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## Bishops asked to aid Religious to a new 'holiness'

### Pope hits 'scandal,' bids return to norms; Bp. Maher affirms obligation of obedience

By Deacon James Steinberg  
An SC News Analysis

Pope John Paul II has named Archbishop John R. Quinn of San Francisco to head a special commission to help the U.S. bishops end the extensive period of experimentation in Religious life which followed the Second Vatican Council.

During that time the Church witnessed a sharp decline in vocations to the

Religious life, many men and women Religious left the convent and their communities, while others dropped Religious garb and began unconventional or new apostolates.

**SOME EVEN** entered politics, and the papal action came on the heels of a controversial Michigan nun, Mercy Sister Agnes Mary Mansour, who left her order to save her job as head of the state's Department of Social Services after an unsuccessful battle with Archbishop Edmund Szoka of Detroit and the Holy See over the abortion issue.

Pope John Paul acted in early April, but the move came to light only late last week in *L'Osservatore Romano*, the Vatican's official newspaper. In 1966, Pope Paul VI told the world's Religious to update and rewrite their constitutions.

"Now, with the submitting of constitutions and the promulgation of the new Code of Canon Law, this unique time of experimentation is ending," said Archbishop Quinn. "But with the ending of the period of special experimentation, the pope has asked the American bishops to enter into the process in order to support and to second the efforts of the Religious to strengthen and renew their communities."

**SAN DIEGO** Bishop Leo T. Maher issued a pastoral letter June 23 which called the move "a new sign of hope for the future of Religious life in our country" and asked Religious in the diocese to "walk in newness of life, in solidarity with all the pastors."

The full text of Bishop Maher's pastoral letter appears on page 4 of this issue of *Southern Cross*. In it, the bishop asked men and women Religious to consecrate themselves to Christ through profession of the evangelical counsels of poverty, chastity and obedience by public vows, to live in stable communities approved by the Church, to live a life of prayer, and of "public witness," among other things.

Bishop Maher reaffirmed that all Religious "are obliged to obey the Holy Father as their highest superior" and added that "through obedience they find their deepest configuration to Christ in the most fundamental expression of His

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### Noah Homes open July 5

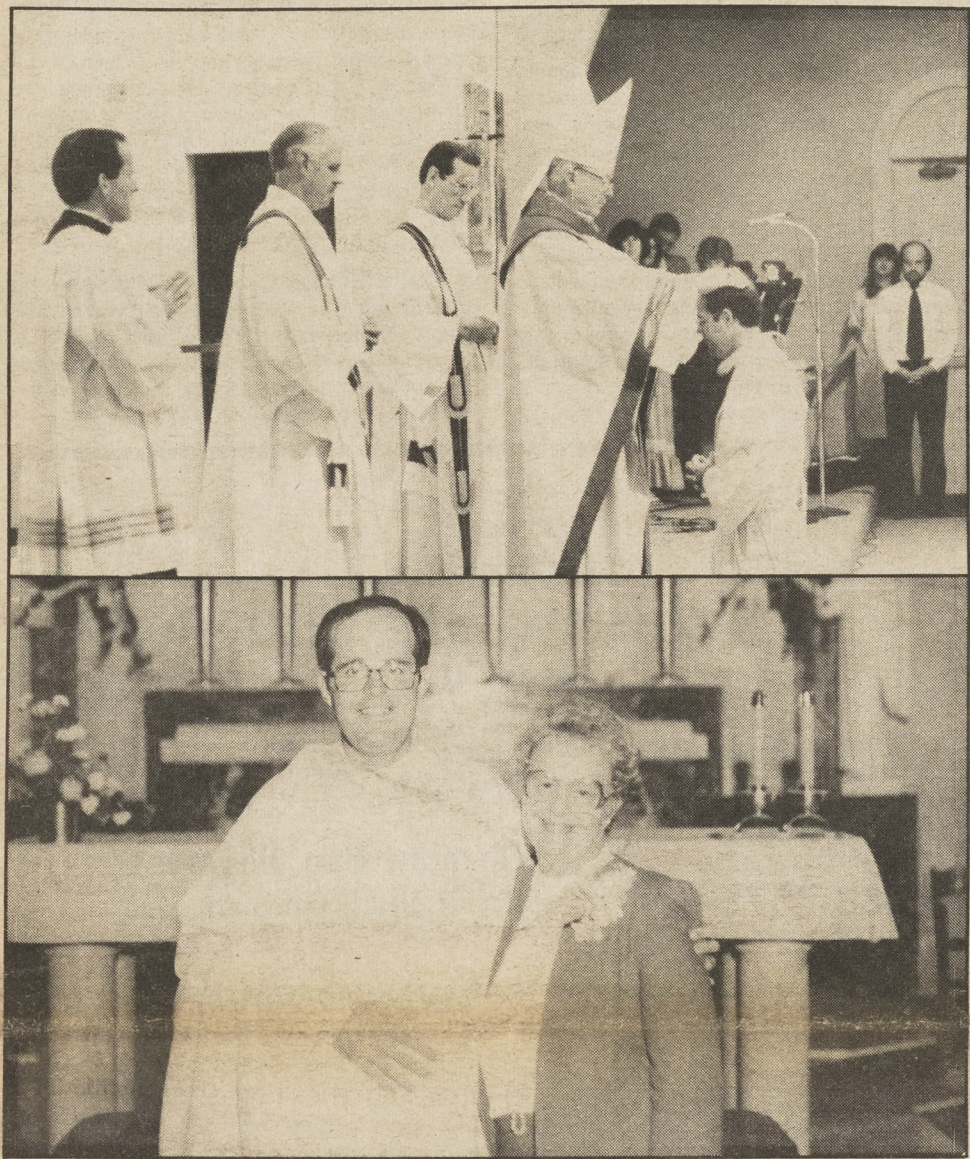
By Sue Nowak

**SPRING VALLEY** — The fifth of July will be a day of independence for six local families when Noah Homes opens its doors to accept its first developmentally disabled persons.

Parents of the disabled will finally have the responsibility of years of round-the-clock care for their offspring eased, and their children will be in a "community" environment where they will be taught "independent living skills."

"**THIS IS** the first time in our entire life that we've ever been alone — after 43 years of mothering," Freda Melton said, anticipating the July day when her daughter, Mary Leonia, will move into Noah homes with five others. "It all sounds too good to be true," said Clyde

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Photos by Mike Wood

**ORDINATION** — Bishop Leo T. Maher ordains Father Michael Murphy to the priesthood (top photo); the new priest poses with his mother, Mrs. Betteann Murphy.

## Father Michael Murphy ordained June 24

By Deacon James Steinberg

**CORONADO** — Bishop Leo T. Maher ordained Michael Murphy to the priesthood at Sacred Heart Church last Friday evening. Father Murphy's mother, sister and two brothers were there, and the family had a special reason to be thankful in addition to seeing a son and brother become a priest.

Mrs. Betteann Murphy of Pacific Beach, the mother of Father Murphy, was doing her banking June 1 when an armed holdup man entered a San Diego Bank and Trust branch office and forced

employees and customers alike to lie face-down on the floor while he made an unauthorized withdrawal. (No one was hurt, and he was arrested several hours later).

**IT HAPPENED** a week before Father Murphy, then a transitional deacon, arrived home from Rome to prepare for his ordination. He had five weeks earlier served as deacon of the ordination Mass in Rome as a fellow classmate at the North American College, Father Kenneth Del Priore, was ordained by Bishop Maher.

Fathers Murphy and Del Priore will continue their studies in Rome for another year before returning to San Diego for their first pastoral assignments as priests of the diocese.

The Roman experience has been a rewarding one for both men, as it has been for a number of other local seminarians, said Father Murphy. Both Fathers Del Priore and Murphy were ordained deacons in St. Peter's Basilica on April 22 of last year by Cardinal Terence Cooke of New York. "It was spectacular," said Father Murphy.

"**KEN WILL** be one of the first-year priests acting as secretary for the English-speaking bishops during the Synod of bishops next fall," he said of his classmate; Father Del Priore's graduate studies will be in sacramental theology at St. Anselmo's Pontifical University.

About 90 members of Father Del Priore's family flew from Chicago to Rome for the ordination, noted Father Murphy. "After the ceremony Ken said 'there's no feeling like it in the world.'"

Father Murphy celebrated his first Mass at Sacred Heart Church last Sunday, two days after his ordination; he thinks of Sacred Heart as his parish home, having served there as a transitional deacon and having received the encouragement and support of Msgr. John Portman, the pastor.

**HE WILL** return to Rome in September for a final year of (graduate) studies at the Jesuit-run Pontifical Gregorian University, earning a licentiate in spirituality. He will continue

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### Ft. Yuma church OK

**FORT YUMA** — St. Thomas Mission remained out of danger last week when flood waters from the Colorado River threatened many of the cities along its banks.

Father Alphonsus Ryan, pastor of the historic Imperial County church across the river from Arizona, said there was "no crisis" at the mission's perch on Indian Hill, 400 feet out of danger.

**TWENTY PARISH** families stored their belongings in the church hall after evacuation from the adjacent valley towns of Winterhaven and Bard. Sightseers are ignoring police barricades at the church parking lot, a popular site to view the flooding.

There was widespread flooding along the Colorado River as record winter snowfalls in the Sierra Mountains began to melt.



Photo by Deacon James Steinberg

**SPECIAL DAY** — Auxiliary Bishop Gilbert E. Chavez greets parishioners at Our Lady of Mt. Carmel Church last Sunday, where he marked the ninth anniversary of his episcopal ordination at the 1 p.m. Mass; a reception followed. Guadalupanas from throughout the South Bay and the diocese attended.



'Experimentation' is ending...

Continued from page 1

union with the Father — in fulfilling His Father's will."

OTHER MEMBERS of the commission headed by Archbishop Quinn are Archbishop Thomas Kelly, the Dominican who heads the Diocese of Louisville, Ky., and Bishop Raymond Lessard of Savannah, Ga. A task force of representatives of the Conference of Major Superiors of Men and the Leadership Conference of Women Religious will aid the bishops. The commission's first meeting was scheduled for June 25 in San Francisco.

"The pope is not only calling Religious to a renewal of their consecration to a life of holiness," said Archbishop Quinn, but also calling the U.S. bishops to meet their "own responsibilities in this matter."

"The influence of American Religious, not only in the United States but throughout the world, is massive," he noted.

POPE JOHN Paul tied Religious renewal to the current Holy Year of Redemption and asked the American bishops "to render special pastoral service to the Religious of your dioceses and your country," paying particular attention to the "Church teaching" on the consecrated life.

He singled out "those cases...where individuals or groups, for whatever reason, have departed from the indispensable norms of Religious life, or have even, to the scandal of the faithful, adopted positions at variance with the Church's teaching."

He did not elaborate on what he meant by "scandal," but the implication was an obvious reference to the case of Ms. Mansour in Michigan, when Church officials used the term with regard to her defiance of Church teaching and the hierarchy.

THE ACTUAL directives were sent to the U.S. hierarchy by the Vatican's Congregation for Religious and Secular Institutes in what it called a "clarification and restatement" of "essential elements" applying to Religious life.

There will be no issue of *Southern Cross* July 7, one of two summer non-publication dates. We will resume publication with the July 14 issue. All items for Around the Diocese must be received in writing by July 8.

The directives call for Religious living in community rather than alone, a strong prayer life, the wearing of Religious garb, adherence to the three traditional vows of poverty, chastity and obedience, including special obedience to the pope, and disapproval of Religious holding civil power.

The actual document, *Essential Elements in the Church's Teaching on Religious Life As Applied to Institutes Dedicated to Works of the Apostolate*, was dated May 31 and draws heavily from the statements of the recent popes, the documents of the Second Vatican Council, and from the new Code of Canon Law due to go into effect Nov. 27.

RELIGIOUS "HAVE the special obligation of being attentive to the magisterium of the hierarchy and of facilitating for the bishops the exercise of the ministry of teaching and witnessing authentically to divine truth," says the new document.

It quotes the new Code (Can. 669, 1) calling for Religious to "wear the proper Religious garb of the institute, described in their proper law, as a sign of consecration and a witness of poverty," and asks Religious to observe the other "fundamental norms" once traditional hallmarks of all orders.

The new Vatican document, said Archbishop Quinn, "summarizes past documentation on the nature of Religious life and makes it available to the Religious and bishop and the Church in general."

CLAIREMONT — The Diocesan Charismatic Renewal Center will sponsor an all-day "healing experience" Saturday, July 23, from 9 a.m. to 5 p.m. at the Benedictine Convent of Perpetual Adoration, 3888 Paducah Drive. Call 582-3100 for information.

