest or Religious, without first having come to appreciate that every member of the Church, regardless of state of life, is called to true vocational commitment."

All vocations originate in the context of a parish. The quality of pastoral care, therefore, in a parish has a powerful influence for the promotion of vocations. Pope John Paul II, in addressing the International Congress for the promotion of vocations to the priesthood and Religious life, held in Rome in 1981, states:

Life generates life. Just as soil proves its quality from the produce, a community proves its strength and maturity by the vocations which emerge from it."

The pastoral care of vocations is integral to the life and work of the Church and is everybody's concern. It must permeate all our pastoral activities: our celebration of the Eucharist and our administration of the sacraments, our prayer and preaching, our promotion of prayer groups, projects of service and associations supportive of marriage, parents and families, the total framework of parish life create a climate in which vocations are born and nourished.

Undoubtedly that heart of all this care must be prayer. Prayer is not a means of receiving the divine call but the essential means, commanded by the Lord. This prayer will be in the first place personal, but it will also be central to the life and witness of each parish community. A praying community will exert a powerful influence on the young.

"Prayer is not concerned solely with the appearance of new calls, but includes all the necessities of the Church as regards the consecrated life: quality of vocations, their variety according to the gifts of the spirit, apostolic fruitfulness and perseverance." (*Development of Pastoral Care for*

Vocations in the Local Churches — The Conclusive Document, p. 41)

Vocations, the ordained ministries and religious life are a gift for the Church, for each diocese and parish, for each family and community. The understanding of the evangelical counsels and of life-long consecration must be reawakened among our parents and young people.

At the same time priests, deacons and Religious, members of Secular Institutes and lay missionaries must show by the way they live that they are aware of the gift which they represent; the sense of wonderment and gratitude for what God has confided to them should never grow dim.

The Catholic School, in line with its definition of being "school" and "Catholic" promotes an education in the choice of a career. Within this framework it should propose with clarity the values of ordained ministries, the consecrated life and missionary dedication. The duty of teachers is delicate and serious. They should know well the teachings of the Church on the Christian vocation and on specific vocations and should be competent to guide the young.

God calls whom He wishes out of the full initiative of His love. But He also wishes to call through us. This is how the Lord Jesus acted. It was Andrew who brought to Him his brother Peter. Jesus called Philip, but it was Philip who called Nathaniel. (cf. Jn. 1:35ff)

Sometimes in our lives we feel that call. The word of the Gospel and the example of others evoke something in us. That is a good desire. Pray that the Lord will increase the desire. Encourage it in others. Parents: encourage the good desires to live for God in your children. Young people: know that desire, nourish it. Allow the hope to do something worthwhile with life to take hold of you; let God touch that desire so that it grows. See in Christ the one whom you could follow.

A vocation to the ordained ministry or Religious life means going directly and radically to the Gospel and living its message fully, generously and, in this moment, perhaps even heroically. It is not an easy life, it is a wonderful vocation.

I pray with you, my sisters and brothers in faith, that the Lord will teach many of our young men and women to respond to the call of the Lord to serve Him as He deserves, to give and not to count the cost. To fight and not to heal the wounds, to toil and not to seek for rest, to labor and not to ask for reward, except to know that they are doing His will.

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At St. Madeleine Sophie's: 'An alternative program'

By Sue Nowak

EL CAJON — People are still living in the "dark ages" regarding the mentally retarded. This despite the United Nations' effort to throw light on the subject by declaring 1980 the Year of the Disabled Person, said Religious of the Sacred Heart Sister Maxine Kraemer.

That unfortunate fact is partly the responsibility of those who work with the retarded, Sister Maxine admitted. "We're very lax in getting out and educating the United States citizen," she said.

SISTER MAXINE'S victories have been won in educating the mentally retarded at Saint Madeleine Sophie's Training Center, which she founded in 1966 with three other Sisters. On the outskirts of El Cajon just below Crest, the facility originally was for "the rejects of the public school system."

But state legislation in 1974 required the public schools to educate everyone from three to 21, and rather than compete with the public system, the center shifted gears.

Now, students at St. Madeleine Sophie's must be 18 or older with a primary diagnosis of mental retardation, which can include autism, cerebral palsy or brain damage.

STUDENTS LEARN independent living and leisure skills — like nutrition and personal grooming; creative arts — such as painting, drama and music appreciation; education in the basics plus sign language and budgeting; and pre-vocational training in catering, house-cleaning, furniture refinishing and more.

"I wanted to develop an alternative program, that's why I emphasize learning, living and vocational skills," Sister Maxine said. Before centers like this one, retarded people left school and "they would go home and sit and do nothing," she said.

But there is much a mentally retarded person can learn and do, Sister Maxine said. "We expect perfection from our people and we get it...Here we accept people as normal people, but we keep at the back of our heads that they are mentally retarded," she said.

THE CENTER has 102 students, male and female aged 20-67 with IQs ranging from 20 to over 100. Each student has an individual training program based on yearly goals set up during a meeting with the staff, the student and parents, and the student's "advocate" (the rough equivalent of a homeroom teacher).

A student's schedule is based on his or her needs. If physical therapy is needed, much time will be spent in the center's new heated outdoor pool.

"We do all the practical things," Sister Maxine said, including learning to use a television log, a telephone and directory,

how to count change, use crosswalk buttons and how to find and use a restroom at a public facility.

MARKETABLE SKILLS learned by students at St. Madeleine Sophie's



Sr. Maxine Kraemer, RSCJ
'Dark ages'

include food preparation for their cafeteria, where 50 hot lunches are served daily, and for a boxed lunch-catering service that has served the El Cajon Chamber of Commerce and varied diocesan events.

Students have done the artwork for Christmas cards and have made planters, trivets, key holders and other wood products. "My dream is that we could find someone who would give us a place in a shopping center" to sell items made by the students, Sister Maxine said.

A well-known contingent of students comprise the "Sparrows," a choir that has performed on television and at luncheons and conventions.

TIME DEVOTED to the arts extends to a handbell choir class that is taught by Jerry Witt, organist at St. Brigid parish.

Witt first balked at the suggestion of teaching there because he had no background in special education, but one visit five years ago changed his mind.

"I was absolutely fascinated because they really want to learn. It is obvious just from the looks on their faces," Witt said.

HIS ENTHUSIASM also extends to Sister Maxine. "I have to truly admire her because, besides basic education skill, she's trying to give them something well-rounded including the arts," the choir director said.

Despite current financial difficulties,



Photo by Sue Nowak

HELPING HANDS — St. Madeleine Sophie's Training Center staffers help student Doug Marcum out of the school's pool and into his wheelchair.

Sister Kraemer does not intend to make major cutbacks. "I believe in giving them quality education so we can raise their quality of life," she reasoned.

Rising costs, the inability of some parents to pay the whole bill for students, and a shortage of state funds for special education have added up to a \$60 debt per student, per month.

STATE FUNDS for special education (\$265 monthly for each student) have not kept pace with costs, Sister Kraemer said, "so, therefore, we never have enough

money here." If the state steps in with \$8 million is hoped-for bailout funds, the center will get a share and will manage to hang on.

If not, staff members at Saint Madeleine Sophie's will be cut back to two-and-a-half days work.

The training center serves all creeds, she said, so an ecumenical service is offered every Friday morning. As an extraordinary Minister of the Eucharist, Sister Maxine is allowed to distribute Communion to the Catholics there.



Photo by Deacon James Steinberg

BELFRY CHECK — Father Joseph Mel Collier, associate at St. Agnes Church in Point Loma, checks out the new Maas-Rowe electronic carillon recently installed for the parish's 50th anniversary. The electronic carillon gives the church the equivalent of seven large cast metal bells.

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Court strikes down new rule for handicapped babies

By Jim Lackey

WASHINGTON (NC) — The Reagan administration's new rule on care for handicapped newborns was struck down April 14 by a federal judge who said the government did not allow enough time for public comment before putting the rule into effect.

U.S. District Judge Gerhard A. Gesell said the new rule, which requires hospitals receiving federal funds to post notices that denial of customary care to handicapped infants is a violation of federal law, was issued too hastily and was based on "inadequate consideration" of all the factors involved.

THE NOTICES include a new government toll-free number for reporting suspected cases of child neglect in hospitals.

The government immediately announced that it would appeal the decision.

"This administration remains determined to protect the lives of handicapped infants and to assure them their equal right to be given appropriate medical care and nourishment," said Secretary of Health and Human Services Margaret Heckler.

