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**In This Issue**

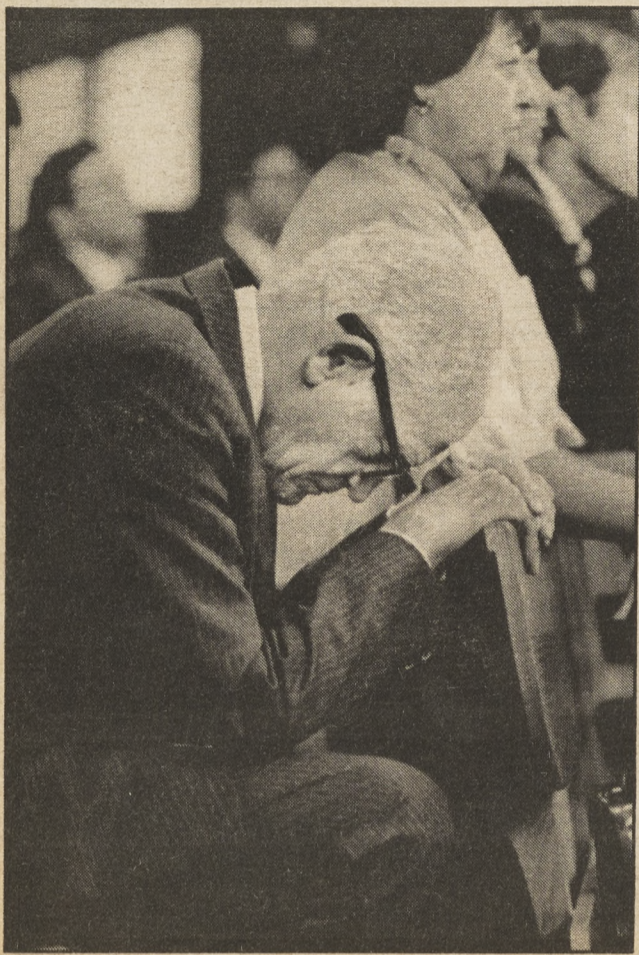
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Vol. 71, No. 27

July 14, 1983

## Diocesan 'Day of Dialogue' set for nuclear pastoral



NC photo  
**LAST RESPECTS** — Sen. Barry Goldwater (R-Ariz.) bows his head in prayer during funeral services at St. John the Baptist Church, Lockport, N.Y., for his 1964 vice-presidential running mate, William Miller. Goldwater delivered a eulogy at the Mass.

### USD, Immaculata Church will host July 23 program

By Deacon James Steinberg

ALCALA PARK — The Diocesan Peace and Justice Commission and the School of Continuing Education of the University of San Diego will sponsor a "Day of Dialogue on the American Catholic Bishops' Pastoral Letter on War and Peace" July 23.

The program will start at 1 p.m. in USD's Camino Theater, and conclude at 5:15 p.m. when Bishop Leo T. Maher and diocesan priests concelebrate Mass at the Immaculata Church on campus; in a June 28 letter to all the priests of the diocese the bishop invited them and their parishioners to attend the convocation and to "reflectively pray over and study the pastoral letter itself."

**THE MAIN** speaker of the day will be Father Robert Egan, S.J., of the Jesuit School of Theology at Berkeley, who facilitated a similar day of discussion and reflection on the pastoral for diocesan priests April 25.

The discussion day for the priests took place a week prior to the early May meeting in Chicago at which the bishops adopted the third draft of their controversial 45,000-word pastoral letter. The diocesan-wide day for Religious and laity has awaited the adoption and publication of the precis to the pastoral, an official summary which has been stripped to the bare essentials of the much longer document's subtly nuanced theology and reasoning.

The purpose of the discussion day will not be to answer the many questions people have about the pastoral, "but to raise issues," said Mary Anne Perrone of the Peace and Justice Commission. "We're naming this a day of dialogue. We want people to talk about their feelings, and hopefully start programs and study groups in their own

parishes."

"**FATHER EGAN** was well-received by the priests (April 25). Many felt he gave a balanced view, and he has the confidence of many of the pastors who were there," said Tim Iglesias, a Jesuit Scholastic based at Christ the King Church. "People are asking their priests questions, and a number have said they just don't know what to tell them."