Briefs

DEAD — Cardinal James Robert Knox, the only high-ranking Australian prelate in the Church's central administration, died in Rome June 26 at age 69. Cardinal Knox was president of the Pontifical Council for the Family and former prefect of the Vatican's Congregation for Sacraments and Divine Worship; he had been archbishop of Melbourne, Australia, before joining the Curia. His death brings to 134 the total membership of the College of Cardinals, of whom 112 are under age 80 and eligible to vote in conclave for the election of a new pope.

LEAVES — Father Virgilio Levi was forced to resign June 25 as vice-director of the Vatican's newspaper, *L'Osservatore Romano*. He had created an international controversy with a front-page editorial declaring that Polish labor leader Lech Walesa is no longer a key force in his country's future. Father Levi, 54, is a 16-year veteran at *L'Osservatore Romano*, and his departure was not so much because of the editorial itself, but because media misinterpretations suggested that Pope John Paul II agreed with Poland's Communist rulers to silence Walesa. Vatican sources said the pontiff did not want Walesa to step aside, and Father Levi's resignation was necessary to counter any impression that the Vatican

concurred in any steps removing Walesa from prominence.

NO GROUNDS — Neither latent homosexuality nor bisexuality is in itself a valid reason to annul a marriage, ruled the Sacred Roman Rota, the Church's central marriage court. The actual ruling was made last year, but only made public with the recent publication of the 1982 Vatican yearbook. "Latent homosexuality at the time of marriage is juridically ineffective" as a cause for breaking the marriage bond, said the Rota, which also ruled that bisexuality "in an absolute sense does not exclude the possibility of conjugal harmony."

DEFEATED — As *Southern Cross* went to press June 28, the U.S. Senate, after what Sen. Orrin Hatch (R-Utah) called a "very historic debate," defeated a proposed constitutional amendment to reverse the Supreme Court's abortion decisions. The 50-49 vote received neither a simple majority nor the two-thirds vote that constitutional amendments need for passage. The defeated amendment would have declared that "the right to abortion is not secured by this Constitution."

COERCION — Cardinal Joseph Bernardin of Chicago was warned that the recent Bob Jones University decision by the U.S. Supreme Court could lead to "totalitarianism at its worst" by "coercing consciences in the name of enforcing public policy."

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Reaching out with Deacon Michael Newman

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The two things go together. Spreading the Good News of our Christian belief is the most important part of it. We are supposed to share our love of God with others and help them to get to know God's love. We are not intended to hug God's love to ourselves and never share it — for that is the opposite of what God meant for us.

It has its practical aspect, too. What is it worth, even in strictly money terms, to impart the faith to others? Is it worth what I earn in half an hour? Is it worth what I would spend on taking someone to dinner at a medium priced restaurant? Is it worth a quarter of a new tire for the car? Is it worth about seven gallons of gasoline used on an afternoon outing, or a couple of gallons of cheap wine?

All these everyday items in our budget we take for granted, yet when it comes to giving for the Lord we tend to be a little bit cautious (some might say chintzy) and we easily fall back on the good old one dollar bill when it comes to a mission collection.

All the items mentioned cost about \$10, and how quickly \$10 goes these days — at the supermarket, the garage, or elsewhere. And \$10 doesn't buy an hour of an artisan's time. Yet \$10 could help a missionary to get through a day, not an hour. \$10 could help a missionary priest buy gasoline to extend his Mass centers by one more.

When the auto mechanic gives us the bill, or the plumber, or the electrician, or the repairman or the telephone company, we accept and pay up. Would we be prepared to pay up so quickly to the missionary who doesn't send a bill, but asks for a sacrifice for God. How about \$10 this week?

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# She challenged abortion \$\$ to high court...

By Deacon James Steinberg

BAY PARK — Disappointment, but no real surprise, was the reaction of Susan Erzinger to yet another pro-abortion decision last week by the United States Supreme Court.

The case, which has dragged through the courts for the past six years, was of special importance to Miss Erzinger, 24, youth minister at St. Mary Magdalene parish. In 1977 she was one of three students at the University of California who challenged the school's use of a portion of their mandatory student fees to pay for other students' abortions as part of the university's health plan.

MISS ERZINGER and two other students initially argued in state court in San Diego that forcing them to help pay for other students' abortions violated their right to freedom of religion, but the suit was dismissed.

They later filed an appeal, but a state appeals court ruled that just as the free exercise of religion does not justify refusal to pay taxes, so too does the constitutional safeguard of religious freedom not prohibit the University of California from requiring that all students pay for "student support services," regardless of their own personal religious convictions.

Miss Erzinger and her fellow students

then took their case to the California Supreme Court, which last Jan 27 refused them even a hearing. The court let stand the lower court ruling that objection on religious grounds to "some of the services" (abortions) provided by the state university system was not a basis upon which one could claim a constitutional right not to pay that part of their student fees earmarked for abortions.

ATTORNEYS for the students then took the case to the court of last resort, the United States Supreme Court. They argued that both previous court rulings and federal law prohibit discrimination (denying admission) "to any person because they refuse to participate in any way in an abortion subsidy program."

The Court on Jan. 20 without comment refused to review lower court rulings which all dismissed the students' challenge to the mandatory fee policy. The move came just five days after the Court's June 15 ruling which struck down a number of local ordinances regulating abortion, once again establishing abortion-on-demand as the law of the land.

"I certainly expected them to hear the case because I really think we have a cause," said Miss Erzinger the day after

the decision in Washington. "I'm in a state of shock because it's been such a long haul these six years."

THE COURT is so pro-abortion the justices are not about to change their minds, said Miss Erzinger, and she added that "there's a roadblock as far as the judiciary is concerned...we'll have to approach this through legislative channels."

Miss Erzinger rejects the Court's logic lumping students together with taxpayers. She noted that taxpayers can vote against legislators who vote to spend money for things the taxpayers are opposed to, but that "in our situation as students, we have no redress."

"As a student, I had no other alternative" but to fight the UC regents, said Miss Erzinger. "Now, I don't know where we'll go or what we'll do with it (the case)."



Susan Erzinger  
'No other alternative'

## Univ. Deanery aims at youth leadership

TIERRASANTA — Fifty-five young people from the parishes of the University Deanery spent five evenings at University High School last week as part of a deanery-level workshop aimed at developing their leadership potential.

The program, arranged by Father Neal Dolan, pastor of Ascension Parish and dean of the University Deanery, had the backing of the pastors concerned, and on each evening from five to eight priests joined the four-hour sessions.

THERE IS a need for developing leadership among parish young people, said Father Dolan. The workshop itself was aimed at bringing both Catholic high school and public high school students together, and addressing shortfalls in parish CCD programs.

"It was a week of Christian-Catholic leadership training, and it stressed not just being Christian, but being Catholic," Father Dolan said. "Too many programs and activities are Christian-centered, but they (aren't) Catholic."

One evening was devoted to developing a sense of community and family awareness, which led, eventually, into the idea of the Church as established by Christ and the relationships Christians have with each other within the Body of Christ.

OTHER THEMES included Scripture, sacraments (Eucharist and penance), leadership within the community, and, finally, visions and dreams for the future, especially as lived out by responsible members of the parish.

Prayer services, Mass and a communal penance service were also part of the workshop, said Father Dolan. A commissioning ceremony Friday evening concluded the week's activities, and each young person received a lighted candle, symbolic of the light of Christ that must

be carried out into the world.

"There's a tremendous potential among our young people that hasn't been tapped," said Father Dolan. "It's the responsibility of the adult world to bring that out, to harness that energy. Sometimes it's misdirected, because young people are in a growth stage, but they love and believe deeply, and they are searching deeply."

"SO MUCH of their energies are directed at friends," continued Father Dolan. "They want to belong, they want deep friendships. They are searching for God, they really do have a beautiful faith. And they can get to God through their friends and get to their friends through God."

The mixing of Catholic secondary school students and public high school students together was "the best part" of what happened during the week's workshop, said Father Dolan. "They were able to go beyond just a strictly parish mentality and see they belong to something bigger. It was exciting for the students."

The young people will now be able to assume leadership roles in their own parish youth groups, as well as assume other parish responsibilities, hopes Father Dolan. As a pastor, he added, working with just four or five of his own young parishioners in a summer workshop setting means he will know them better once parish programs start in the fall.

SOME OF the other personnel participating actively in the workshop included Msgr. Sean Murray, pastor of St. Therese Church; Father Jeremiah O'Sullivan, pastor of Holy Family Church; and Father James Rafferty, associate at Mission San Diego de Alcalá.

Father Robert White of the Diocesan Youth Office participated, as did Penny Banks; Susan Erzinger of St. Mary Magdalene parish was also on hand, noted Father Dolan.

## Father Murphy ordained...

Continued from page 1

to live at the North American College, a residence, and do his pastoral work among Rome's Filipino community, with the English-speaking San Silvestro parish as his base.

A late vocation to the priesthood, Father Murphy spent several years as a disc jockey and program director for a Palm Springs radio station before entering St. Francis Seminary for a year; he had earlier graduated from Cal State, Fullerton, with a major in radio and television, and while in Rome worked for Vatican Radio.

Although both he and Father Del Priore were sent to Rome for their studies, Father Murphy feels there is nothing "elitist" about the choice. The Gregorian is not the "war college" of the Catholic Church, and neither is the North American College the "West Point" of the American hierarchy, as some critics have charged, he said.

"THE BISHOP and the seminary staff send our seminarians wherever they think their talents and personalities are likely to grow, and San Diego seminarians always seem to be the leaders of whatever community they are in," he

said. "I may not have done so well someplace else."

Being at the heart of the Catholic world, seeing the pope and the Vatican, said Father Murphy, have given him a feel for the true catholicity of the Church, something not easy to come by out of the American experience.

Before spending the past three years in Rome, said Father Murphy, he would have found it easy to criticize the workings of the Vatican. "But now I can see the Church dealing with millions of people worldwide. The Vatican has to be sensitive to so many issues, including the political. Sometimes the Church is up against enormous odds. Pius XII never openly condemned the Nazis, but he spent millions of dollars opening up churches to protect the Jews."

AS AN American in Rome, Father Murphy said he was "extremely proud" of the U.S. bishops and their recent pastoral letter on war and peace in the nuclear age. They exhibited a style of leadership and unity that their European counterparts have not been able to match, he said.

But when seen from Rome, he added, even this takes on a new perspective. "We have so many divisions in our world, even in our Church. But to see how the Church has persevered is a sign of hope."

## Knights pick their family of the year

NORTH PARK — The Blessed Sacrament Council of the Knights of Columbus presented its family of the year award to Mr. and Mrs. Dimitri Senoff at a dinner June 25 in the church hall.

The Senoffs, parents of seven children ranging in ages from 34 to 22, have long been active in the parish, and have been married 35 years. The local council award means they will automatically be entered in the Knights' national family of the year contest.

DIMITRI SENOFF has been a Knight for the past 14 years, is a lector, eucharistic minister, chairman of the parish St. Vincent de Paul Society, and active in a number of parish and K of C activities; he works with the elderly and the handicapped in the parish.

His wife, Katherine, is active in a number of parish activities, and a daughter, Catherine, is a eucharistic minister, sings in the folk group, teaches CCD and also music in Blessed Sacrament School.

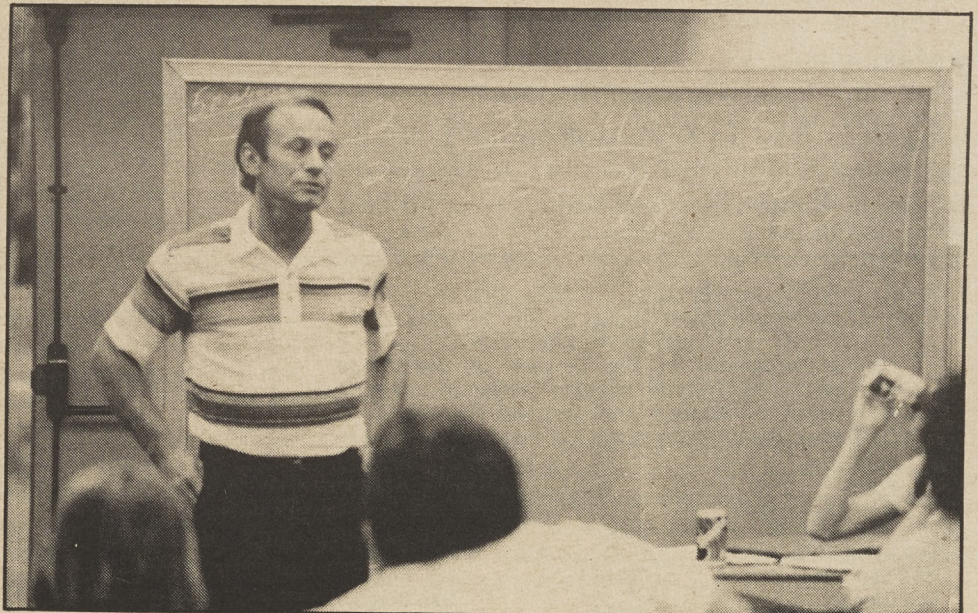
## Valley Youth Rally is set for July 8-10

CALEXICO — Vincent Memorial High School will be the setting for the second annual Imperial Valley Youth Rally, July 8 through 10, for young people of high school age and above.