GESELL BASED his decision primarily on the Administrative Procedure Act, which outlines the steps government agencies must take in proposing and implementing new regulations. But he also said he

doubted that the law upon which the rule was based, the Rehabilitation Act of 1973, applied to handicapped newborns.

The Rehabilitation Act of 1973 makes it unlawful for any federally-financed program to discriminate against a handicapped individual.

Gesell argued in his ruling that the need for public comment is particularly great when the proposed federal rule involves "complex and controversial questions of ethics and public policy."

SUCH PUBLIC comment periods, he added, ensure that the good intentions of government rulemakers are "tempered by wisdom and experience."

The Reagan administration first published the rule March 7 and announced it would go into effect March 22 as an "interim final rule" even though the public comment period would remain open until May 6. Waiting for the public comment period to end, the administration said, might mean loss of life for handicapped newborns.

Among those which have filed comments on the new rule is the pro-life office of the National Conference of Catholic Bishops, which called the rule a "long-overdue response" to abuses by physicians who allow handicapped newborns to die rather than be treated.

BUT GESELL, agreeing with arguments by the American Academy of Pediatrics, which brought the lawsuit against the rule, said the government had shown little evidence that the rule was needed and had shown no

consideration of the "disruptive effects" that a toll-free hotline would have on the care of newborns.

He said the government "did not appear to give the slightest consideration to the advantages and disadvantages of relying on the wishes of the parents who, knowing the setting in which the child may be raised, in many ways are in the best position to evaluate the infant's best interests."

Gesell also commented that there was no evidence from the legislative history of the Rehabilitation Act of 1973 that Congress anticipated that the law would be applied to cases of handicapped newborns.

THE JUDGE'S ruling came almost exactly one year after the event which created the current controversy: the death in Bloomington, Ind., on April 15, 1982, of a Down's syndrome baby who was denied food and an operation that would have corrected his deformed esophagus.

A month later the Reagan administration notified hospitals that recipients of federal funds are forbidden by law from withholding from handicapped citizens any benefit or service ordinarily provided to persons without handicaps.

Though the new rule requiring posting of notices and establishing the toll-free number was opposed by a host of medical groups, it was supported by pro-life groups as well as several groups representing the handicapped, which said thousands of retarded but otherwise healthy infants are being killed in hospitals because of the belief that the lives of the handicapped have less value than the lives of others.



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Father Bruce Ritter

SWEET TALK

You won't like what you are going to read. Before you let your children read this article, make sure you feel it is appropriate for them to do so. What follows is a verbatim transcript of a taped conversation one of my kids had with a really rotten pimp, known on the streets as Sweet Talk. I've changed the names and cleaned up his filthy language and edited the text only where necessary to clarify its meaning.

Every year, thousands of girls like Margie, and thousands of boys, run away from pimps like Sweet Talk, fleeing for their lives—and hundreds of these kids end up at our UNDER 21 center. If you ever wonder why our doors stay open 24 hours a day...why I will fire any staff member who turns a child away...and why I insist that our entrances be patrolled day and night, seven days a week by armed guards, this transcript will make it totally clear.

New York City Police Department, a Mid-Manhattan Precinct, today's date is 8-16-82 and the time is fourteen hundred hours. This investigation is being conducted under major case 04128 on complaint number 5847. The following is a recording of a telephone conversation between the complainant, Margaret Steward, and the subject, Jerome Thatcher a.k.a. Sweet Talk.

My name is Margaret Steward and I live at 874 W. 29th Street. I was born on April 6, 1965. The following is a telephone conversation being recorded by Police Officer O'Brien. This recording is being made with my knowledge and I hereby consent to such a recording.

Margie: "Yes, can I speak to room 190"
 Sweet Talk: "Hello?"
 Margie: "Hello."
 Sweet Talk: "Hey, Margie, what's happening? Where you at?"
 Margie: "At the home." (our UNDER 21 center)
 Sweet Talk: "Why'd you call?"
 Margie: "Because."
 Sweet Talk: "You had me thinking that you wanted to come back to me...I want to know why you called?"
 Margie: "Cause I'm scared to come back."
 Sweet Talk: "Why's that?"
 Margie: "Because look at all the stuff that happened to me. You broke my cheek, and

screwed up my teeth...and you don't think I'm scared of you? If I come back, are you gonna send me to work? You know I'm sick. I just got out of the hospital...It's not worth it. I'm out here busting my tail for you and you just act like you don't care."
 Sweet Talk: "You know I do, I don't know why you even say that."
 Margie: "If you care, why are you always running up to me and grabbing me? And why are you always threatening my momma?"
 Sweet Talk: "Hey, I'm gonna tell you, girl, you ain't seen nothing yet. I'm telling you, you done got me to the point, girl, where I feel like riding to your momma's and killing everybody in the house. Because I told you, next time you leave me you gonna pay, or somebody in your family's gonna pay. I take this too serious, girl. You understand what I'm saying! You went into the hospital. You came out, and now you just gotta go to work! Point blank! What more can I tell you? Now it's time for you to sell your tail."
 Margie: "You're starting to make it one of those 'pimp/hooker' relationships. I mean you're starting to whip me and things like that. I mean, if you really cared about me, you wouldn't be sendin' me out in the streets to do that stuff."
 Sweet Talk: "I just want you to get through your mind that this ain't no cat and mouse game, girl. You know I'm a pimp and I know you're a whore. You know what I'm saying. Hey, I'm thinking about coming to pick you up, OK?"
 Margie: "I'm already in the building, they ain't gonna let me out."
 Sweet Talk: "Damn it, if you wanted to come out of there, you'd come out of there! Now don't go handing me this crap across the phone! You hear me?"
 Margie: "I can't leave now! Security's out there, and because..."
 Sweet Talk: "Hell with security. Just tell them you're going home to your momma. What're they gonna do, tell you no you can't go?"
 Margie: "No, they're gonna tell me to wait. And they're gonna call her 'cause, these people up here are scared to let me go outside."
 Sweet Talk: "You don't want to be with me now?"
 Margie: "I don't know, I gotta go."

I feel almost like washing my mouth out with soap. I decided to let Sweet Talk speak for himself. I mean this really happens every day to hundreds of kids all over the country. It's not a myth, a fantasy, or an episode of some late night TV drama. There are, this morning, a half dozen other girls in our centers who have also escaped from this incredible type of slavery.

Margie made this tape—that is, she cooperated with the police in order to get Sweet Talk arrested. Because the word on the street was very simple and very clear: Sweet Talk was going to kill her. He's in jail now, thanks to the Pimp Squad of the NYPD. I hope he stays there for a long time. It took a lot of courage to do what Margie did. I'm happy to say she's back home now, reconciled with forgiving and loving parents.

Because of you we are able to be here for Margie and the thousands of other kids—boys and girls, young men and young women—entrapped and enslaved in this vicious industry.

More than anything else I need your prayers for my kids, my casually heroic staff, and for myself. We also urgently need your continued financial help. I think you now know why we need both so desperately.

I guess, too, I should ask you to pray for Sweet Talk. I don't want to pray for him...but I'll try. We pray for you and your kids all the time.

Kids like Margie need a place to run to, a place where they can be safe. Here is my gift of: \$ _____
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Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House/UNDER 21, which operates crisis centers for homeless and runaway boys and girls

N-draft at odds with president...

Continued from page 1

"Specifically, we could not accept any suggestion that there are relatively few and insignificant differences between U.S. policies and the policies advocated in the pastoral," they said.

"The third draft is explicitly critical...of many central elements of U.S. policy," they added.

ALTHOUGH THEY did not spell out which "administration spokesmen" they had in mind, the prelates' statement came in the wake of a number of efforts to make political use of the newly released third draft.

One of the clearest of these was the administration's first formal response to the third draft, an April 6 statement by John Hughes, press spokesman for the State Department.

"We are pleased that the letter explicitly endorses many of the far-reaching objectives which the administration seeks — notably, negotiated agreements for substantial, equitable and verifiable reductions in nuclear arsenals," Hughes said.

"**IN OUR** opinion, this third draft has been substantially improved over previous versions," said Hughes. He added: "While we do not necessarily share all of the bishops' judgments, we believe this document marks an important and serious contribution to the public discussion...It reflects a far better understanding of actual U.S. strategic policy as this is authoritatively described by senior U.S. officials."

One key area in which the NCCB spokesmen appeared particularly anxious to avoid letting the administration co-opt the pastoral for political purposes was on the nuclear freeze campaign.

Hughes said that the third draft no longer endorses the freeze but instead calls for efforts to curb and reduce arsenals. This is "an objective fully shared by the president and his administration," he said. The administration has been working against passage of a nuclear freeze resolution in Congress.