The pastoral letter has "polarized" both Catholics and non-Catholics, acknowledged Iglesias, but he hopes that "dialogue within the Catholic community, people communicating with their bishops, dealing with this on their own," will give a true picture of the pastoral's content. "We can't depend on the secular press," he added.

The large military presence within the Diocese complicates the problem of teaching and discussing the bishops' pastoral letter, said Mrs. Perrone. Future Commission activities will be aimed at Catholics in the military and on the actual specifics of the letter.

"**BUT I** don't see this day as that," she said. "We want to explore what feelings we all bring to this subject and just get people started talking about it."

Given the heady content of the letter itself and its susceptibility to easy misinterpretation, educating the Catholic faithful, many of whom misread "unilateral" for the bishops' "bilateral," just to point out one of many difficulties, is not going to be easy.

Even more of a problem is the paradoxical nature of the pastoral's main thrust, which, contrary to public opinion, seeks to justify the maintenance of a nuclear deterrence. But it also rules out any use of nuclear weapons as immoral, and therein lies the difficulty.

**THE BISHOPS** said nuclear deterrence was morally acceptable "certainly not as an end in itself but as a step" toward eventual disarmament. They said no to the use of such weapons directly against civilian populations, the first use of nuclear weapons, severely questioned the morality of military targeting that would indirectly cause massive civilian casualties, and were "highly skeptical" about any nuclear exchange within the limits of Catholic morality.

Traditional Catholic teaching on the "just war" and the clear right and obligation of a nation to defend itself still stand in the pastoral, but the sheer potential for

Please turn to page 7

## Abortion pros, foes regrouping; Tuition tax credits get big boost

WASHINGTON (NC) — Two developments in June — the Senate's debate of a constitutional amendment on abortion and the Supreme Court's decision two weeks earlier voiding a series of state and city abortion regulations — are crystallizing as never before the abortion debate in this country.

The Senate, sometimes called the greatest deliberative body in the world, found itself face-to-face with the abortion issue in its June 27-28 abortion debate. Unlike past debates centering on peripheral issues such as abortion funding or stripping the courts of jurisdiction in abortion cases, the Senate debate took the issue to its roots: does the fetus have a fundamental right to life or does a woman have a fundamental right to end an unwanted pregnancy?

**THE DIRECTNESS** of the questions gave few senators the opportunity to straddle fences. Though some continued to maintain that while opposed to abortion they could not support a constitutional amendment as a solution, a majority saw the vote as a referendum on the abortion policy set by the Supreme Court 10 years earlier.

The Supreme Court's reaffirmation of that policy in its June 15 rulings on a series of abortion cases from Missouri, Virginia and Akron, Ohio, meanwhile, further entrenched abortion in legal standing as a fundamental national right. In doing so the decision contributed to the Senate debate by making the issue even more clear-cut and by reminding senators that the only remedy — if one is desired — is a constitutional amendment.

The vehicle for the Senate debate was an amendment proposed by Sen. Orrin Hatch (R-Utah) that would have

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WASHINGTON (NC) — The Supreme Court's decision June 29 upholding tuition tax deductions in Minnesota, while a huge victory for supporters of tuition tax credits, does not automatically guarantee that such credits — currently being debated in Congress — would be upheld by the court in the future.

That the court's decision was a major victory for tax credit supporters is evident when one considers the alternative: If the court had struck down the Minnesota program there is little doubt that tuition tax credits would

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### Visitadores por Cristo... Opening doors and hearts

By Susan Nowak

IMPERIAL BEACH — When the Visitadores por Cristo (Visitors for Christ) call at the homes of Roman Catholics who don't practice their faith, God puts out the welcome mat, a woman who leads a new group of Visitadores said.

The Visitadores, who are specially trained to drop in on the homes of baptized but "unevangelized" Spanish-speaking Catholics, pray before they begin an evening's work, Anna Rodriguez, leader of the new group at St. Charles Church, said. Jesus "opens the people's hearts and we are welcome. So far we've found no one who will refuse the word of God."