Father Rick Thomas and a team of young people who participate in a wide variety of Christian service, from feeding the poor to visiting prisoners in jail and mental hospital patients, in Juarez, Texas, will be featured.

THE RALLY starts at 7 p.m. Friday evening, July 8, and concludes Sunday morning, July 10, at 9 a.m., and sleeping bags are required.

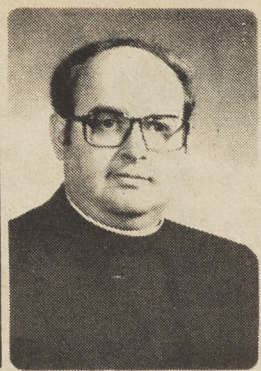
Parishes from around the diocese are invited to participate, and they are required to have one adult advisor for each 10 young people they send. Registration and other information is available by calling (619) 357-1822 or 357-0491.



Father Neal Dolan  
'Not just Christian, but Catholic'

Photo by Deacon James Steinberg





## Editorial

By Brother William Bilton, C.J.M.

### Anniversaries provide evidence of living faith

- Father Jeremiah O'Sullivan...March 19
- Father Amador Lopez, OMI...March 22
- Father Anthony Wasko, OSA...June 7
- Father Eamonn Lyng...June 8
- Father Francis Pattison...June 8
- Father Richard Brown, SJ...June 18
- Father Thomas Behan, OSA...September 20
- Father Gabriel Silva, SJ...October 25
- Father Joseph Mel Collier...December 20
- Father Paul Marconi, CRSP...December 31

Anniversaries are special. Each year we mark milestones in our lives...dates of births...school years spent...time of employment...faithfulness to vows of marriage or Religious life...other occasions fondly or sadly recalled.

Above are ten priests serving in our diocese who are observing their 25th anniversary of ordination during 1983.

To this list could certainly be added Brothers and Sisters who are observing their Silver Jubilee.

All these servants have a dedication which is truly a living faith.

We should all take a moment to thank the Lord for such expressions of living faith and to ask God's continued grace and blessings upon them in the years to come.

But more than the passing of years and days make up a 25th anniversary.

Anniversaries are nice, glowing highlights. But it's the daily grind of hard work, of continuing on despite discouragement, controversy, little appreciation shown, deadlines of dull routine that make the going difficult...that show the true measure of service to God.

During a recent celebration honoring jubilarians in Detroit, Archbishop Edmund Szoka referred to the need for a "deepening sense of identity with Christ...a deepening sense of peace, even when there is great loneliness, frustration, discouragement and temptation. We need a deepening realization that it is most important to enter into a close personal union with Christ if ministry is to bear fruit."

Special milestones are great to note.

But every year is important. Tribute should be paid to all who note whatever anniversary this year...the third, the 33rd, the ninth, the 21st, the 45th.

Every year given to Him is a great gift. While not always seemingly appreciated by those served, there is no doubt He is aware and eternally grateful.

Archbishop Szoka paid tribute to his jubilarians for a "life of total faith" and ended on a thought-provoking note.

He said..."keep trying...don't ask yourself 'Did I succeed?'... 'Did I do my best?'...only ask... 'Did I try?' A good question. No doubt it will be the measure by which all our efforts will be judged... 'Did I try?' "

## From the Bishop

By Most Rev. Leo T. Maher

### Pastoral on Religious Life



#### 'A new sign of hope'

The pope's letter is a new sign of hope for the future of Religious life in our country. This letter to the bishops of the United States from the Holy Father encourages Religious men and women to benefit from the Holy Year to renew their lives, to love fully the Religious life. It is to present the essentials of Religious life in the new canon law so that they will walk in newness of life, in solidarity with all the pastors.

The Religious must be a continuous and visible celebration of the Paschal Mystery; for this reason the Religious was chosen, consecrated and sent into the world, to be a clear, actual witness to the fact that Jesus died, rose from the dead, and continues to walk among us.

#### 'A prophetic witness'

Religious life is a prophetic witness to the Kingdom, a standing call to conversion and hope.

This letter is written so as to place no doubt on the importance of Religious life. Its vitality in the Church manifests that Religious bear witness to that love which is more powerful than evil and stronger than death. They are a living force of the Church and in the Church.

Religious institutes are subject to the supreme authority of the Church in a particular manner (Can 590, No. 1). All Religious are obliged to obey the Holy Father as their highest superior in virtue of the vow of obedience (Can 590, No. 2). Through obedience they find their deepest configuration to Christ in the most fundamental expression of His union with the Father — in fulfilling His Father's will: "I always do what pleases him" (Jn 8:29). It is especially through obedience that Christ Himself offers to Religious the experience of full Christian freedom. Possessing peace in their hearts and the justice of God from which that peace flows, they can be authentic ministers of Christ's peace and justice to a world in need.

#### 'Expansion of austerity'

Religious are witnesses of the mystery of the Incarnation and one of the consequences of that is that all persons are equal, both affectively and effectively. Religious are advocates for reinserting people who are relegated to a subhuman or non-person status to an authentic human person through the mystery of the Incarnation that they live. They opt for the poor by being evangelical witnesses, full of confidence of God, living the simple life, and sharing of goods. The Evangelical poor are the *Anawin* spoken of in the Bible, those characterized by a humble openness to God. In the second element of evangelical poverty of life, simplicity of life enables one to become more human. The Holy Spirit guides the individual to the proper expression of austerity. Thus the Religious life gives a heroic expression of simplicity of life. The third point, the sharing of goods, gives a beautiful example of the concern for others. Option for the poor means starting with the Incarnation to place a norm of evangelical poverty as an ideal and from there to struggle against economic, political, social and cultural poverty.

The Holy Father says: "By their very vocation, Religious are intimately linked to the redemption. In their consecration to Jesus Christ they are a sign of the Redemption that He accomplished. In the sacramental economy of the Church they are instruments for bringing this Redemption to the People of God. They do so by the vitality that radiates from the lives they live in union with Jesus, Who continues to

repeat to all His disciples: 'I am the vine, you are the branches' (Jn 15:5). Religious bring the People of God into contact with the Redemption by the evangelical and ecclesial witness they bear by word and example to the message of Jesus. Their communion with their local Churches and with the universal Church has a supernatural effectiveness by reason of the Redemption. The important collaboration they give to the ecclesial community helps it to live and perpetuate the mystery of the Redemption, especially through the Eucharistic Sacrifice in which the work of the Redemption is repeatedly actuated."

#### 'A call to holiness'

"The Church presents the Year of the Redemption to all the People of God as a *call to holiness, a call to renewal and conversion*, because 'there is no spiritual renewal that does not pass through penance and conversion' (*Aperite Portas Redemptori*, 4). But this call is linked in a particular way with the life and mission of Religious. Thus the Jubilee Year has a special value for Religious; it affects them in a special way; it makes special demands on their love, reminding them how much they are loved by the Redeemer and by His Church. Especially relevant to Religious are these words of the Apostolic Bull: 'The specific grace of the Year of the Redemption is therefore a renewed discovery of the love of God' (no. 8). In this regard, as pastors of the Church, we must proclaim over and over again that the vocation to Religious life that God gives is linked to His personal love for each and every Religious. It is my earnest hope that the Holy Year of the Redemption will truly be for Religious life a year of fruitful renewal in Christ's love. If all the faithful have a right — as they do — to the treasures of grace that a call to renewal in love offers, then the Religious have a special title to that right."

#### 'Marked decline'

The Holy Father is very sensitive to the marked decline in recent years in the number of young people seeking to enter Religious life. This concern is shared by the faithful.

It is my desire that the Sisters' Council of the diocese of San Diego will present this letter of the Holy Father and the document from the Sacred Congregation of Religious entitled *Essential Elements in the Church's Teaching on Religious Life* to the Sisters in the Diocese for their study and meditation. I also have asked the Vicar of Religious to present these documents to the Religious men of the Diocese.

In this Holy Year the Holy Father is asking that through ardent prayer the grace of Redemption will reach Religious in great abundance so there will be a total disarmament of the heart which will unfold in an experience of love which is the moving force of peace.

The Holy Father states very clearly the need to proclaim anew to all the people of God the Church's teaching on Religious life. The elements of Religious life are these: a vocation given by God; an ecclesial consecration to Jesus Christ through the profession of the evangelical counsels by public vows; a stable form of community life approved by the Church; fidelity to a specific founding gift and sound traditions; a sharing in Christ's mission by a corporate apostolate; personal and liturgical prayer, especially Eucharistic worship; public witness; a life-long formation; a form of government calling for Religious authority based on faith; a specific relation to the Church. The Holy Father says: "Fidelity to these basic elements, laid down in the constitutions approved by the Church, guarantees the strength of Religious life and provides our hope for its future growth."

## SOUTHERN CROSS

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## Our Christian Way of Life

By Enid Lanyon

# The jewel carried within...

There is a cactus in our garden, the name of which I do not know. It was given me with a number of other cacti and succulents years ago when we first moved into this area. It was by no means the most attractive of the various specimens, but it is the only one to survive the disastrous three-day freeze of 1978. Because I am always moved by things — and people — who show strength and endurance and triumph over odds, I have grown fond of the awkward, odd-looking plant.

My husband does not share my fondness for it and annually declares his intention to “chop the ugly thing down,” particularly after being impaled on the fine, needle-pointed spines that encase it, invisibly until the slanting sunrays touch and transform them into a golden aura. It now stands several feet high and I have grown to love it and find beauty in it. This month it has finally vindicated my faith in it and brought forth a brave array of lovely, fragile, deep pink blossoms. Even the hatchet man has had to exclaim in admiration at the sight!

**AT FIRST**, I was tempted to philosophize on the transforming power of love that will bring latent beauty to blossom, but rejected that since the plant would very likely have blossomed whether I loved it or not, in favor of the rewards of faith and acceptance and patience! It would be pleasant to reflect that through our acceptance and love of what seems to us ugly and distorted we will be rewarded by a flowering and fruition that would gladden the heart, but unfortunately it is not always so.

There may be a blossoming of potential beauty to be

brought forth by our love, but, again, there may not be. Or if there is, we may not be the ones to see it. And really, the point is that we must give space and time to the plants and people alike, not because of their beauty or the pleasure they may bring us, but because we have space and time to give to their need.

I think the real joy we have derived from our cactus blooms comes from their total unexpectedness. The plant did not look like a likely candidate and it had been barren for several years. “When is it going to DO something,” the hatchet man would grumble. “All it does is grow bigger and bigger and take up space that could be used by a more attractive shrub.”

**IT REMINDED** me of the things we say in discussions, when considering the “evil” people in our world. “Why does God let them go on doing these terrible things? They are so ugly and distorted and such a threat to the good people. Why doesn’t He just wipe them off the face of the earth?”

Well, maybe God sees something we don’t. Maybe He knows of a fragile blossoming to come when we least expect it. Maybe He sees a potential that we, in our fear and exclusiveness, are blind to. Maybe to Him, all those wicked, evil folk are poorly fertilized cacti, struggling to establish themselves in poor soil and protecting themselves like porcupines, with dangerous, poisonous quills.

Fortunately for us, we don’t have to stand in judgement. All we are required to do is allow each person

his own space and identity and accept his right to live. We may not like the way they live. We may need to protect ourselves against them, in one way or another, but we cannot ignore the thought that they may carry within them the seed of a bud whose blossomtime has not yet come.

**WE DO NOT** see things as they are, nor perceive what it is to be perceived and so it is often wiser to let things be than to rush into some destructive act. Who can tell what potential we might destroy? It is very gratifying to know that there is a reason and a purpose to everything and everyone and that God remains firmly in control. It is very peaceful to reflect that even when we are most terribly confused, He sees very clearly and acts in absolute certainty.

And there is a wonderful freedom in allowing people to be what they are without feeling drawn to judgement and censure, in the confidence that He is perfectly capable of making the necessary decisions and bringing about the necessary transformations. There is a great freedom in allowing oneself to recognize a value in what or who is different from ourselves or what we consider desirable. We do not need to be proven right. We only need to be sure that what exists does so because God finds value in it.