THE ROACH-Bernardin statement

CLAIREMONT — A Czechoslovakian Mass will be celebrated by Jesuit Father Jaroslav V. Popelka, May 8 at 3 p.m. at the Benedictine Convent, 3888 Paducah Drive. For more information, call 295-1718.

devoted more space to that issue than to any other single policy question.

"On the question of a nuclear freeze, neither the second draft nor the third draft advocates a "freeze" as such...In both drafts the clear intent is a call to cap the arms race and reduce the weapons on both sides as rapidly as possible, with particular emphasis on potentially destabilizing systems."

"As the second draft did not endorse a specific freeze proposal, so the third draft cannot and should not be used to oppose any specific proposal."

"**OUR PURPOSE** in both drafts has been to state a central moral imperative: that the arms race must be stopped and disarmament begun. The implementation of this imperative is open to a wide variety of approaches."

Referring to differences between the positions taken by the pastoral and "current U.S. policy," Cardinal Bernardin and Archbishop Roach said:

"These include, for example, advocacy of a policy of 'no first use' of nuclear weapons and support for early and successful conclusion of negotiations on the Comprehensive Test Ban Treaty."

"**THE BASIC** moral judgment of the document," the two said, "is, we believe, summed up in these two sentences: 'A justifiable use of force must be both discriminatory and proportionate. Certain aspects of both U.S. and Soviet strategies fail both tests.'"

Cardinal Bernardin and Archbishop Roach also stressed that the third draft of the pastoral is only a working document, subject to change.

"There is little doubt that it will be changed; this has always been the experience of the bishops' conference on major documents," they said. "It would therefore be premature and risky for anyone — ourselves included — to say, 'This represents the policy of the Catholic bishops.'"

THEY ALSO rejected any inference that the administration's efforts to influence the third draft had been chiefly responsible for major changes that had been made.

They acknowledged that the administration had provided "helpful information" to the drafting committee,



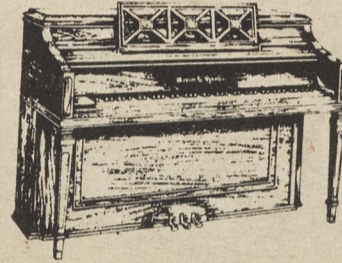
NC photo

UNUSUAL OFFERTORY — Franciscan Father Warren Rouse, pastor of St. Mary's parish in Phoenix, Ariz., celebrates Sunday Mass with 100 one-gallon cans of paint on the altar steps. Father Rouse, who last served at Mission San Luis Rey in Oceanside, asked the parishioners to donate \$10 each for a gallon of paint to refurbish the church.

but commented: "In the final analysis, however, the third draft is far more the product of reflection and dialogue within the Catholic community than between the drafting committee and the administration."

Cardinal Bernardin and Archbishop Roach also emphasized that the war and peace pastoral was not aimed just at the current political context.

"**IT DEALS,**" they said, "with issues and policies which have been central to the policies of every administration of the past four decades and which will undoubtedly remain central to the policies of many administrations to come...The pastoral letter's moral critique is directed not just to issues of the moment but to issues with a long history in our national life."



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Volunteers are vital to Church...

Continued from page 1

Gloria Melville, the parish coordinator said. "If you don't have it (community), you can't afford to pay for any" programs, she said.

Mrs. Melville thinks volunteering is one of the best ways to gain a sense of belonging in a parish. Once, a new couple took on the chairmanship of a major committee, and by the time it was over they had made "lots of friends," she said.

Mrs. Melville and Mrs. Osgood have no trouble finding volunteers, even now that many homemakers have taken part-time paying jobs. "I always feel that if you pray about it the right way, then help will come," Mrs. Osgood said.

BUT BETTY Wood, who for eight years has worked at decorating the parish altar, admits having some trouble enlisting help, especially in the summer. Clarence Weiss, the head of the Legion of Mary, agreed.

The Church has to compete with a plethora of interests held by its parishioners, Father Merris said. Catholics' social lives used to revolve around fewer institutions, he said. "But now the Church is no longer the only (interest). It is competing for peoples' attention."

The Refugee Resettlement Center of Catholic Community Services averages 70 volunteer workers a month. Changeover is a fact of life there. They have 10-15 new volunteers each month. "We recruit and we're always in need of

them (volunteers)," Wendy Porter-Francis, community relations director, said.

Students looking for school credit, people who are between jobs and want something to do, retired persons and homemakers are some of those attracted to the resettlement center, she said.

THE CENTER receives aid from former immigrants or those who have strong emotional ties to their ancestors' homeland, she said. Additionally, the center is regularly aided by students from the Retarded Center of San Diego. Three persons from VISTA — Volunteers in Service to America — are staff members.

"We sure do get some high quality people," Mrs. Porter-Francis said. Volunteers help with orientation, translation, casework, craft sales, English teaching, office work and tutoring.

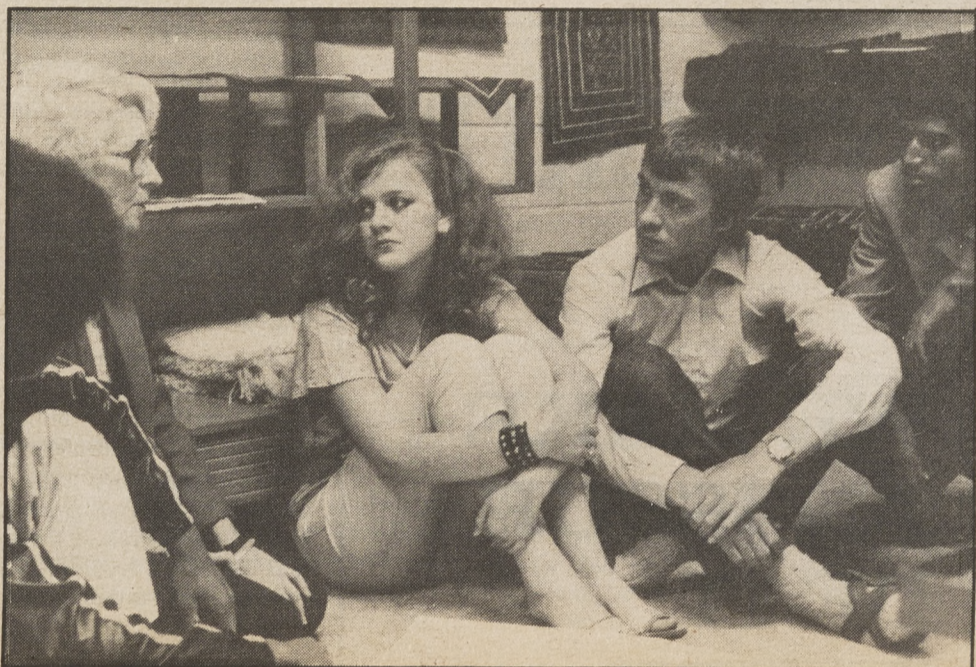
Mrs. Porter-Francis can hardly imagine life without the volunteers. "We're already running ragged. We would just be so swamped it would be pretty difficult to offer the quality of service" maintained now. The personal level of service to refugees would surely diminish without volunteer help, she said.

EL CENTRO — "Splash into Summer" with St. Mary's Sodality and its bridge-luncheon-fashion show is slated for April 23 at 10 a.m. at St. Mary's Auditorium, 700 S. Waterman. Donation is \$5. Reservations are available at 352-6573.