**UNLIKE OTHERS** who send believers door-to-door with questionable tactics and an arsenal of arguments aimed at winning converts, the Visitadores seek to encourage non-practicing Catholics to take another look at their Church.

"We aren't going to fight with anybody," Miss Rodriguez said. "We go to announce the Good News that the Kingdom of God is being established. That's what Jesus Christ did — not criticize or scare people."

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SAN DIEGO — A free course on the Billing's Ovulation Method of Natural Family Planning begins July 18 at 7:30 p.m. at the Col. Fitch Billing's Center, 6214 Rose Lake Avenue. Since decisions concerning child spacing involve husbands and wives, both are encouraged to attend instruction classes. Registration is available from Mrs. Anne Fitch at 466-1507.



**NEVER AGAIN** — A 1932 German poster by artist John Heartfield says 'never again' to war. The U.S. bishops' pastoral letter on war and peace has polarized American Catholics, and made an objective reading of the letter difficult.

# Briefs

**TEXTBOOKS** — The Kentucky Supreme Court, in a 5-2 decision, has ruled unconstitutional a state law providing free textbooks to parochial and other non-public elementary and secondary school students.

**KIDNAP** — A person claiming to have Emanuela Orlandi, 15, a missing Vatican citizen and daughter of a lay employee, demanded for her ransom the release from prison of Mehmet Ali Agca, the would-be papal assassin serving a life term for the crime. An anonymous phone caller asked the Vatican to intercede with the Italian government to obtain the release of Agca. The caller sent photocopies of documents belonging to the girl and a message from her, Italian police said.

**'OUT'** — Bishop Joseph Hodges of Wheeling-Charleston has suspended the priestly faculties of two Jesuits serving in Lincoln County, W. Va., and ordered them to leave the diocese. The action came after the priests joined a series of public protests against Bishop Hodges' decision to build a \$3.2 million pastoral center; protestors felt the money could be better spent.

**PRAYER O.K.** — Opening sessions of state legislatures and Congress with prayers led by paid chaplains does not violate the constitutionally required separation of church and state, the Supreme Court ruled July 5, overturning a U.S. District Court of Appeals decision.

**BAD BULLETS** — Plastic bullets should be withdrawn as riot-control weapons, said the bishops of Northern Ireland. The bishops joined other church groups in warning against a move to restore the death penalty in Great Britain, including capital punishment for terrorist crimes in Northern Ireland.

**'NOTHING' DOING** — "Nothing is moving" in relations between the Vatican and Czechoslovakia, a Vatican source said. The Communist-run government had refused to meet with Vatican officials since December 1980 to discuss Church-state matters.

**RESTRAINTS** — Pope John Paul II discussed restraints on Church activity in Cuba with that country's seven Roman

Catholic bishops. He said the Church was willing to conduct dialogue with the Communist government in order to gain greater freedom to work for Cuba's people.

**SUSPENDED** — Father Peter Jacobs, a priest who has received nationwide publicity as operator of a New York restaurant, has decided to stay with it, even though his decision means the loss of his ability to function as a priest. Archbishop James Hickey of Washington, Father Jacobs' home diocese, has suspended his faculties.

**RELEASED** — Mother Teresa of Calcutta was released July 4 from Rome's Salvator Mundi Hospital and met the next day with Cardinal Josef Glemp of Warsaw and Gniezno, the Polish primate. The 72-year-old foundress of the Missionaries of Charity spent most of June in the hospital, suffering from exhaustion as a result of recent extensive travels to oversee her projects for the poor.

**NEW RULE** — The U.S. government has revealed a new version of its Baby Doe rule, which forbids medical discrimination against handicapped newborn infants. The new rule updates an earlier one struck down by a federal district court in April; it was issued in Washington by the surgeon general, Dr. C. Everett Koop. It places the responsibility of preventing discrimination on state agencies as well as private facilities.

**WOMEN'S ADVOCATE** — Auxiliary Bishop Thomas J. Gumbleton of Detroit has criticized both the Catholic Church's handling of former Mercy Sister Agnes Mary Mansour and overall Church treatment of women — including strictures on girls serving at Mass. Ms. Mansour clashed with Church authorities and Bishop Gumbleton's superior, Archbishop Edmund C. Szoka of Detroit, because the state department she heads handles abortion funding.