All the same, I would like to think that my ugly, beautiful cactus flowered so brilliantly this month because it felt my love and respect and could not help but respond!

## Guest Column

By Father Michael Keane

Mention dinosaur and you get an amused grin or a patronizing smile. Dinosaurs have always suffered from an image problem in the public mind. Recently, however, scientists have begun to re-evaluate our old beliefs about dinosaurs and have come up with some startling conclusions. The dinosaurs were neither sluggish nor stupid, far from it indeed! They were quickmoving, agile and smart and they ruled the earth for more than one hundred and forty million years.

One of the great mysteries in the field of palaeontology is the abrupt and rapid disappearance of the dinosaurs from the face of the earth. The Cretaceous Tyrannosaurus and the Jurassic Brontosaurus were the largest and most massive land animals of all time. Yet, practically instantaneously, they were no more. Researchers theorize that this was due to drastic and rapid changes in topography and climate to which the dinosaurs could not adapt.

**IN THE FIELD** of ecclesial codology, there is a striking similarity in the fate and disappearance of the Church dinosaur, ‘the old pastor.’ He was generally of ethnic origin, and like the dinosaur, he dominated his landscape. He seemed to be larger than life and completely self-sufficient. He lectured, he commented, he preached, he binated, he trinated, he administered, he organized, he built, he collected, he paid the debt, he politicked, he watched over his flock. He did all these

# A vanishing breed

things and more, and he did them well. The schools, the hospitals, the churches, the organizations, the vast numbers are still striking testimony to his abilities. He seemed to be immortal, immovable, unchangeable and indispensable.

The age of the dinosaur was not to be forever. Climatic changes came into the world and the Tyrannosaurus and the Brontosaurus were no more. Into the ‘old pastor’s’ world came Vatican II and the winds of change howled through the world of the Church. They scattered away the tenets and doctrines on which he lived, and shattered the institutions in which he thrived.

He was left defenseless and he became very distraught at the rebellious seminaries, the stripped-down churches and emptying convents. Young ecclesiastical bounty hunters tracked down him and his fellows relentlessly and destroyed them in print, cartoon and satire. They, too, were easily parodied and easily satirized.

**THOSE WHO** survived the brutal slaughter withdrew within themselves, hurt and sore and broken-hearted because the Church that they had known, the thing that they loved, were no longer the same. They now graze in the twilight zones of the Church, safe now, but alone, silent, ignored, waiting patiently for their inevitable end to come.

There are no giants any more, just groups of ‘meeting’ people. Instead of one colossus pastor, standing astride his parish, there are innumerable lecturers, commentators,

greeters, cantors, deacons, eucharistic ministers, special ministers, directors of religious education, parish counsellors, finance administrators, youth ministers, counsellors for this and counsellors for that, committees *ad hoc* and committees *ad nauseam*, all scurrying about in frantic ant-like activity — communicating, propagating, administrating, facilitating, negotiating, convocating, orientating, fabricating, nominating, tabulating, alternating, delegating, affirming, invoking, manipulating, modulating, procrastinating and on and on and on *ad infinitum*.

Perhaps there should be a treasury, a museum, a reservation, where these dinosaurs of the Church can be gathered, where they can be preserved for future generations to know and study. After all, ‘there were giants upon the earth in those days.’

**PERHAPS TO** this reservation and/or museum, priests of the future can come with their husbands and children to study the past with curiosity. And the children, like all children everywhere, everytime will be excited by these dinosaurs and say, “Holy Momma, how come you don’t look like these?” And they will turn to Daddy and ask him, “Daddy, do you think that men will ever want to become priests again?”

(Father Michael Keane is pastor of Immaculate Conception Church, Colton).

## Moral Perspectives

By Rev. Gerald Coleman, SS

In his book *Image of the Future*, Fred Polak asserts that 20th century people have lost their capacity to visualize a future different from the present, and that only by reconstituting our visioning capacity can we make any meaningful future possible for the human race.

As we explore the question of nuclear morality, we must take up Polak’s challenge and deeply and spiritually strive to see the whole of the world becoming the body of Christ.

**THE NUCLEAR** threat presents us with a crucial moment in history to see how we might translate this visioning into practice.

We must look ahead and see the planet as a whole, anchoring this vision in what we know about human possibility. We are talking about a global vision of a disarmed world, a planet without weapons, a posture which demands of us all both a true practicality and a deep spirituality.

I repeat once again that morality is first of all a mirroring forth in ourselves and in the world the face and image of Jesus Christ. It is true that it is extraordinarily difficult to do something that has never been done before; but this is precisely the challenge of disarmament. We must now develop images of strategies we never thought possible.

# Nuclear morality — III

Focusing on what the social order might look like if we handled conflict without weapons is the critical part of the task of imaging any future at all. As Christians, we need to root our moral thinking within the Gospel proclamation. The New Testament proclaims a message of peace and calls those who would be Jesus’ disciples to a nonviolent way of living. This fact is evident in Jesus’ teachings on love of neighbor and love of enemy (see “Non-Violence and the Love of One’s Enemies” in *Essays on the Love Commandments*, Schottroff, 1978, 7-39).

**THE DEATH** of Jesus on the cross was an unjust execution of an innocent man. There is an ethical lesson here, among other lessons. The cross of Jesus reveals “the kind of suffering that is to be expected when the power of nonresistant love challenges the powers that rule this world by violence” (S. Hauerwas).

We need to re-emphasize the fact that the just-war tradition begins with this acknowledgement: i.e., the just-war theory rests on the conviction that violent warfare should be presumed to be morally unacceptable. It is theologically inaccurate and culturally disastrous if this presupposition is forgotten.

Hollenbach writes in this regard: ...the cross of Jesus implies that making things ‘turn out right’ (justice) is

subordinate to trust in the God who is the only true ‘legitimate authority’ in these matters of the ultimate outcome of human history and politics.

**THE CHALLENGE** of the Gospel is thus a charge to look back to Jesus’ nonviolent death and to see in it a demand to practice nonviolence. At the same time, Christians are compelled to look forward to the kingdom whose realization will establish the fullness of love and justice in the relations between all persons and God. Both the pacifist tradition’s commitment to nonviolence as the way to justice and the just-war tradition’s commitment to justice as the way to peace are therefore partial embodiments of the memory and hope which are the bases of Christian faith and Christian love.

We now move on to what in many ways lies at the heart of the nuclear debate, the question of deterrence. Having discussed the basic assumptions of both pacifist and just-war traditions, it should be clear that neither justice nor peace would be served if one had strong reason to believe that an immediate unilateral nuclear disarmament by the U.S. and its allies would in fact increase the likelihood of either conventional or nuclear war.

Both traditions are committed to the avoidance of such a murderous conflict.



# Noah Homes: 'Independence' day comes on July 5

Continued from page 1

Melton, Mary Leonia's father.

But Noah Homes, a Catholic residence for the developmentally disabled, is a reality after four years of determined effort expended by many people, including Betty Britschgi and Benedictine Sister Kathryn Jennings. While working together at Services for Disabled People, a program funded by Catholic Community Services and the diocesan Office of Education, they saw a need for such a facility.

Many older parents wondered aloud, "What will happen to my child when I die?" In the summer of 1979, Sister Kathryn and Miss Britschgi traveled 2,000 miles on Greyhound buses trying to find an answer.

**LOOKING FOR** "homes that had a religious dimension," they met with directors of Catholic group homes in the Midwest. The women learned about the not-so-sweet side of securing money to run the homes, but nonetheless were "affirmed in our commitment to do this thing," Sister Kathryn said.

A donation by a party who wants no public recognition allowed the women to purchase in August 1982 nine acres of land on Highway 94 in Spring Valley. It included the main ranch house, two small houses and a studio apartment which are leased.

After remodeling to make the home useable for non-ambulatory clients, Noah Homes was ready to go. The admissions committee of Noah's board of directors had to select six admissions from 47 applicants.

**"I FELT** it would be a nice environment for my son so he could continue to exercise his religion," Hazel Abreu said. Her son, Joe, is an altar server at St. Rose of Lima Church.

Joe attends Mass almost every day. "If he was separated from his religion, I don't know how he could make it on his own," Mrs. Abreu said.

Helen Orendain will let her daughter Buffy move into Noah Homes because of

its "spiritual quality" and the dedication of staff members. The three staff persons worked for five years as volunteer special education catechists and counselors at Camp ReCreation, a summer camp for disabled persons.

**"I WOULD** like to see us begin building within six months, because the need is there," Sister Kathryn said of the need for additional residences.

Some people are concerned that Noah Homes will become an isolated colony of developmentally disabled persons, but the leaders of the project aren't worried about that. They plan to involve their group in civic and church events. Catholic residents will be encouraged to attend parish events at nearby Santa Sophia Church.

Staff members will be committed to the "faith dimension" of Noah Homes, but they and the residents aren't required to be Catholic. "But the religion element is a major part of Noah," she said.

**RESIDENTS WILL** live at Noah but will spend weekdays at school or at St. Madeleine Sophie's Training Center. The independent living skills taught at the latter school will be reinforced at Noah Homes.

Sunday will be a day of rest. In addition to going to Mass, residents will be taken to the zoo, the symphony and other San Diego attractions. "We don't want to program people to death," Miss Britschgi said, so there will be free time as well.

The residents will be encouraged to help care for the home's pets — a lop-eared rabbit, two guinea pigs, a cat and her kittens, a German Shepherd and three geese.

**NOAH HOMES** is a public benefit non-profit corporation; Bishop Leo T. Maher is head of its board of directors. Half of the board members are clergy or Religious.

The bishop wants to be involved so he can be assured of "the Catholicity" of Noah," Sister Kathryn said.

Funding for Noah Homes comes from



Photo by Sue Nowak

**FIRST RESIDENTS:** Benedictine Sister Kathryn Jennings and Betty Britschgi (back row, from left) with the first permanent residents of Noah Homes in Spring Valley.

residents' Supplemental Security Income checks, an average of \$480 a month for each — about half the cost of running Noah. Parents are not required to make up the difference, but some of them are able to donate funds.

**THE REST** must come from donors or from fund raising. Money-raising events for the home include hosting the opening night of the San Diego Symphony's Summer Pops program. Noah Homes is selling tickets to *American Salute*, a performance that will feature the music of Cohan, Schuman, Drago, Sousa and a fireworks display.

A long-term goal of Noah Homes is to find and maintain a stable financial base. Until then, fund raising and prayer will be the magic ingredients holding the facility together.

Elizabeth Pipes, foster mother of

21-year-old Jack McClure, a future resident of Noah Homes, is happy with how far the residence has come. She heard about it shortly after the idea was born and is thrilled to see it becoming reality. "It's been something that I have prayed for," she said.

**MISSION VALLEY** — Seniors Madeleine P. Ferbal and Kimberly M. Riley of Marian High School and Jennifer L. Soulages of University High School were among 146 area graduates honored at a luncheon June 22 at the Scottish Rite Memorial Center. They shared in scholarship checks totaling \$43,800 presented by the Fed-Mart Foundation.

## Knights of Columbus give \$52 million

**NEW HAVEN, Conn. (NC)** — The Knights of Columbus disbursed more than \$52 million for charitable and benevolent causes and gave more than 13 million hours to community service during 1982, according to a survey conducted for the National Fraternal Congress of America.

This was an increase of \$10.5 million compared to the previous year.

**THE KNIGHTS'** donations included \$11.8 million to the needy, sick and disabled; \$526,904 to disaster victims; \$7.3 million to churches, homes for the

aged, orphanages and hospitals; \$5.8 million to welfare organizations, community projects, scouting, and to combat cancer and heart disease; \$4.9 million to education; \$2.9 million for food and clothing; \$3 million to youth activities; and \$8.1 million to church and community activities.

The Knights devoted 13,415,083 hours to community service to youth, hospitals, orphanages and church activities. An additional 1,221,174 hours were dedicated to sick and disabled members and their families. They also made 1,451,226 visits to the sick and bereaved.

The Knights of Columbus is affiliated to the National Fraternal Congress of America, which has about 100 benefit societies in North America as members. The congress has conducted a fraternal survey annually among the affiliated societies for the past 13 years.

**THE ANNUAL** survey reports show that the Knights have given \$290,516,353 to charity over that period. They also gave 78,688,512 hours to community service.

**SAN DIEGO** — Eudist Father William Rowland has received permission from Bishop Leo T. Maher to succeed Eudist Father Raymond Woodworth July 1 as director of the Newman Center at San Diego State University. Father Woodworth is leaving the Diocese for further studies, and will be replaced in his other position as regional superior by Father John Howard, C.J.M. Father Angus Beaton will join the Newman Center staff.