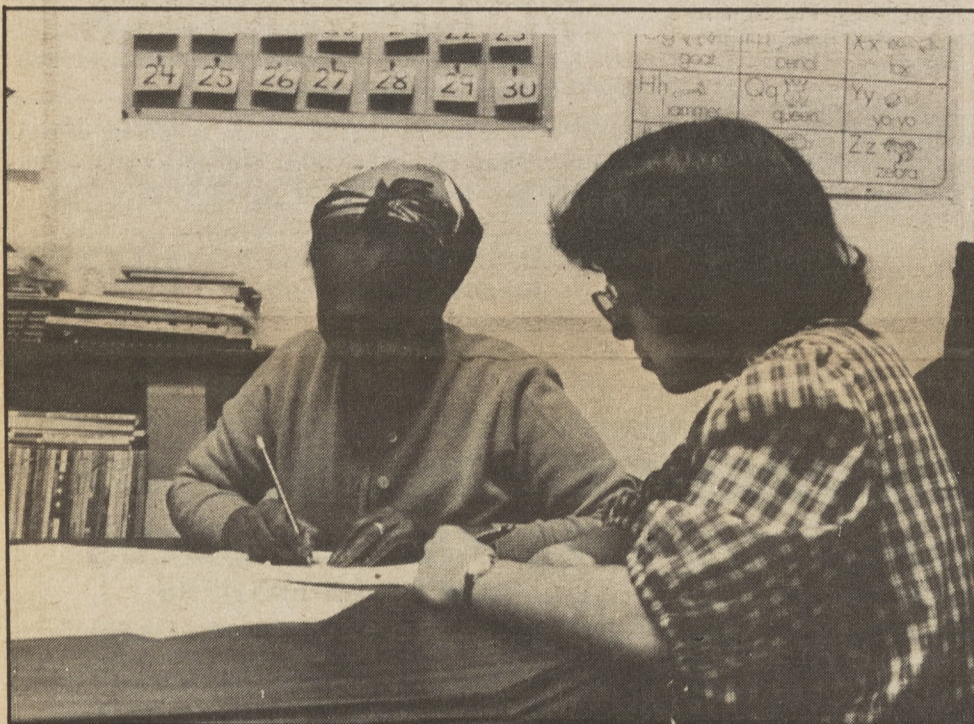


Photos by Sue Nowak

PARISH VOLUNTEERS — All Hallows volunteers gather around the parish's job board, part of the La Jolla church's outreach to the unemployed. Pictured (left to right) are Clarence Weiss, Donna Widmer and Betty Wood.



HELPING REFUGEES — Clients of the Refugee Resettlement Center are tutored by Blanche Hurley (left), a San Diego State University student in family studies who is doing her semester project in consumer awareness. Students (left to right) are Iveta Zsigrayova and Joseph Kufa, of Czechoslovakia and Berhe Mengas of Ethiopia.



LANGUAGE TUTOR — English as a second language tutoring is a large part of the volunteer effort at Catholic Community Services' Refugee Resettlement Center. Here, Theresa Pino, a San Diego State University student, tutors Hana Fesseha, an Ethiopian. Fesseha is learning the basics of the English language.

Pastor fetes his 400 volunteers

LA JOLLA — Msgr. Patrick Fox thanked 400 volunteer-parishioners of All Hallows Church during an "appreciation dinner" and dance held April 16 in the church's social hall.

"A parish always likes to express appreciation to the people for what they are doing," Msgr. Fox, All Hallows' pastor, said. Thanks are expressed different ways, he added, but he chose the dinner format because it helps "to build

community."

FATHER CHRISTOPHER Merris, associate pastor, and Father William Wilson, who is in residence at All Hallows, attended the dinner, which unofficially ushered in National Volunteer Week, April 18-22. A survey by the Gallup Organization showed that 84 million Americans, or 52 percent of the adult population, donated an estimated 8.4 billion hours of public service in 1981.

The importance of volunteers at the parish level is evident to Msgr. Fox. "There is no way that priests by themselves can cater to the needs of the people. He needs help from so many people," he said.

Finding volunteers creates very little trouble, he said. "In most areas of ministering to the needs of the people you'll always get help." Sometimes, he said, enlisting help for the CCD program presents a challenge. "Because of the demands that are made on the (CCD) teacher, scheduling is difficult."

DURING THE blessing which preceded dinner, Msgr. Fox thanked God for the volunteers' "dedication and service" and for the "talents and gifts given to people and their willingness to share them with other people."

Honored were All Hallows Academy faculty, CCD teachers, lecturers, ushers, office staff, youth leaders and altar decorators.

This was the first appreciation dinner held in All Hallows' new social hall. The hall was filled with buffet diners. If numbers of volunteers keep increasing, Msgr. Fox said, the parish will probably stick to the "appreciation dinner" format but will have two instead.

Election day: Some pro-lifers may sit it out...

Continued from page 3

Diego is non-sectarian, but it's an embarrassment before our non-Catholic members that we have two candidates who are saying that they are Catholics...and who have come out clearly that they are 'pro-choice' on abortion," said Mrs. Marilyn Smyth, a past president of the council and a member of St. Columba parish.

The Right to Life Council sent all candidates a three-part questionnaire before last February's primary election, said Mrs. Smyth. It asked if the candidate would support a constitutional amendment protecting life from conception to death; if the candidate would vote against using tax funds for abortions or related services; and whether the candidate would support a city ordinance requiring either "informed consent" or a 24-hour waiting period prior to an abortion.

Hedgecock, she noted, answered all three questions in the negative and added in his own handwriting, "I don't believe these issues relate to the responsibilities of the mayor's office."

O'CONNOR DID not answer the questions at all, but instead replied with a type-written three-paragraph letter, the gist of which was "abortion is not an issue that falls within the jurisdiction of the government of the City of San Diego," and said she would answer the questions in the future if she ran for a public office "where it would be my responsibility to legislate on issues regarding abortion."

O'Connor did, however, in replying to the Right to Life Council, add after her signature and in her own handwriting, "P.S. I'm a Catholic."

THE QUESTION of abortion is very much an issue in the mayoral contest for three good reasons, said Mrs. Smyth, despite the denials by both candidates.

"A city ordinance could be passed which would...require 'informed consent' or a 24-hour waiting period," she said. "Our last mayor is now in the Senate; they do start off at the bottom and very often go on from there. And we'd rather support people who have a reverence for life."

The candidates' campaigning for Catholic votes "takes advantage of their

Catholic faith and upbringing...they go against it," said Mrs. Smyth. "I think it's a scandal before all our young people who are impressed by public figures."

REFERRING TO the current situation in Michigan, where Detroit's Archbishop Edmund C. Szoka last month ordered Mercy Sister Agnes Mansour to quit her post as head of Michigan's Department of Social Services, which funds thousands of abortions yearly, Mrs. Smyth asked how far someone can go in "collaborating...and still remain separate from the guilt?"

Politicians who fund abortions, she said, make possible "a government policy of extermination."

Obviously one or the other of the two candidates will be San Diego's next mayor, acknowledged Mrs. Smyth. But while there is no organized election-day boycott, she is hopeful that people opposed to abortion will sit out the election. A low voter turnout, she said, would carry its own message.

Returns to Church, helps others

FREMONT, Ohio (NC) — A woman who got involved with an anti-Catholic fundamentalist-type religious group and stopped practicing Catholicism for 10 years credits a permanent deacon with her return to the Church.

Now, she and the deacon work together in a program to advise others attracted to the type of group that claimed her loyalties for so long.

DIANNE WIDMAN Abbott said she drifted away from the Church after she graduated from high school in 1970. After about a year, she was invited to the services of an independent, fundamentalist-type congregation which espoused anti-Catholic views. She said she read the group's literature and became convinced that Catholicism was a perversion of Christianity.

She got deeply involved with the group and became, by her own description, a "fanatic." She married James Abbott, who had a Lutheran background but also had drifted into the movement.

Then, after years of participation in the anti-Catholic group, she met Deacon Norb Wethington of St. Joseph Parish, director of public service technologies at Terra Technical College, Fremont, when they attended the same campus Bible study discussions. Her ideas about the Church began to change.

"I SAW in him a 'realness' of Christ and a freedom in Christian living I could not honestly claim for myself," she said. "If I was so right scripturally and he was so wrong, how could he live it while I only biblically proved it," she asked herself.

Mrs. Abbott began searching and concluded that "there's more to the Bible than meets the eye of any one denominational interpretation. The study's culmination was my humble return to the Catholic Church."

Her husband also broke off his involvement with the fundamentalist group. He had been told that faith should heal a kidney problem he had suffered for years and that if the ailment remained, something was wrong with his faith.

FINALLY, HE received a kidney transplant, Mrs. Abbott said. He is "burned out" after his religious experiences but is pleased by her involvement in the Roman Catholic Church, she said.

During her years away from the Church, Mrs. Abbott said, she was "a regular dynamo in my own local, independent, Bible-believing church." She taught Sunday school, held church offices, and "was guilty of recruiting other Catholics myself. I believed the anti-Catholic teachings and at times even proclaimed them."

Literature she received included a letter from the leader of a San Diego-based organization running a "mission" to Catholics. The man's letter referred to the Catholic Church since Vatican II and stated: "I believe the changes in Roman Catholicism are cosmetic and superficial because they have not thrown out teachings and practices that absolutely have no foundation in the Bible...."

TYPICAL MATERIAL also included brochures carrying such titles as "The Mass: Sacrifice or Sacrilege," "Scriptural Truths for Roman Catholics," and "From the Convent...To the Land of Liberty."