## Deacon program has a busy week

**LA JOLLA** — A dinner June 23 at All Hallows parish center for the newly ordained deacons, those in formation, and their wives, ended a busy week for the permanent deacon community, noted Christian Brother Thomas Kane, associate director of the diocesan permanent deacon program.

A four-day workshop in counseling techniques for the men yet to be ordained was conducted at St. Francis Seminary by Dr. Gerald Sperrazzo of the psychology department at the University of San Diego.

**THE DEACON** board met during the week and presented certificates of appreciation to three outgoing members who have finished their terms. They are: Msgr. Peter J. Mimmagh, pastor of St. Vincent de Paul Church, Mission Hills; Precious Blood Sister Katie Lett; and Mrs. Barbara Moore.

## 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.*

**TENNIES, Paul Edward.** Son of Gilbert J. and Lois Kirkendall Tennies; brother of Diane Marie, Rosalind Renette, Michelle Marie and Mark Alan Tennies; grandson of Mrs. Gertrude C. Kirkendall and Mrs. Frances M. Tennes; aunts, uncles and numerous cousins. Funeral Mass: June 22 at St. Didacus Church.

Goodbody Mortuary

**PATINO, Igancio Ruiz.** Husband of Ignacia Patino; father of Isabel Patino Rael, German, Richard and Martha Patino; two sisters and two brothers in Mexico; son of Refugio R. Patino; eight grandchildren. Funeral Mass: June 17 at Our Lady of Sacred Heart Church.

Goodbody Mortuary

**SILVA, Arthur B.** Husband of Evelyn C. Silva; father of May Henrique, Shirley Kuklinski and Beverly Motta; five grandchildren; seven great-grandchildren. Funeral Mass: June 17 at St. Agnes Church.

Goodbody Mortuary

**CONCHAS, Emilio.** Husband of Elvira Conchas; father of Arturo Conchas and Lupe Joya; uncle of Micaela, Louis, Ediberto, Isaura and Rosa Conchas; six grandchildren. Funeral Mass: June 16 at St. Anne's Church.

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# Father Michael Kennedy leaves for Latin America

By Deacon James Steinberg

SAN DIEGO — There's nothing unusual about a parish giving its pastor a going-away gift when he leaves for a new assignment. But Jesuit Father Michael Kennedy did things a little differently several weeks ago as he left for Bolivia to join another Religious priest who has served the diocese, Augustinian Father Gary Rye.

Father Kennedy, pastor of Christ the King since 1979, had several hundred copies of his own meditations and poetry printed up as his gift to friends and parishioners; they are illustrated with his own Japanese-style brush-stroke paintings.

CHRIST THE King has been an unofficial black "national" parish almost since its founding more than four decades ago, and has also earned a reputation for Catholic action and community organizing.

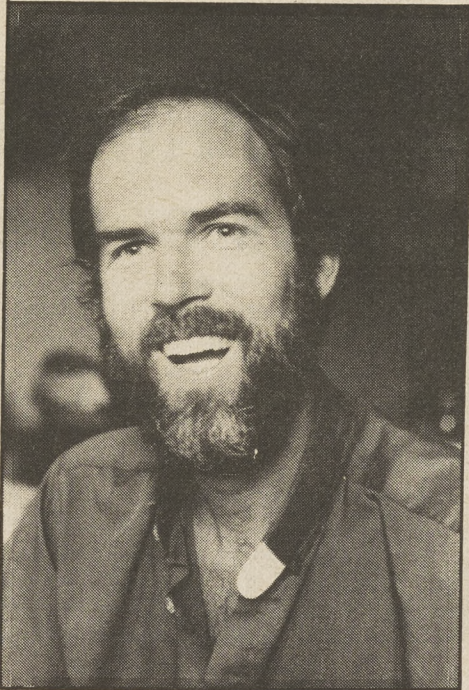
The parish is, in Father Kennedy's words, "unique," and has meshed nicely with his own view of ministry: "The Jesuit is a man of faith committed to justice in today's world. Part of my own faith is furthering God's kingdom through justice. It is a kind of Jesuit charism. That has had to make a difference here in our parish."

Father Kennedy's previous assignments have included Appalachia and Haiti, and after a summer in Bolivia, he will move to Mexico City to take the fourth year of graduate work in theology which had been postponed in favor of the pastoral work of his last assignments.

"WHEN I first came to Christ the King I tried too hard to meet people's expectations," said Father Kennedy of his first pastorate. "But at this point in my life I realize I'll never be able to be what everyone expects of me. I'm a lot more realistic, and have the freedom to see where the Lord is leading me. Now I really believe the pastoral thing is *presence*. Now I ask myself if I have given a person a *quality* presence, or was I in 10,000 different places at the same time?"

Father Kennedy will leave his mark on Christ the King, not only in the friends he has made, but also in the seeds planted there over the past few years, which have now grown beyond the parish boundaries.

"COMMUNITY organizing got started from a course we had here on



Father Michael Kennedy, SJ  
'Furthering God's kingdom'

'liberation theology,' said Father Kennedy, "but I never use that term. What we were really doing was going deep into Biblical values and vision. The Catholic Workers began here, and some (parishioners) wondered at the time if it was a good thing. Now three years later some of these same people speak of 'my' kitchen."

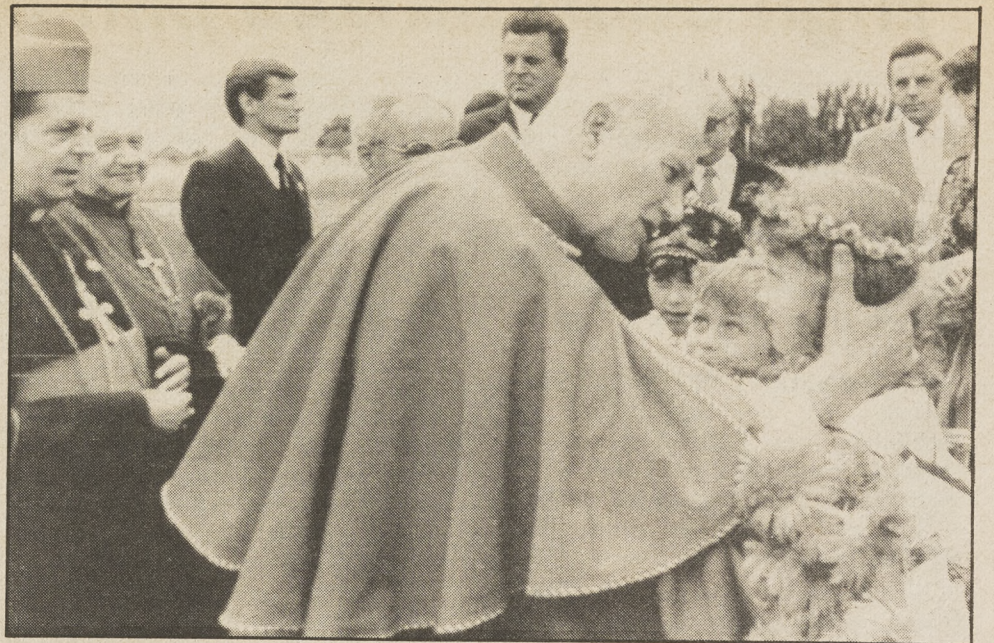
As a parish, Christ the King has become much more concerned about what is going on outside of its own immediate boundaries, notes Father Kennedy. "We've developed an outward focus. Some of our leaders are connected with community organizing. And it's hard not to be aware of the larger concerns when half the world is starving or on the verge of blowing itself up."

There are many people Father Kennedy will miss, both on the diocesan and parish levels. "Some of the diocesan priests have been very helpful, both personally and to the parish. I feel we've had a good working relationship with the diocese and the bishop...he's been very generous. And Father Dick Howard (Christ the King associate pastor)...he's been very supportive. I've had a wonderful staff."

BUT HIS fondest memories of San Diego would seem to be Christ the King parish itself. "I'll miss the creativity and spontaneity I've found in working with the people here," said Father Kennedy.

The priest has no idea where his Jesuit superiors will send him once he returns to the United States from Latin America; the order has both its wealthy and its inner-city parishes, and he has always preferred the latter.

"It's a heart-thing," said Father Kennedy. "But that's kind of where I find God."



PAPAL HELLO — Pope John Paul II greets children in traditional Polish costume who met him with flowers at Niepokalanow, Poland, where he also visited the local basilica and celebrated an open-air Mass. Behind him (left) is Cardinal Jozef Glemp, the Polish primate. For an analysis of the pope's recent trip, see page 9.

## Abp. wants to shed 'rebel' tag

TRENT, Italy (NC) — Suspended Archbishop Marcel Lefebvre, nearing retirement as head of the "traditionalist" movement he founded in 1969, said at a press conference that he wants to shed the label of Church "rebel."

"Me, a rebel? Certainly, a rebel against modernism, progressivism, socialism, Communism. But certainly not a rebel against the Church," he said June 18.

THE 77-YEAR-old French-born archbishop, head of the International Society of St. Pius X, was in Trent, site of the 1545-1563 Council of Trent, to speak on "The Second Vatican Council: What Would the Fathers of the Council of Trent Have Said About It?"

"Unlike the Council of Trent, which was dogmatic and thus remains untouchable, the Second Vatican Council, which was only pastoral, can be reviewed and corrected," he said.

He confirmed he would retire June 29 after ordaining new priests at his seminary in Ecône, Switzerland, ordinations illicit but sacramentally valid.

FATHER FRANZ Schmidberger, a 36-year-old West German ordained by the archbishop in 1975, is scheduled to

succeed him as superior general of the Society of Pius X. But without a bishop to continue priestly ordinations, the Society must, eventually, die out; the archbishop has said he will not ordain another bishop to succeed him.

The Society was founded by Archbishop Lefebvre in 1969 to unite priests who agree with his rejection of many of the teachings of the Second Vatican Council, especially regarding the liturgy and ecumenism. The archbishop was suspended from all priestly functions in 1976, but has continued to administer the sacraments despite the prohibition.

Archbishop Lefebvre said he believed there would soon be an accord with the Vatican about the celebration of the Latin Tridentine Mass, which was dropped as part of the liturgical reforms of Vatican II.

"IF THE pope gives us permission to celebrate the Mass of St. Pius V, it's all over," he said.

"This pope is in agreement, but they are trying to convince him that I would then make it a banner for the victory of the rebellion," Archbishop Lefebvre added. "No, my banner is only that of Christ. Not rebellion, but fidelity to the Church, would win."

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# High court strikes ban on contraceptive mail-ads

WASHINGTON (NC) — A federal law prohibiting the mailing of unsolicited advertisements for contraceptives was ruled unconstitutional by a unanimous Supreme Court June 24.

Deciding a case brought by a manufacturer of condoms, the court said the restriction was an overly sweeping violation of the manufacturer's right to free commercial speech.

**GOVERNMENT ATTORNEYS** who defended the law had argued the prohibition was justified because it shielded citizens from mail they might find offensive and aided parents' efforts to control the manner in which their children learn about birth control.

But the court rejected both those claims, saying people can throw such mailings in the trash.

The court further reasoned that laws which reduce the adult population to reading only what is fit for children are unconstitutional.

**"THE LEVEL** of discourse reaching a mailbox simply cannot be limited to that which would be suitable for a sandbox," wrote Justice Thurgood Marshall in the court's majority opinion.

The ruling came on an 8-0 vote. Justice William J. Brennan Jr., for reasons unexplained by the court, did not participate in the decision.

The lawsuit challenging the prohibition on unsolicited advertising of contraceptives by mail was filed by Youngs Drug Products Corp., a leading manufacturer of condoms and other contraceptives. It had sought to mail to the public three types of pamphlets, including flyers discussing the desirability and availability of prophylactics.

**THE PROHIBITION** itself has been in effect in one form or another for more than a century, originating in 1873 as part of the Comstock Act, which the court noted was a criminal statute designed to suppress trade and circulation of obscene materials.

In its ruling in *Bolger vs. Youngs Drug Products Corp.*, the high court pointed out that "commercial speech" is protected by the Constitution, but to a lesser degree than other forms of expression.

While "content-based restrictions on

commercial speech may be permissible," the court said, the government's reasons for restricting such speech must be "substantial."

**THE FIRST** argument of the government — that the statute shields recipients of mail from materials they are likely to find offensive — "carries little weight," Marshall said.

"We have, of course, recognized the important interest in allowing addressees to give notice to a mailer that they wish no further mailings which, in their sole discretion, they believe to be erotically arousing or sexually provocative," wrote Marshall.

"But we have never held that the government itself can shut off the flow of mailings to protect those recipients who might potentially be offended," he added.

**MARSHALL** acknowledged that the government's second argument — that the statute aids parents' efforts to discuss birth control with their children — is "undoubtedly substantial," but said the law itself was "insufficient to warrant the sweeping prohibition" contained in it.

Marshall said parents exercise "substantial control" over the disposition of mail they receive. Parents also already cope with a multitude of other "external stimuli" that influence their children, such as the many magazines containing advertising for contraceptives.

Under those circumstances, said Marshall, a ban on unsolicited advertisements only benefits those parents unable to keep such mailings from their children and those parents "whose children have remained relatively free from such stimuli," two groups which the court implied are relatively small.

**MARSHALL** said the law also was constitutionally defective because "it denies to parents truthful information bearing on their ability to discuss birth control and to make informed decisions in this area."

The decision frees Youngs to begin

mailing the material, but not without some restrictions.

A lower federal court in 1981 said if Youngs was to mail such advertising it must send it in envelopes that, among other things, warn that the contents are

unsolicited "promotional material for contraceptive products" and that federal law permits recipients to have their name removed from the company's mailing list.

Youngs did not challenge that aspect of the lower court decision.

## R.C.-Orthodox dialogue marks some agreement

WASHINGTON (NC) — In a nine-point statement the Oriental Orthodox-Roman Catholic Dialogue in the United States scored government treatment of Coptic Christians in Egypt and the presence of any foreign forces in Lebanon.

The statement, made public in Washington June 20, urged authorities of the churches engaged in the dialogue to seek the removal of all Israeli, Palestinian and Syrian forces in Lebanon, to promote internal resolution of the strife there, and to help in Lebanese reconstruction.

**ON EGYPT**, the dialogue participants declared that they were "deeply preoccupied" with the situation facing the Christian churches, particularly the Coptic Orthodox Church. The government has put Pope Shenouda III, head of the Coptic Orthodox Church, in internal exile and stripped him of his right to govern the church. A number of other priests and bishops are barred from exercising their ministry.

Plans to incorporate certain provisions of Islamic law into civil law "threaten the normal life and even survival" of Christian churches and communities in Egypt and would violate "both the religious and human rights of these communities," the participants said.

They urged all governments in the Middle East to guarantee "peace, security, religious freedom and human dignity" to all Christians in the Middle East.

**IN A** separate statement, also made public in Washington June 20, the dialogue participants expressed

fundamental agreement that in the Eucharist it is "the power of the triune God" which effects the change of the bread and wine in Christ's body and blood.

Addressing a centuries-old controversy between East and West — whether it is the power of Christ or of the Holy Spirit which effects the change — the participants said it is both.

Christ's words of institution, emphasized in Western liturgical tradition, and the invocation of the Holy Spirit to effect the change, emphasized in Eastern liturgical traditions, are both among "integral parts of a functional unity" and "the function of each can be properly understood only in the context of their mutual relations," the dialogue group said.

**IN ESSENCE**, the group rejected any exclusionary view that would focus on either Christ's words of institution or the Church's invocation of the Holy Spirit as the sole element bringing about the transformation (transubstantiation) of the bread and wine into the body and blood of Christ.

The statements on the Eucharist and on the Middle East were issued following a meeting of the dialogue group earlier this month in New York City.

The Roman Catholic and the Armenian, Coptic, Ethiopian and Syrian Orthodox churches are represented in the dialogue. Its co-chairmen are Bishop J. Francis Stafford of Memphis, Tenn., for the Catholic side, and Bishop Papken Varjabedian of the Armenian Church of America for the Orthodox side.

## Sandinistas warring on Church

WASHINGTON (NC) — Nicaraguans who heckled Pope John Paul II last March were part of a carefully arranged effort to discredit the Church and neutralize its opposition to the Sandinista government, said a former Nicaraguan counterintelligence officer who defected to the United States.

The defector, 24-year-old Miguel Bolanos Hunter, said the overall plan to discredit the Church involves associating the Church hierarchy with "the two enemies of the Nicaraguan people: the United States and the wealthy class, the bourgeoisie." In Nicaragua 88 percent of the 2.8 million people profess Roman Catholicism.

**BOLANOS SAID** the effort against the Church has included surveillance of Archbishop Miguel Obando Bravo of Managua and a faked sex scandal involving the archbishop's spokesman, Father Bismarck Carballo.

During Pope John Paul's visit March 4 Bolanos said a group of pro-government activists kept Catholics trapped in a Church and away from the pope, who was then heckled as he tried to pray.

Bolanos said he was in a command post, near the square, that coordinated the crowd and put in the forefront women carrying pictures of sons who had died during the Sandinista overthrow of dictator Anastasio Somoza in 1979.

**THE WOMEN** were urged to ask Pope John Paul to pray for their sons' souls. "He didn't want to do it, because if he had it would have meant he was in solidarity with the Communist army," Bolanos said.

He called the disruption a success "because many people thought the lack of respect was spontaneous, and that the pope was simply against the revolution."

Archbishop Obando Bravo, who has spoken out against censorship and repression of dissent, has been a major target of surveillance since the pope's visit, Bolanos said.

**AN EARLIER** effort to discredit the Church involved Father Carballo. Bolanos said he was told that a security operation was planned, using a prostitute "known and used by all the Sandinista high command" to disgrace Father Carballo.

The prostitute posed as a penitent asking Father Carballo's counsel and tried to win the priest's confidence, hoping eventually to seduce him, Bolanos said.

While the two were talking over lunch one day last August, a security agent pretending to be the woman's husband burst into the room, ripped off the priest's clothes and pushed him into the street where people organized as part of the plan were waiting with cameras, according to Bolanos.

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# The Pope in Poland:

## 'Pulling the teeth of the Communist beast...'



By Father Kenneth J. Doyle  
NC News Service

Pope John Paul II went right into the lion's den in Poland and tried to pull the teeth of the beast.

The lion is Poland's hated Communist-military regime, and the pope's success will be discovered when it opens its mouth again.

**IF THE** lion continues roaring with water cannon and tear gas to put down worker demonstrations, perhaps little will have changed. But if it speaks in a voice of moderation, lifting martial law or constructing a means for genuine dialogue with the people, then the pope will have succeeded on a mission some had seen as hopeless.

The pope did not speak June 16-23 in the rabble-rousing tones of a frenzied patriot. What he said was set in the context of reconciliation and love. In the pontiff's view, the essential thing is inner freedom, a sense of calm which closeness to God brings into a person's life.

In Warsaw's cathedral, he spoke of the imprisonment of Poland's late primate, Cardinal Stefan Wysinski, calling him a "free man" despite his physical bonds.

**THE POPE** is first of all a priest. He wants people, more than anything else, to live in the presence of God, taking their strength from carrying out the divine law and feeling the divine love. At least two-thirds of nearly every one of the pope's 22 addresses during the week-long trip was devoted to that spiritual dimension.

But external freedom, for the pope, is a critical issue too, and he told the nation's 85 bishops that to lobby toward that goal is an integral part of the Gospel imperative.

Throughout the week, the pope referred continually to the right of the Polish citizen to be free of government restraint. At Katowice, in the heart of the mining region of Silesia, he quoted from his encyclical on human work regarding the importance of trade unions.

**"THE EXPERIENCE** of history teaches that organizations of this type are an indispensable element of social life, especially in modern industrialized societies," he said.

In the same talk, he used Cardinal Wysinski's words to remind the government that the right to free association is an innate one, not something conceded by the state.

Two days before, at Czestochowa, he had spoken about the formation of the Solidarity union, saying that the hearts and consciences of the whole world were touched in 1980 when "the Polish worker stood up for himself with the Gospel in his hand and a prayer on his lips."

**AS THEY** did throughout papal events, supporters of Solidarity — the independent union outlawed by the Communists last October — roared their approval.

On June 17, the second day of his trip, before millions of Poles watching on national television, the pope stood 10 paces from military boss Gen. Wojciech Jaruzelski at Warsaw's Belvedere Palace and challenged the regime's ruler to respect the 1980 accords which gave workers the right to organize independently of the Communist Party.

The strength of the pope's remarks surprised many Western analysts, who had anticipated the pontiff would treat the situation gingerly, careful not to enkindle a flaming anti-government response.

**BUT THE** pope's behavior carried little surprise for Poland's priests. A priest who worked in the Cracow chancery when the pope was the archbishop said, "The pope knows Poland, he always speaks his mind, and he always acts the same. If this were an Italian pope coming here, he might never act this way. He might wring his hands anxiously and be afraid of offending his hosts or of saying the wrong thing to the people. But this pope knows the government, he knows himself and he knows the Poles."

Indeed the pope seemed calm and confident throughout the week. On the flight from Rome to Warsaw, when a journalist asked him how he felt returning to Poland, he said simply, "I feel myself."

The Cracow priest said there was no practical danger of the pope's stirring Poles into provocative confrontations with the government.

**"THE PEOPLE** are beaten down. They're afraid because their jobs are on the line, and the circumstances have beaten the fight right out of them. What they need most of all is a boost," he said.

Poland, as the pope arrived, was in fact quite a grim scene. Streets were silent and people, though unfailingly polite, seldom smiled. A cloud of quiet cynicism hung over the country. One French journalist, who had covered the pope's first trip to his homeland in 1979, said: "People were happy then. They were cheerful, like children. In four years, Poland has grown much older."

In assessing where the papal visit leaves Poland, one question regards its influence on the Western world. The government's admitted intention in allowing the visit was to bolster its image in the West, even to the point where economic sanctions would be lifted.

In a certain sense, the government may have succeeded. That the visit could take place with the calm that it did is a feather in the government's cap. Even though police and militia seemed to be everywhere, their endless caravans clogging the streets, they were generally polite and restrained.

**BUT CARDINAL** John Krol of Philadelphia, who spent the week traveling with the pope, pointed out that the pontiff asked the government for some specific things such as amnesty for political prisoners and the restoration of workers' rights.

"How is the American government to think that everything is calm in Poland," the cardinal wondered, "if these things are not attended to?"

The visit could have an effect on the immediate political situation. Jaruzelski, in his welcoming address to the pope, said that "if the situation in the country develops successfully" the remaining martial law restrictions may be lifted "at a not too distant date."

**THERE WERE** some Polish churchmen who felt that even Jaruzelski, who is also the nation's Communist Party chief, might have been moved enough by the papal visit to hasten the date for lifting the remaining restrictions.

(Reuters reported June 23 that a senior aide to Jaruzelski said martial law may be lifted on July 22, Poland's National Day.)

Alive within the Polish Church and the Vatican is the belief that working with Jaruzelski is possible. Supporting that belief were such factors as the government's conceding a meeting between the pope and the popular Solidarity leader Lech Walesa. The Walesa meeting did not suit the purposes of the regime, which wants to convey the impression that Walesa is no longer an important national figure.

**ANOTHER STRIKING** symbol of the government's willingness at least to discuss the current situation was Jaruzelski's 11th-hour flight from Warsaw to Cracow to meet the pope before the papal departure.

The image of a Communist leader willing to meet a pope in a castle built for Polish kings was a statement in itself.

A certain gamesmanship marked the week-long papal visit. On June 19, a government spokesman, in an afternoon press conference, strongly criticized the politicization of the visit by demonstrations and asked Church officials to put a stop to it.

**A FEW** hours later, the pope apparently modified the text of an address, with the result that the text was not delivered to reporters at the time it was given. In that talk the pope entrusted to Mary all the truths and values which had developed in Poland since the accords of 1980 establishing Solidarity. But he also urged forgiveness, prayed for state authorities, and asked the people to go home "in pious tranquility."

The state, through the press conference, was trying to use the Western media to broadcast news of the state's concern and thus assure the Soviet government that the Polish government was doing its job. But the pope evidently wanted to let the government know that he had heard its concern and that he shared the government's stated hopes for quiet dialogue.

That may also have been the Vatican's reason for releasing on June 21, the sixth day of the visit, a communique criticizing the press for "politicizing" the visit in its reportage. Government sources said the Vatican communique was the turning point in Jaruzelski's favorable decision to go to Cracow for a final dialogue with the pope.

**THE CHURCH** seems to be willing to deal with the Jaruzelski government because it thinks Jaruzelski offers Polish citizens more hope than anyone who would replace him if Communist hardliners were to have their way. Accordingly, the pope's theme throughout the week was that citizens, while standing up strongly and uncompromisingly for their rights, should dialogue with Jaruzelski's government to achieve their rights.