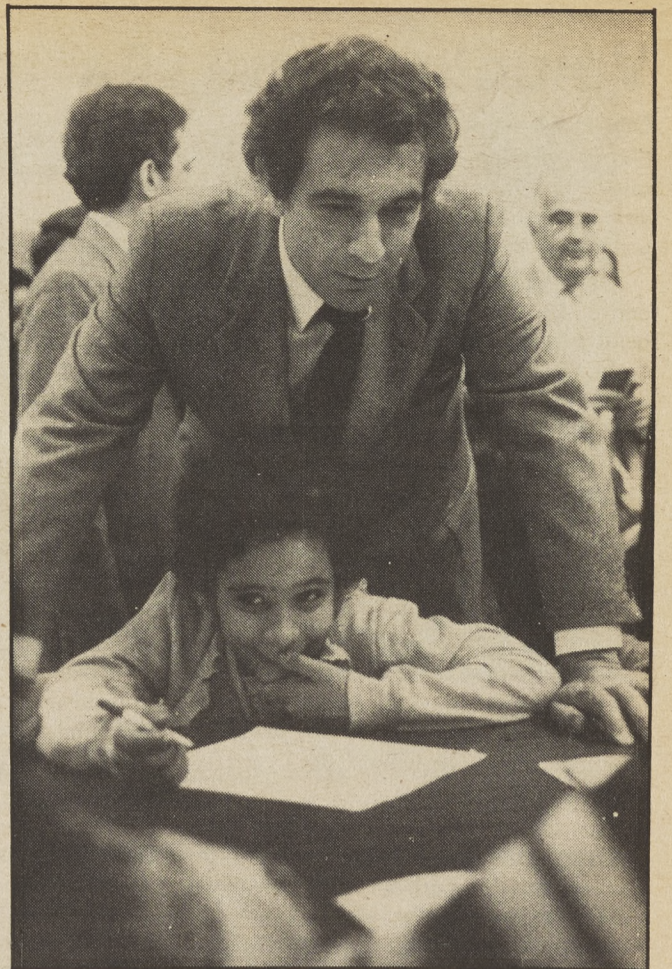
She described the group that attracted her as being "Independent-Dispensational-Evangelical-Fundamentalist" and said it is a "movement rather than a cult." Mrs. Abbott defined these terms as follows:

- **Independent:** "The concept of independence from any organizational church authority is paramount. The local congregation is the only human authority needed and the Bible, as interpreted by the denomination, is the only spiritual authority accepted."

- **Dispensational:** The term "this Dispensation," (meaning roughly "this era, this time in history," or "this new modern covenant") is "a common catchphrase of these people. A dispensationalist will likely believe that the church here-and-now is all-important and that what happened in the past 2,000 years of Christianity is totally irrelevant."

- **Evangelical:** "It is a lifestyle whereby the Christian message he (the follower) believes in is vigorously practiced and preached."

- **Fundamentalist:** This refers to a form of Christian theology "characterized best by a literal understanding of



NC photo
NOTED VISITOR — Opera star Placido Domingo takes a peek over the shoulder of 10-year-old Nixa Lazare's work during a visit to the Casita Maria religious settlement house in the South Bronx of New York City.

Scriptures held to vigorously as a fundamental foundation of Christianity."

MRS. ABBOTT also said IDEF adherents often "have nothing but contempt for the lack of understanding of Scripture that the average Catholic has, and by extension, the institutional Church at large."

Mrs. Abbott is now part of a team consisting of two permanent deacons and two other Catholics who counsel those who have been influenced by IDEF-type groups.

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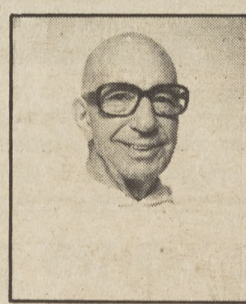
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Preacher

The Dominican Fathers cordially invite you to join with them in a Mother's Day Novena in honor of St. Jude Thaddeus, the patron of the difficult and the desperate. Why St. Jude? Because of his fame as the patron of the difficult and desperate and most children can be difficult at times: Mothers need faith and hope to realize their vocation.

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media notebook

By Sue Nowak

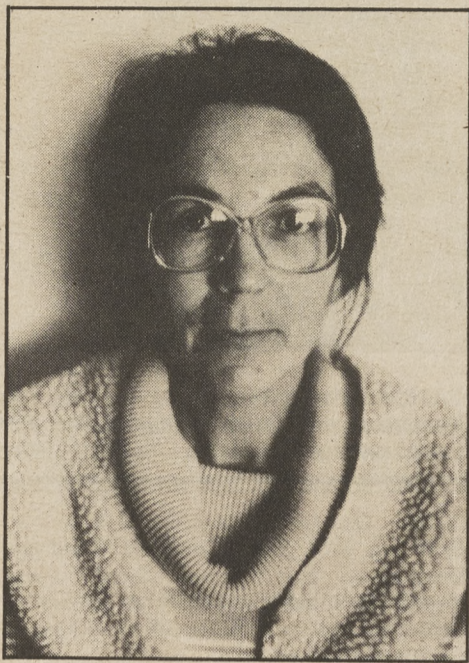
She doesn't want to be known as the James Watt of Chula Vista, but that's a risk Agnes Eggleston is willing to take to blow the whistle on MTV, a 24-hour rock 'n' roll video show on local cable television.

Music Television was recently introduced to Cox Cable viewers on Good Friday, April 1; it was already carried by Southwestern Cable Television. Parochial school children such as the Eggleston's, two of whom attend their parish school, St. Rose of Lima, were able to spend much of their Easter vacation watching MTV.

"THEY'RE BRINGING rock stars right into our living room," Mrs. Eggleston said. Many of those rock 'n' rollers aren't the types she would invite over. For instance, she doesn't want Ozzy Osbourne as a role model for her children because she recently saw his centerfold pose in *Hit Parader* magazine where he was holding a high-power weapon.

"That's the kind of thing that scares me. I'm not downing all the rock groups, just the ones who may have a bad effect on young people," she said.

RIVERSIDE — Bishop Leo T. Maher and Father Raymond Ryland will be featured on upcoming broadcasts of *30 Minutes with Father Mike Manning*, seen in San Diego on XETV, Channel 6, at 8:30 a.m. Sundays. Bishop Maher will be on the May 1 program, "The Key to Unity," and Father Ryland will be on the May 22 broadcast, "Understanding Your Church Leaders."



Mrs. Agnes Eggleston
'No James Watt'

Many videos show rock stars drinking and smoking and some of them either subtly or overtly depict violence and sex, she said. "These are the things we're trying to teach our children to avoid," Mrs. Eggleston said.

THE CHULA Vista woman does not see herself as a "James Watt clone," referring to his recent attempt to ban the Beach Boys from the Washington Monument Mall. "He's talking about soft rock and I'm referring to hard rock." She doesn't mind "soft rock," saying, "I was a rock 'n' roller once myself."

She dislikes the fact that rock 'n' roll videos are shown around the clock and

that her children, who range in age from 12-15, seem to watch it more than any other station. "I'm just afraid of the effect of viewing this over and over. What effect will it have on them?" she wonders.

Her children are old enough to discern right from wrong, but she wonders what a seven-year-old would think about Thomas Dolby's video of *She Blinded Me with Science*. It ends with a doctor being shoved into a wheelchair and pushed into a swimming pool.

SHE'S ALSO worried that a younger person might then think it was acceptable or funny to push a wheelchair occupant into a swimming pool.

Mrs. Eggleston doesn't think she can do much about MTV other than to let other parents know about its recent introduction to the Cox system.

Catholic rights group protests play

ST. PAUL, Minn. (NC) — The Minnesota chapter of the Catholic League for Civil and Religious Rights has demonstrated and prayed to protest what it called a "blatantly anti-Catholic" play, *Haunted by the Holy Ghost*.

The play, by Jan Magrane, was being performed at the Cedar Riverside People's Center in Minneapolis.

JAMES AHLER, president of the chapter, said, "It really is a vicious attack on the Catholic Church, and I've seen it."

Ms. Magrane, the author, who left the Catholic Church at the age of 17, said the play is an examination of Catholic women searching for their spirituality. She said the play is not an attack on Catholicism

She called Cox to ask if she could get all the stations except MTV, but was told that's not possible. However, a policy change to become effective April 25 will allow Cox customers to pick up convertor boxes with MTV "detuned," Steve Gautereaux, vice president of operations, said.

THE BOXES, which will not be able to unscramble the MTV signal, are being made available because the cable company has received five calls from customers who wanted cable but did not want MTV, he said.