But there may be a weakness in this reasoning, and many Polish priests were quick to admit it. When asked whether Jaruzelski is really free to shape Polish policy, almost to a man they would drop their heads sadly and say, "There is always the Kremlin."

They meant that the real lion lives in the Soviet Union, and Jaruzelski is only a cub.

**THAT IS** why the pope seemed frequently during the trip to be looking past Warsaw and speaking to Moscow, continually referring to Polish "sovereignty" and the nation's right to self-identity and self-determination.

On the temporal plane, then, there may seem to be no way out. But this is to forget the "miracle factor," a constant element of Polish history.

Poles, 94 percent of whom are Roman Catholics, believe, with a deeply felt faith, that God looks over them. And their history of arising from oppression is convincing. Their Marian devotion harkens back to a day centuries ago when the Swedish army attacked the shrine of Jasna Gora and were staved off for five weeks by a hopelessly outnumbered band of monks and noblemen, turning the tide of the war in Poland's favor.

**THE SUPREME** effect of the papal visit might be to rekindle that confidence in God's protection. Jaruzelski's strategy, as one Polish official explained it, has been to "atomize" the people, to remove their right to assemble so that they cannot reinforce each other's courage. The presence of Pope John Paul meant that Poles could come together to review their history, to celebrate their faith and to elevate their vision.

During the papal trip, one young Polish man was detained by police for 45 minutes because he possessed a picture of the pope with the word "solidarity" lettered in red across the top.

"Who knows what will happen after the pope leaves here," he mused after his release. "The situation in Poland changes every few years anyway."

**THEN QUIETLY** he added with a smile, "Now we can wait it out. The pope has given us back our hope."



# Around the Diocese

## The televised Mass for Sunday, July 3 has been pre-empted

Four historical books of the Bible will be studied Thursdays at 7:30 p.m. at St. Vincent parish, 4077 Ibis St., from June 23-July 21. Jesuit Father Mitchell Pacwa will lead.

Historical books of the Bible will be studied, led by Jesuit Father Mitchell Pacwa, Mondays at 7:30 p.m. June 27-July 25 at St. Kieran Church, 1510 Greenfield Dr., El Cajon. More: 459-3255.

First Friday Mass of the Catholic Singles Club, July 1 at 5:15 p.m. More: 234-5494.

First Saturday Mass will be offered July 2, 7:45 a.m., Church of St. Mary Magdalene, 1945 Illion St. Rosary and Fatima prayers follow the Mass. Info: 276-3693.

Blue Army of Our Lady of Fatima Devotions will be held Saturday, July 2, at the noon Mass, St. Joseph's Cathedral, 3rd and Beech Streets.

"Christmas in July" arts and crafts sale will be held July 2-3 at Mission San Luis Rey, Oceanside. Featuring wares of 151 artisans and craftsmen, food, entertainment and auction. Proceeds to Old Mission Montessori School. More: 757-3232.

Salpar Club monthly meeting, social hour and dinner begins Sunday, July 3, 3:45 p.m., at St. Vincent de Paul Church hall, Hawk and Fort Stockton Drive. Details: 565-8898, 278-9844.

Prayer Meeting, 7:30 p.m., July 4, St. Patrick's Church, North Park. Details: 270-1636.

Our Dreams: A Way to Listen To God, 4-part series by Renne Haase, PhD., dealing with the relevance of dreams to the Christian experience, begins July 5, 7:30 p.m., Our Lady of Mt. Carmel Parish Education Center, 13764 Paseo Zaldivar, Rancho Penasquitos. Participants bring copy of Scriptures. More: 484-1070, 566-3350.

Mass with healing service, sponsored by the San Luis Rey Prayer Community, will be held in San Luis Rey Church, Oceanside, 7:30 p.m., July 5, with Father Ralph Weishaar, celebrant. Details: 439-3786.

Fish Fry at Immaculate Conception Church postponed from July 1 to July 8 because of the holiday weekend.

Imperial Valley Youth Rally, July 8-10, Vincent Memorial High School, Calexico, for high school age and older.

Czechoslovakian Mass will be said by Jesuit Father Jaroslav V. Popelka, July 10 at 3 p.m. at the Benedictine convent, 3888 Paducah Drive. More: 295-1718.

Laguna Arts Festival trip on July 11 is sponsored by Oceanside-area Stella Maris, 183, YLI. Trip will benefit scholarship fund. Reservations and info: 757-7075.

The University of the Third Age, a five-week physical fitness and lecture program for

those older than 55, begins July 12 and will continue each Monday-Thursday from 8:30 a.m.-noon through August 11. Students must provide transportation and be in "reasonably good health." Info at USD's Office of Continuing Education: 293-4585.

Vatican Art Tour prices to San Francisco available after June 15 for groups and individuals. St. Patrick parish Seniors group will host. More: 232-0708 or 282-7109.

Festival of the Bells, to be held July 15-17 at Mission San Diego de Alcala, will feature procession, entertainment, games, barbeque dinner and raffle, among many other events. Concelebrated Mass July 16, Bishop Maher principal celebrant. Blessing of the animals, 3 p.m., July 17. All proceeds go to new parish center. More: 287-3810, 281-4593.

Fiesta of Mission San Luis Rey will include a new western goods exhibit, including Indian, Mexican and Western arts and crafts. The annual event, which attracts 50,000 people, will be held at the Mission, four miles east of Oceanside, July 16-17. Info: 722-4201 or 757-3659.

The Trek to the Cross, commemorating the 214th anniversary of the founding of Mission San Diego de Alcala is July 17 at 2 p.m. The trek begins at the Old Adobe Chapel on Conde Street, goes through Old Town to the cross on Presidio Hill where Mass will be celebrated by Msgr. Patrick Kearney.

Brigadoon, performed at Lawrence Welk's Theater July 19, will be viewed by St. Patrick's senior citizen group. Link up with the non-smoking tour: 282-7109.

Black-tie dinner dance sponsored annually by Los Patronos de Mission San Diego de Alcala will be held July 22 in the courtyard of the Old Mission Basilica. Guests are encouraged to wear Mexican-Spanish attire. Info: 283-7319.

Gaslamp Quarter Theatre, including theatrical presentation, slide show and walking tour, will be enjoyed July 31 on a tour for non-smokers planned by St. Patrick parish's senior citizens. Cost \$17. Info: 282-7109.

Diocesan Day of Dialogue on the Bishops' Peace Pastoral will be held 12:30-5 p.m., July 23, Camino Hall Theatre, USD. Featuring Father Robert Egan, SJ. Concluding Mass celebrated by Bishop Maher. Details: 231-2828.

International foods, prizes, games, dancing and refreshments will be part of St. Anne Catholic Church's annual fiesta, Aug. 13-14 from 2-9 p.m. at 621 Sicard St. Family entertainment.

Anyone who ever attended St. Agnes School is asked to call 226-8409 for details of a September reunion.

Items for Around the Diocese must be received in writing by noon the Friday before publication on Thursday of the following week. We can not accept items over the telephone. Mail to: Around the Diocese, Southern Cross, P.O. Box 81869, San Diego, Calif. 92138.

### MISSION GORGE

An annual black tie dinner dance that in the past has raised over a million dollars for San Diego de Alcala Mission will be held July 22 in the courtyard of the church, and invitations to the dance have already been sent out by Los Patronos de Mission San Diego. 1983 marks the 11th anniversary of the ecumenical community event, which celebrates the 214th year of the founding of California's first church by Father Junipero Serra in 1769. Tickets are \$85 per person and can be obtained by calling 283-7319. Proceeds will benefit the new parish center building fund.



PORT SUPPORT — Father Vincent Patrizi, port chaplain at Corpus Christi, Texas, holds sample of stale bread and tainted water that were the only food and drink available to the crew of a Greek oil tanker. He is shown with three of the crewmen — two Costa Ricans and a Tanzanian — who were among 12 seamen who sought his help. Father Patrizi's intervention over the crew's living conditions and wages led to the tanker's seizure by the U.S. Coast Guard.

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De izq. a der., Sra. María Navarra, Sra. María Falcón, Sr. Obispo Chávez, y Sra. Delfina Cota, Mesa Directiva de la Confederación Guadalupeña, acompañan al Sr. Obispo Chávez después de su Misa de Aniversario.



Sra. Ramoncita Chávez, madre del Sr. Obispo Chávez, y Sra. María Falcón, presentando las ofrendas durante el Ofertorio de la Misa.

## Obispo Chavez celebra su Noveno Aniversario Episcopal

SAN YSIDRO — Guadalupeños de varias partes de la Diócesis de San Diego, incluyendo la Iglesia de la Sagrada Familia en Linda Vista, San Carlos en Imperial Beach, Santa Rosa de Lima en Chula Vista, y otros, se unieron a los feligreses de la Iglesia de Ntra. Sra. del Monte Carmelo en San Ysidro el domingo pasado para celebrar el noveno aniversario de ordenación episcopal del Excmo. Sr. Obispo Gilberto E. Chávez.

Los Guadalupeños, dirigidos por la Sra. María Falcón, presidenta de la Confederación, procesaron con sus estandartes durante la Misa de la 1:00 p.m., seguida por una recepción en el salón de la escuela. La Sra. Falcón y la Sra. Ramona Chávez, madre del Sr. Obispo, presentaron las ofrendas durante el ofertorio de la Santa Misa. En su homilía, el Sr. Obispo agradeció a los feligreses y a los Guadalupeños el

respaldo que siempre le han dado. El Obispo Chávez se hará cargo de la Catedral de San José empezando el 5 de julio y presentó a los dirigentes parroquiales unos cuadros santos traídos de España como muestra de su aprecio.

El Sr. Obispo Chávez será sucedido

como párroco de Ntra. Sra. del Monte Carmelo por el Padre Francisco Aldasoro, quien ha sido párroco de la Iglesia de Ntra. Sra. de Guadalupe en El Centro. Los feligreses de San Ysidro tuvieron una despedida para el Obispo Chávez el martes pasado.

## La Biblia en la Vida de la Iglesia Católica

### Carta Pastoral del Sr. Obispo Roger Mahony de Stockton, California

#### IV. La Revelación de Dios en Jesucristo

“Dios envió a su Hijo, el Verbo eterno...a fin de que habitara entre nosotros y nos explicara lo íntimo de Dios. así pues, Jesucristo, Verbo hecho carne,...habla las palabras de Dios” (*Constitución Dogmática Sobre la Divina Revelación, no. 4*).

Quienquiera que vio a Jesús vio a su Padre. Quienquiera que escuchó a Jesús escuchó a su Padre. Sabemos esto por los momentos íntimos en que Jesús oraba, cuando se identificó a sí mismo con los más pequeños en la fe: “Yo te bendigo, Padre, Señor del cielo y de la tierra, porque has ocultado estas cosas a sabios e inteligentes y se las has revelado a pequeños. Si, Padre, pues tal ha sido tu beneplácito. Todo me ha sido entregado por mi Padre, y nadie conoce bien al Hijo, y aquél a quien el Hijo se lo quiera revelar” (Mateo 11: 25-27). Este momento íntimo de oración es seguido por el llamado de Jesús al discipulado, “venid a mí todos los que estáis fatigados y sobre cargados y yo os daré descanso (Mateo 11: 28). Las Escrituras, que llevan la revelación de Dios a la perfección, son ese descanso y alimento.

Cada hazaña, cada palabra de Jesús revela la compasión, la sabiduría y el poder de Dios en la acción. Sus palabras refuerzan y dan sentido a sus acciones y clarifican el misterio escondido en ellas. Sus acciones confirman la autoridad de su enseñanza. Las palabras y acciones juntas proclaman que Dios está con nosotros para liberarnos de la oscuridad del pecado y la muerte y para resucitarnos a la vida eterna. ¡Qué maravillosa es la Palabra de Dios hecha carne en Jesucristo!

Pero Dios todavía quería algo más.

#### V. La Revelación de Dios por Medio del Espíritu Santo

No todos los que escucharon a Jesús creyeron en El. Inclusive sus discípulos más cercanos no entendieron la profundidad de lo que El les decía. Por ello Jesús prometió enviar su Espíritu para guiarlos en la verdad, para recordarles a aquéllos que le amaban todo lo que El había dicho y hecho, para atraerlos en unidad con El y su Padre. (Cf. Juan 14-17).

Jesús mantuvo su promesa. Envío su Espíritu Santo a la comunidad de sus seguidores. El Libro de los Hechos de los Apóstoles describe cómo la iglesia primitiva “se reunía constantemente para escuchar las enseñanzas de los apóstoles, para tomar parte en la confraternidad de vida común, para compartir en la fracción del pan, y para orar juntos.” (Hechos 2:42).

En sus enseñanzas, los Apóstoles se referían a los pasajes del Antiguo Testamento para entender y explicar lo que le había pasado a Jesús. Y usaban los eventos de la vida, muerte y resurrección de Jesús para entender y explicar el libro del Antiguo Testamento.

Pero el Antiguo Testamento no resolvía todos sus problemas ni contestaba a todas sus preguntas. ¿Acaso los Gentiles tenían que hacerse judíos primero — y como Jesús ser circuncidados e ir al Templo en la peregrinación anual (Lucas 2:21, 41) — para poder ser cristianos? ¿Cómo debería ser organizada la comunidad? ¿Cuándo deberían irse de Jerusalén? ¿A dónde deberían ir primero para proclamar el Evangelio, la Buena Nueva acerca de Jesús? ¿Cómo deberían hacer esto?



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

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

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**St. Jude** thank you for answering my prayer. E.W. 6/30,7/14,21

**Thank you St. Jude**, again our prayers have been answered. M.E.B. 6/30

### LEGAL NOTICES

**FICTITIOUS BUSINESS NAME STATEMENT** 83 10519

The name of the business: STANLEY & COMPANY 1411 Dale St., San Diego, CA 92102

Is hereby registered by the following: Mabel Van Slyke, 1411 Dale St., San Diego, CA 92102

This business is conducted by an Individual. /s/ Mabel Van Slyke

This statement was filed with Robert D. Zumwalt, County Clerk of San Diego County on May 31, 1983

Statement expires Dec. 31, 1988 6/9,16,23,30

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**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

**POSITION WANTED** — 28-yr.-old female, bi-lingual, English & Portuguese, P/T employment as Hskpr/baby-sitter or assist elderly. Exp. & ref. Point Loma area only. Sonia 224-0324. 6/30

**Thank you St. Jude** for answering my prayers. I.M. 6/30

**Thank you St. Jude.** R.V. 6/16,23,30

**WANTED: In-Home Attendant,** 9-5, \$3.50 per hr. Life hskpr/cooking, life attendant care, own transp., mature woman preferred. Call on 272-3628. 6/30



# media notebook

By Sue Nowak

SAN DIEGO — One evening 10 years ago an ex-high school drama teacher from the Los Angeles area and some of his former students were sitting around talking when "we just decided we would do something with our talents," he said.

So Tom Rusch and the handful of college students formed the Covenant Ark Theatre in the Spirit, which runs on something more than youthful enthusiasm. They always felt inspired by the Holy Spirit, said Rusch.

"WE WOULDN'T be where we are today if we hadn't been open to listening" to the Spirit, he said. It's been 10 years since the 15 college students and Rusch began writing and performing plays for churches, retirement homes and civic organizations.

"We thought it was a neat ministry — at that time, 'ministry' was the big word," Rusch explained. Covenant Ark bookings led the performers up and down the state, with a stop in San Diego where they promoted "missions awareness" at the request of Father Anthony Chylewski, director of the Society for the Propagation of the Faith.

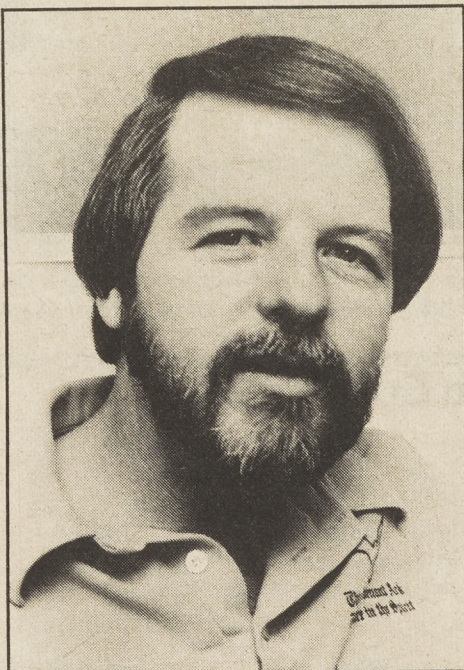
While Rusch and his group were here in 1974, he was offered a job at Rosary High School. Members of his theater troupe wanted to come along, so Rusch met with their parents.

ALL OF the youths were allowed to move to San Diego if they secured jobs and attended school. They rented three apartments — one for the women and two for the men.

"It was an interesting excursion into community" that included daily communal prayer in their chapel. "It was great as long as it lasted," Rusch said. One year later, the original cast members went their separate ways, and Covenant Ark changed, but did not fold.

Rusch took his experience and ideas to Father Robert Pinta, who at that time headed the Office of Youth Ministry. Father Pinta, now pastor of Our Lady of Mt. Carmel Church in Rancho Penasquitos, "a former thespian," was excited with the prospect, said Rusch.

THEY AGREED that if Rusch could find the money to support Covenant Ark, then the Youth Ministry Office would put its name behind the group and would help with printing and other miscellaneous



Tom Rusch  
'Theater in the Spirit'

matters. A Sister led Rusch to a group of three doctors and their wives who were persuaded to financially back the effort.

It wasn't long before youth of the diocese were appearing in summer productions of *The Music Man* and *Hello Dolly* at the Patrick Henry High School Amphitheater.

During the planning stages, Rusch was hoping and praying for the perfect place to stage the productions. One day he was lost in the Del Cerro area when he spied the amphitheater. He thinks the providence of the Spirit led him there.

COVENANT ARK, which was transformed from a college-aged acting effort to a high school-aged production, changed again in 1977 when Father Pinta left the Office of Youth Ministries.

Now, Covenant Ark is geared toward family productions. "It started out basically being a thing for kids during the summer, but then families started coming," Rusch said. Parents who used to sit in cars waiting for rehearsal to end offered to help.

The director hates to say no to anyone, so no one is turned away. Casts often number in the hundreds. "It really does become a family. God does something really unique. He uses the theater as much as we do to bring people together," Rusch said.

ALTHOUGH Covenant Ark has always been "so obviously Catholic," according to the director, "it is open to all faiths."

Since Rosary High School closed and Rusch was left jobless, he has made his living teaching after-school acting classes and leading 10-week acting workshops after which every student in the school participates in a full-scale production.

During Catholic Schools Week he directed the 22-school production of *Sounds of Freedom*, a play that chronicled the history of Catholic education in the United States.

FOR COVENANT Ark's 10th anniversary, Rusch is directing six productions, twice the number the group has ever taken on in one summer. *You're A Good Man, Charlie Brown*, *The Fantasticks*, *The Miracle Worker*, *Hansel and Gretel*, *Camelot* and *The Runaway Clown* will all be performed before fall.

The ten-year transformation of Covenant Ark amazes Rusch. "It's gone places I never even dreamed of," he said.

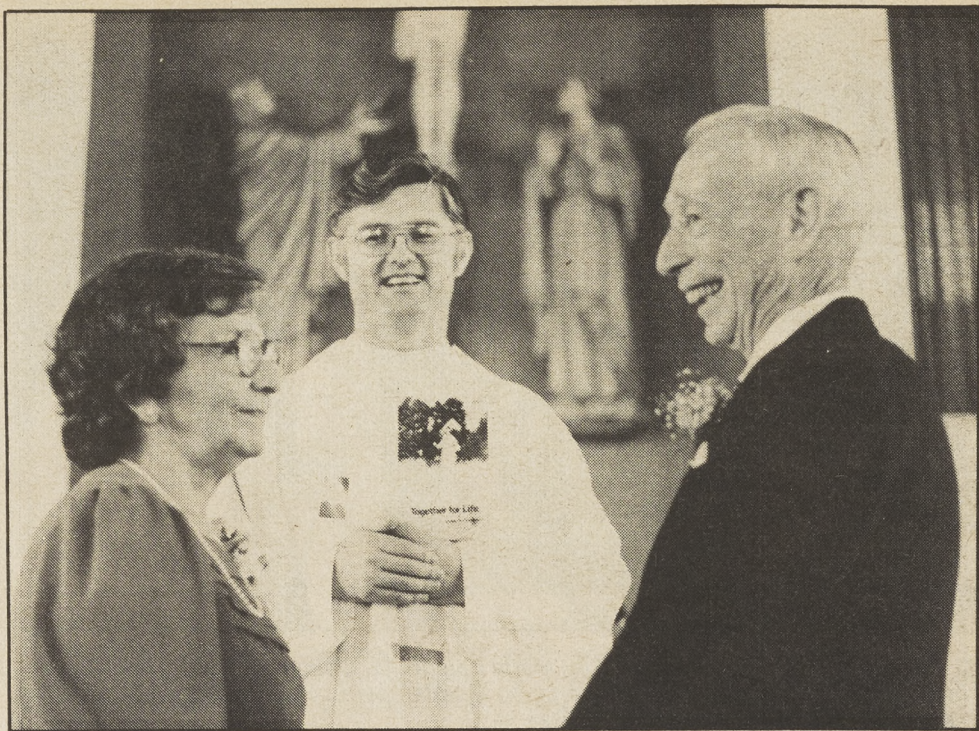


Photo by Mike Wood

GOLDEN ANNIVERSARY — John and Helen Hitchcock of San Diego renewed their marriage vows last Saturday at St. Vincent de Paul Church, Mission Hills; they were married in Council Bluffs, Iowa, in 1933. Their 12 children, 33 grandchildren, and more than 200 relatives, were in attendance. Father William Peterson, CSSR, officiated.

## Blind readers need your help

I am writing to ask for your readers' help. For the past year our office has provided the *Southern Cross* on cassette tape for the print-handicapped. This program benefits our fellow Catholics who are blind, elderly, physically handicapped, or just unable to read your standardized print for one reason or another.

Due to the ever-increasing demand for this service, we have been unable to keep up with the requests that pour in weekly. We need your subscribers that have access to a tape recorder and are willing to donate an hour-and-a-half of their time each week recording the newspaper.

This can be done in the convenience of

their own home and will not cost them a thing. We will supply the cassettes and postage is free when mailing the materials to someone who is disabled. We are unable to duplicate cassettes because of budget constraints. Instead we have a one-to-one ratio of volunteers to recipients. Some positive results have been produced with this personal approach.

Please have your readers call me at 260-1019 if they would like to contribute their time, talent and gift of eyesight.

David House  
Services for Disabled People  
Diocese of San Diego

## THE SAN DIEGO SYMPHONY GOES POPS!

Spend your summer underneath the stars on beautiful Mission Bay Hospitality Point. The San Diego Pops plays every Wednesday through Saturday evenings, June 29 - September 4.

Plenty of parking, all reserved seats! Be a part of the San Diego event this summer.

Purchase your tickets by mail or in person at the San Diego Symphony Orchestra Association office, House of Hospitality, Balboa Park, P.O. Box 3175, San Diego 92103; in person at the box office the night of the performances; or at Ticketron; Sears; Marina Sportswear, Marina Village; or participating hotels and motels from the concierge or information desk.

Gallery section seating — \$6.00

Cabaret section seating — \$10.00

American Salute June 29, 30 July 1, 2  
Western Night at the Pops July 6, 7  
Gershwin's Greatest July 8, 9, 13, 14  
Pops Goes to the Movies July 15, 16, 20, 21  
Fiesta Espana July 22, 23, 27, 28  
Pops on Broadway July 29, 30 Aug. 10, 11  
Pops on the March Aug. 3, 4, 5, 6

E.T. Extravaganza Aug. 12, 13, 17, 18  
Pops Around the World Aug. 19, 20  
Evening of Rodgers and Hammerstein Aug. 24, 25, 26, 27  
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For more information call 239-9721 or 28MUSIC.

Taylor California Cellars and the Monterey Vineyard are the featured wines for the San Diego Pops.



### TV Film Fare

Tuesday, July 5, 9 p.m. (CBS)  
*Promises in the Dark* (1979): A teenage girl comes to grip with terminal illness, but this sentimental melodrama is ill-equipped to deal with the serious moral problems it raises, notably the cutting off of life-support systems. A-IV, adults, with reservations; PG, parental guidance.

Saturday, July 9, 9 p.m. (CBS)  
*The Long Riders* (1980): A somber Western based on the James and Younger gangs' disastrous raid on a bank in Northfield, Minn. Makes a pretense at being art, but it's a veneer for graphic gore and a realistic bordello scene. A-IV, adults, with reservations; PG, parental guidance.

### Recent Film Classifications

- *Octopussy* (MGM-UA): A-III, adults; PG, parental guidance.
- *Superman III* (Warners): A-II, adults and adolescents; PG, parental guidance.
- *The Survivors* (Columbia): A-III, adults; R, restricted.
- *Yellowbeard* (Orion): A-III, adults, R, restricted.