The convertor boxes can be swapped at no cost to the Cox customer, Gautereaux said. Because it may take time for the exchange program to be organized, Gautereaux suggests calling 262-1122 before visiting customer service.

but rather a look at being a woman in the Church of the 1940s through the 1960s.

But a sheet passed out by the Catholic League said the play "mocks Catholic rituals, mocks the Eucharist and the Mass, ridicules the doctrine of the virgin birth, desecrates the cross, depicts mothers and motherhood as stupid, (and) is profane and crude."

"GENERALLY," Ahler said, "it takes the most sacred things about the Catholic Church and holds them up for laughs." The theater has received \$8,400 in state funds from the arts board for its operation this year.

In the past year League chapters have protested another play, *Sister Mary Ignatius Explains It All For You*, as being anti-Catholic.

TV Film Fare

Sunday, April 24, 8 p.m. (NBC) *Going In Style* (1980): Three senior citizens, George Burns, Art Carney and Lee Strasberg, decide to augment their retirement income by robbing a bank in this sentimental comedy which is more sentimental than comic and has a difficult time dealing with a subject, bank robbery, that is not especially amusing these days. Mediocre. Some vulgar and profane language and a blurred moral focus. A-III, adults; PG, parental guidance.

Sunday, April 24, 9 p.m. (ABC) *Melvin and Howard* (1980): A supreme American loser and a supreme American winner forge a bond based upon mutual respect in this touching comedy about a gas station attendant who discovers he is one of Howard Hughes' heirs. This is the kind of movie that can't help but make you feel a little better about this crazy, mixed-up but unique and quite wonderful country of ours. Because of some incidental nudity and some profane and vulgar language, this movie has been classified A-III, adults; PG, parental guidance.

Monday, April 25, 9 p.m. (NBC) *How to Beat the High Cost of Living* (1980): Three housewives down on their luck decide to pull off an intricate robbery to solve their financial problems. Some sexually oriented humor and some brief nudity that may be cut for television. A-III, adults; PG, parental guidance.

Recent Film Classifications

- *Mac Dugan Returns* (Fox): A-II, adolescents and adults; PG, parental guidance.
- *Monty Python's The Meaning of Life* (universal): O, morally offensive; R, restricted.

Pope rejects media manipulation of any kind

By Nancy Frazier

VATICAN CITY (NC) — Pope John Paul II has urged workers in the communications media to "re-think the fundamental principles and aims" of social communications and to become "workers for peace."

In his 1983 message for the seventh annual World Communications Day, May 15, the pope described the mass media as "a force which can very powerfully serve the great and noble cause of peace, but which can equally aggravate tensions and favor new forms of injustice and of violations of human rights."

POPE JOHN PAUL condemned the "manipulation of whatever kind" of the mass media, "one-way information imposed arbitrarily from on high, or from the laws of the market and of advertising," and the growing concentration of monopoly ownership of media operations.

"Not only are such things attacks upon the right order of social communication, but they also finish by injuring the rights to responsible information and by endangering peace," he said.

The papal message said that social

communication workers can promote peace "through the establishment on the institutional plane of an order of communication that guarantees a correct, just and constructive use of information, free from oppressions, abuses and discriminations based on political, economic or ideological power."

SUCH A plan would not require journalists "to think of new technical applications, but rather to re-think the fundamental principles and the aims which must be given precedence in social communication," Pope John Paul said.

The pontiff defended the "fundamental rights" of social communications workers, "such as access to the sources of information and freedom to present the facts objectively."

"But it is also necessary that the communications workers...not let themselves be enslaved to power groups, whether these are clearly recognizable as such, or in disguise," he said.

"ABOVE AND beyond their contractual obligations to the organs of information, and their legal responsibilities, they also have precise duties regarding the truth, towards the public, and relating to the common good of society," the pope added.

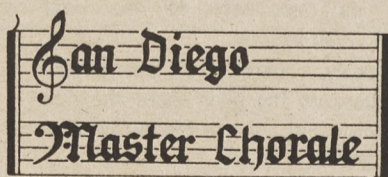
The papal message also encouraged media operations to take an active role in education for peace, or face a "dramatic alternative" which is "the threat of the atomic destruction of human civilization."

"The form and manner in which situations and problems are presented...directly or indirectly influence the formation of public opinion and create mentalities which are either inclined towards peace or, on the

contrary, towards seeking solutions through the use of force," Pope John Paul said.

"IF IT IS to be an instrument of peace, social communication will have to rise above unilateral and partisan considerations, shake itself free from prejudices, and create instead a spirit of understanding and reciprocal solidarity," he added.

The pope closed his message by telling journalists that they can make "a magnificent contribution to the cause of peace" by seeking to promote calm and impartial information, to favor understanding and dialogue, to strengthen comprehension and solidarity."



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LOS ANGELES — KMEX-TV, Channel 34, is presenting an eight-part series in Spanish on the life of Franciscan Father Junipero Serra as part of its regular *Somos y Seremos* programming. The features air at 7:30 a.m. Saturdays on KMEX, and can be seen in San Diego via local cable systems. The series was produced in Mallorca and details the history of Father Serra and the missionaries who came to Mexico and the two Californias.

Around the Diocese

Sunday Mass, a Catholic Liturgy for Television Sunday, April 24, 7 a.m. Channel 39
Father Joseph Carroll Celebrant

Dinner to honor clergy, hosted by Knights of Columbus, Father Thomas B. Austin Council 4928, April 22 at St. Mary Magdalene Church hall. Steak dinner for members, wives and prospective members is \$10. Reservations, due by April 21: 277-4648.

San Diego Deanery meeting of the Council of Catholic Women includes Mass, 10:30 a.m. April 21 at Blessed Sacrament Church, 4540 El Cerrito Drive at El Cajon Blvd. Donation \$3. Reservation by April 19: 286-1896, 583-1902.

"Quest for Insight," weekend of spiritual renewal, April 22-24, Camp Oliver, Descanso. Info: 443-5772 or write 14291 Rios Canyon Road, apt. 48, El Cajon. 92021.

Roaring 20s fashion show and luncheon sponsored by the Catholic Daughters of the Americas, Court Teresa of Avila No. 1580, Lemon Grove, April 23 at noon at St. John of the Cross hall, 3255 Washington St. Reserved tickets cost \$10: 469-0807 or 469-1139. Profit will go to Catholic Charities.

Catholic Singles are invited to celebrate Single Sunday Weekend — a Nation-wide Event, April 23 at 7 p.m. at Mission San Diego de Alcalá, 10818 San Diego Mission Road. Liturgy, spaghetti dinner and social cost \$4 advance, \$5 at door. Reservations: 224-8753.

Fellowship and growth meeting of PATRONS, a support group for separated and divorced Catholics, April 24, 6 p.m., St. Therese Hall. Walter Hardy will speak on "Love in the Second Single Life." Social following.

Snoopy, performed by the Covenant Ark Players at St. Madeleine Sophie's Center, 2111 East Madison Ave., El Cajon, begins at 2 p.m. on April 24. Adult tickets \$5, children and students \$2.50.

Charismatic prayer meeting, diocese-wide, April 24, 7:30 p.m., St. John of the Cross Church, 8086 Broadway, Lemon Grove. Bring Bible.

Mass and healing service, Our Lady of Grace Church, El Cajon, 7:30 p.m. April 26. Celebrated by Augustinian Father J. Bevilacqua. More: 284-2674.

St. Therese Night at the Fiesta Dinner Theatre, for Neil Simon's *Come Blow Your Horn*, April 26. Details: 265-2048.

"Catholic Education: Trends for the Future," by Dr. Ed Kujawa, Jr., final part of Blessed Sacrament parish's USD profs lecture series. April 26, 7:30 p.m., 4540 El Cerrito Drive. More: 582-5722.

St. Patrick's Senior Citizens will travel to Laughlin, Nevada and Death Valley, April 27-30, \$168.50 double occupancy. Non-members welcome to the non-smoking tour. Info: 282-7109.

Mass for peace in Ireland will be concelebrated by six local Irish clergymen, April 28 at 5:30 p.m., St. Mary Magdalene Church, 1945 Illion St. More: 276-5974.

Las Vegas Night, a benefit for disabled-retarded persons, April 29, 7:30-11:30 p.m., Home and Fairmont avenues. No-host bar, prizes. No minors. Donation \$7.50. Sponsored by K of C Cabrillo Council 2891. Tickets: 262-9098 or 260-1019.

The UCLA men's choir will sing works by Arndt, Bach, Faure and more, April 29, 7:30 p.m. at St. Brigid Church, 4736 Cass St., Pacific Beach. Free.

Journey in Jesus a weekend of prayer and reflection for high school juniors and seniors and post high school students through age 22, at Camp Pala Rey, April 29-May 1. Info: 574-6303 or Office of Youth Ministries, P.O. Box 11277, San Diego, 92111.

Dessert card party, sponsored by the Academy of Our Lady of Peace, April 30, 1:30-4 p.m., at the academy. More: 297-2266.

Spring fantasy — annual game, luncheon and card party, held by the Holy Trinity Young Ladies Institute no. 194, is April 30 at noon at St. Didacus Hall, 4630 34th St. Donation is \$3 per corner. Table reservations: 286-8159 or 268-4511.

Annual May Mass of combined Courts of



VATICAN GUESTS — Pope John Paul II met briefly last week with Mr. and Mrs. Neil Reagan at the Vatican. Reagan, the older brother of President Ronald Reagan, is a parishioner at St. James Church, Solana Beach.

Catholic Daughters of America is May 1 at 10:30 a.m. at St. Joseph Cathedral, Third and Beech streets. Father Joseph Carroll is guest speaker at a buffet brunch that follows at Caesar's Restaurant. Reservations with court regent are required.

Alumni of St. Joseph-St. Patrick College Seminary are invited to a reunion, May 6 on the Los Altos campus. Recreation, Mass offered by the bishop of San Jose, dinner and auction included. Info: Alumni Office, St. Joseph's College, P.O. Box 7009, Mountain View, Calif. 94039 or at (415) 967-9501, ext. 200.

First Saturday Mass at the Church of St. Mary Magdalene, May 7 at 7:45 a.m. Rosary and Fatima prayers after Mass. Sponsored by the Blue Army.

"The Phenomenon of Man by Teilhard de Chardin," presented by Sebastian Temple, is an introduction to the mystic and Jesuit priest, May 7, 9:30 a.m.-3:30 p.m. at La Providencia House of Prayer, 6913 Mewall Drive. Donation \$10. Reservations requested: 698-6775.

Bloodmobile day at St. Catherine Labouré Church is May 7, 9 a.m.-2 p.m. in the CYO building. Donors to the 11-year-old parish blood reserve fund receive a San Diego Blood Bank t-shirt.

Beginning Experience weekend of renewal for separated, divorced and widowed persons is aimed at closing the past and starting life anew, May 13-15 at Prince of Peace Abbey, Oceanside. Cost is \$60. More: 452-7243, 451-1374 or 697-8544.

Reunion dinner of class of 1948 of Cathedral Girls' High School, May 14 at 4 p.m. at Admiral Kidd Club, Harbor Drive and Nimitz Blvd. Reservations: 298-7426 or 466-2909.

Bus trip to Lawrence Welk's Welcome Inn for lunch and *Fiddler on the Roof*, May 17. Sponsored by St. Martin Women's Club. Reservations are \$25 at 466-5587.

Fiddler on the Roof stage production at Lawrence Welk's resort will be seen by St. Patrick's Senior Citizens, May 18. Buffet, matinee and transportation cost \$25.75. Non-members welcome to non-smoking tour. Details: 282-7109.

Mercy Hospital's third annual Benefit Invitational Golf Tournament, May 20 at Stardust Country Club, Mission Valley. Limited to 144 players. Donation for players is \$200. Info: 294-8040.

Annual dessert card party of St. Joseph Cathedral will be held in the auditorium at Fourth and Beech, June 4 at noon. Cost is \$3. Raffle prizes, friendship table. Reservations: 239-1880, 295-4407 and 239-0624.



The Society for the Propagation of the Faith
Reaching out with Deacon Michael Newman

The good news is in the future of the mission

The Filipino lay missionary working with Maryknoll in Venezuela patiently explained that he was a "laico," a layman, writes Father Richard Albertine, Maryknoll regional Superior in Venezuela. But after listening to Lucerno Villagonzal's explanation Venezuelans proceeded to call him "Padre Laico." Since then, countless others in the 25 nations where Maryknoll missionaries work have found that a revolution is underway: the Catholic lay person is assuming an ever greater role in mission.

In an article in Maryknoll magazine, Father Albertine says that with Vatican II, it became clear that, stemming from Baptism, lay people have an intrinsic role to evangelize. Mission, he writes, is the inherent duty of all Christians.

In response to these new insights, lay people have been answering the call to mission in growing numbers. Maryknoll in Venezuela has incorporated laymen and laywomen, including married couples with their children, at every level of its work. Already more numerous than other

Maryknollers in Venezuela, they have come from Asia, North America, South America and Europe.

Their impact on Venezuela and on the priests, Brothers and Sisters has been positive, he asserts. "They have brought youth's energy, vitality and ideals. They have accelerated the development of local lay people."

Venezuelans want to identify with this new Church. Some of them have already joined Maryknoll mission teams in Venezuela.

Latin American bishops at Puebla in 1979 asked the poor nations of the continent to give of their poverty to mission, writes the Superior. "That call was heard. Laymen and laywomen are going as missionaries to the next village...and beyond."

Suddenly, there are innumerable missionaries as the poor share the rich experience of their own Christian communities.

"That is where our Filipino came in," ends Father Albertine, "the future of mission is bright indeed."

TO:
 Rev. Anthony Chylewski, Mission Office
 P.O. Box 11011
 San Diego, CA 92111

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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.

SWENIE, Gabriella Elizabeth. Funeral Mass: April 12, 1983 at St. Patrick's Church.

Goodbody Mortuary

SCHRICK, Amiel Paul. Father of Mary Shovald, Dale and Walter Schrick and Carolyn Creese; brother of Viola Lane, Genevieve Gettler, Jerome and Carl Schrick; 13 grandchildren; four great-grandchildren. Funeral Mass: April 8, 1983 at Our Lady of Sacred Heart Church.

Goodbody Mortuary

CIRELLO, Ida. (aka Ida Rontell). Wife of Girolamo Cirello; mother of Albert Rontell and Dorothy Kristen; 2 grandchildren. Funeral Mass: April 12, 1983 at Our Lady of Grace Church.

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NEALE, Margaret M. Wife of Robert J. Neale; sister of Bernard and Vincent Own. Funeral Mass: April 13, 1983 at Blessed Sacrament Church.

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Carta pastoral de los Obispos hispanos de los Estados Unidos

OBISPOS HABLAN:

La educación religiosa es una tarea de suma importancia en la labor continua de la Iglesia. A través de la catequesis crecemos y maduramos en nuestro compromiso cristiano.

- La catequesis debe tomar cuenta de la tradición Hispana.
- Métodos apropiados deben ser utilizados, especialmente la radio y la televisión.
- La preparación y motivación del catequista ameritan especial atención.

REFLEXION:

"Si la Iglesia no reinterpreta la religion del pueblo latino-americano, se producira un vacío que lo ocuparán las sectas, los mesianismos políticos secularizados, el consumismo que produce hastío y la indiferencia o el pansexualismo pagano. Nuevamente la Iglesia se enfrenta con el problema: lo que no asume en Cristo, no es redimido y se constituye en un ídolo viejo con malicia nueva. (Puebla, No. 469)

OBISPOS HABLAN:

La catequesis hoy, como en tiempos de los misioneros, debe ser basada en las Escrituras y la tradición de la Iglesia, tomándose en cuenta los signos concretos de los tiempos utilizándose los métodos de nuestra tradición: interpretaciones escénicas del Evangelio, expresión artística de los misterios de la fé, y cánticos con contenido catequístico.

PREGUNTAS:

1. ¿Me preparo como catequista viviendo y practicando mi fé para poderla proyectar en mis instrucciones?
2. ¿Trato de comprender la tradición hispana y procuro descubrir con seria reflexión los signos de los tiempos para ofrecer soluciones cristianas a los conflictos materialistas de los sistemas sociales?
3. ¿Trato de descubrir en los mensajes que nos dan los medios de comunicación (radio, televisión, prensa), la forma de vivir que nos aleja de nuestra práctica cristiana?

MISIONES

Uniéndonos al espíritu del Año Santo proclamado por el Papa Juan Pablo II trendremos una MISION para los hispanos del área sur de San Diego y para los del Valle Imperial.

El Señor Obispo Gilberto E. Chavez invita a todos los movimientos, organizaciones religiosas y a la comunidad hispana católica a empezar el Año Santo con esta Misión para hacerlo fructífero en acción apostólica.

¿DONDE?

Iglesia de N.S. de Monte Carmelo
2020 Alaquinas Dr.
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Iglesia de St. Joseph
556 Maple Ave.
Holtville, CA
del 9 al 13 de mayo
de 7:00-8:30 p.m.

¿PARA QUIENES? Para Cursillistas, Movimiento Familiar Cristiano, Guadalupanas, Encuentro Matrimonial, Carismáticos, Mutualistas de San José, Visitadores por Cristo y para toda la Comunidad hispana católica.

¿POR QUIEN? Por el Rev. P. Enrique A. López, CSSR, la Hna. Rosa Martha Zárate, SJS, el Equipo Movil de Evangelización de la Region XI.

MISION: Fe y Compromiso Cristiano.

TEMAS: Llamada a la conversión.

Los dos caminos
Compromiso en el camino de Cristo
¿Y ahora qué?

TRABAJO PASTORAL CENTRO PADRE HIDALGO

Se está empezando un programa para reclutar y preparar personas que quisieran realizar su apostolado en las cárceles y con los migrantes.

Las personas de voluntad, llenas de entusiasmo, perseverancia y optimismo que sientan el llamado a realizar la práctica de Jesús especialmente con los más pobres y marginados de la sociedad están invitados a una reunión.

Para las personas del area de San Diego, National City, Chula Vista, Lemon Grove y San Ysidro la reunión sera:

En el Centro Padre Hidalgo
2277 National Ave.
San Diego, CA

el dia 10 de mayo, de 7:00-9:00 p.m.

Para las personas del area del Condado Norte, Escondido, Vista, y San Marcos:

En el salon de St. Mary
1160 Broadway
Escondido, CA

el dia 17 de mayo, de 7:00-9:00 p.m.

Para mas información pueden llamar al Sr. Enrique Méndez al 235-6291.

Historia de Fray Junipero Serra En TV

A partir de sabado 9 de abril en la serie para televisión *Somos y Seremos* que se emite en KMEX-TV, Canal 34, Los Angeles, a las 7:30 de la mañana, se están emitiendo 8 programas dedicados a la figura de Fray Junipero Serra, OFM, (1713-1784) bajo este título, "Fray Junipero Serra Apóstol y Civilizador de Méjico y California Ayer y Hoy."

Esta serie fué producida en Mallorca con la colaboración especial del Dr. Bartolomé Font y Obrador, que no escatimó tiempos ni esfuerzos de todo tipo para que el mundo conozca la historia de su pasado y, a la vez, conocer quienes con gran esfuerzo vinieron a las tierras de México y de la Baja y Alta California a dejar su vida a cambio de comunicar, predicar y vivir el mensaje de Jesus de Nazaret.

AHI ESTAN sus huellas para siempre: en el mundo de lo geográfico encontrarán los signos de su estancia con nosotros a través de misiones u otros signos que los identifican y en el mundo de los espiritual en el corazon de cada hispano donde se atesora una riqueza de sentimientos exquisitos y que de una forma u otra siente un gran sagrado respeto por lo que se llama Cristianismo.

Situando este acontecimiento en una perspectiva religiosa y sociológica tenemos que concluir que ellos fueron los que primero se arriesgaron en traer a este

país el mensaje de Jesús de Nazaret que hoy late en el corazon de cada hispano con sus correspondientes tradiciones religioso-culturales como estuche sagrado en el que se puede encontrar, cuando se hurga con sinceridad, ese algo "nuevo" que Jesús aportó a la humanidad: "amor y entrega a los demás."

Si es verdad lo que decían los antiguos: La historia es la maestra de la vida, del mensaje que llevan estos programas se deducirá que la fe que tenemos la hemos recibido de otros y luego, tal vez, venga a nuestra mente esta pregunta: ¿Y nosotros qué pensamos heredar a la generación venidera? Para mí la respuesta está clara: "Lo que nosotros no hagamos no lo hará nadie."

Fechas de los siguientes programas:

- Abril 23 — Petra. Cuna de Fray Junipero Serra
- Abril 30 — Vocación religiosa e intelectual de Fray Junipero Serra
- Mayo 7 — Fray Junipero Serra de México
- Mayo 14 — Fray Junipero Serra y Baja California
- Mayo 21 — California, Patria de Fray Junipero Serra
- Mayo 28 — El Obispo Verger de Santanyi, Ordinario de la Diócesis de Monterrey, México.

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

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

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LEGAL NOTICES

ABANDONMENT OF USE OF FICTITIOUS BUSINESS NAME STATEMENT
83 05277

The name of the business:
DESIGN-R-FAB Company
6770 Sikorsky Street
San Diego, CA 92173

The following registrants have abandoned use of the fictitious business name:
Charles Lee Schagene, 339 Topaz Court, Chula Vista, CA 92011;
Charles Lee Schagene, 454 Delaware Street, Imperial Beach, CA 92032;
Michael Sheridan Taylor, 339 Topaz Court, Chula Vista, CA 92011;
James Francis Schogene, 6770 Sikorsky Street, San Diego, CA 92173.

The fictitious business name referred to above was filed in San Diego County on June 14, 1978, and assigned File No. 78 8295.

/s/ Charles Lee Schagene
(General Partner)

This statement was filed with Robert D. Zumwalt, County Clerk of San Diego County on Mar. 16, 1983

4/7, 14, 21, 28

LEGAL NOTICES

FICTITIOUS BUSINESS NAME STATEMENT
83-6997

The name of the business:
SUPER SANDWICHES
9186 Mira Mesa Blvd.,
San Diego, CA 92126

Is hereby registered by the following person:
Gladys E. Juliano
10934 Camino Ruiz #C
San Diego, CA 92126

This business is conducted by an individual.

/s/ Gladys E. Juliano

This statement was filed with Robert D. Zumwalt, County Clerk of San Diego County on April 11, 1983

Statement expires Dec. 31, 1988
4/21, 28, 5/5, 12

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

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

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

X-B

"Exclusively Bankruptcy" — Debt Relief. Experienced attorneys will do simple bankruptcy for \$300 plus costs. Saturday openings only by appt. 239-9382, 755-7352 North County Referral Number (4-6 p.m. and Sat.) 4/14, 21, 28, 5/5

Retired Lady wants to rent 1 bdr. apt. Rent and dep. guaranteed. Close to USD, Zone 10, before 6/1/83. 295-5914. 4/21

Thanks St. Jude, for favors received. I shall continue to pray to you. D.M.F. 4/14, 21, 28

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

LOSE 1 to 30 lbs. in one month! Naturally, while you eat. Herb and Vitamin program, 100% guaranteed. In San Diego call 422-3221, in North County call 1-758-9420. TF

Thank you St. Jude for answering my prayer. G.M.H. 4/21

Thank you St. Jude for answering my prayer. I will continue to pray to you. S.D. 4/21

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

DESIRE PRIESTHOOD? Toll free 1-800-633-2252, ext. 380. Or write: Father Nigro, S.J. Gonzaga University, Mater Dei Institute, Spokane, WA 99258. 4/7, 21, 5/12, 26, 6/9, 23

Will pay cash for your unused piano. Call 232-4040. TF

Thank you St. Jude for your help. I shall continue to pray for your intercession. C.I.M. 4/21, 28

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

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

YOUNG FAMILY MAN
Needs hauling and tree work. T. Northcutt, 277-6484. TF

HARDY'S TREE SERVICE
Economy tree work, hauling, ornamental tree pruning, palms, ukes. Fully licensed and insured. 15 yrs. exp. Free estimates. 278-2963. TF

PIANOS FOR SALE, discount prices. ABC PIANO, 2903 El Cajon Blvd., San Diego, 281-3717. TF

NEED A ROOFER? Don't settle for less than the best quality work. Affordable prices. Call Ray's Roofing Co., 479-8096. TF

Need your carpet & upholstery cleaned professionally? Family-owned business, world's finest products and equipment used plus 'Old Country' thoroughness. Call McCall's Cleaning Service at 583-3260. TF

MUSIC for your dance or party. Paul Sims and his Little Big Band. 755-5997. TF

WALLPAPER HANGING, PAINTING: High quality, low prices. Also fine selection of wall coverings. References. Call Myles, 569-1527. TF

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

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

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PHONES. Traditional and contemporary, modular jacks installed, 30 yrs. experience. Call 276-4777. TF



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for the unemployed of San Diego

USD University of San Diego

Saturday, April 30th
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Center of USD Campus
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Workshops every hour
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Career Changing — Managing Debts
Dress for Success — Stress Management
Social Service Counselors
Health Agencies

Plus: How to Start a Job Program in Your Parish

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Job Program
459-2975 or
291-6480 ext. 4296*

•Opportunity to Meet Potential Employers from San Diego Businesses•