**NO GIRLS** — Cardinal Joseph Bernardin of Chicago reiterated that girls may not act as altar servers, but said they should be involved in the liturgy as much as Church law allows them to. He asked all Chicago archdiocesan parishes to follow established liturgical norms.

**NATIVITY APPEAL** — The Justice Department has urged the Supreme Court to overturn a lower court ruling and allow local governments to sponsor nativity scenes at Christmas. Justice Department lawyers said the nation's founding fathers did not intend to



# Official

## Bishop Leo T. Maher

Saturday, July 16, 5:30 p.m., San Diego, Mission Basilica de Alcala, 214th Anniversary Mass.

Saturday, July 23, 12:30 p.m., Alcala Park, University of San Diego, Day of Dialogue on the American Catholic Bishops' pastoral on war and peace.

Saturday, July 23, 5:15 p.m., Alcala Park, the Immaculata, closing Mass for the Day of Dialogue.

Father Peter Escalante  
Secretary

## Auxiliary Bishop Gilbert E. Chavez

Saturday, July 16, 11:30 a.m., Otay Lakes, Mass, Hispanic Cursillo Movement.

Saturday, July 16, 6 p.m., Cafe del Rey Moro, Balboa Park, banquet, 75th anniversary of Knights of Columbus, Council 1349.

Saturday, July 23, 6 p.m., San Diego, banquet, Mexican-American Foundation at the Community Concourse Center.

"prohibit governmental acknowledgement of religion as part of our nation's heritage" when they required separation of church and state.

**EXCOMMUNICATED** — Lynn Hilliard, one of four nurses facing abortion conspiracy charges in Winnipeg, has been refused permission to marry in the Catholic Church. She planned to be married July 2, but when Church officials learned she was on the staff of an abortion clinic, she was told she could not marry in the Church. The priest who compiled the marriage documents for Ms. Hilliard said the nurse incurred automatic excommunication by her work.

**SEIZED** — The Vatican protested a recent law passed in Malta expropriating most Church-owned property in that small island nation in the Mediterranean. The law claims as state property all Church real estate in the

country except that adapted for worship. It received a unanimous vote from all 34 members of Parliament who belong to the Malta Labor Party. The 31 members of the opposition Nationalist Party all abstained in protest.

**RETIRED** — Archbishop Marcel Lefebvre formally resigned June 29 as head of the traditionalist Society of Priests of St. Pius X. The 77-year-old prelate, who is suspended from priestly ministry by the Roman Catholic Church, made the announcement during a Mass at which he ordained 22 priests for his traditionalist movement. His successor will be 31-year-old West German Father Franz Schmidberger. The French-born archbishop was suspended by Pope Paul VI in 1975 after he ordained several priests in defiance of a direct papal prohibition.

## 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.*

**ADAMS, Evelyn M.** Funeral Mass: June 22 at Little Flower Haven Retirement Center.

Goodbody Mortuary

**CORRALES, Mable P.** Mother of Florence Bennis, Virginia Fuentes, Margarete Mendoza. Funeral Mass: June 21 at Our Lady of the Sacred Heart Church.

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**LAUERMAN, Betty Zak.** Wife of Thomas Lauerman; mother of Bettyann, Christopher and Thomas Lauerman, Jr. Funeral Mass: June 21 at Mission San Diego de Alcala Church.

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**FEE, Edrie Mary.** Mother of Elizabeth McCoy, James, Martin and Joseph Fee; 26 grandchildren; 40 great-grandchildren; four great-great-grandchildren. Memorial Mass: June 24 at St. Joseph's Church.

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**SHARP, Richard C.** Husband of Elizabeth Sharp; father of Richard J. Sharp; brother of Ruth Thompkins, Viola Craig, Grace Cassidy and Excell Sharp. Funeral Mass: June 30 at St. Therese Church.

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**PLASS, Marion E.** Funeral Mass: June 25 at St. Therese Church.

Goodbody Mortuary

**BENTLEY, Reuel Leon.** Husband of Juanita M. Bentley; father of Joyce Martin; brother of Elizabeth Homberg and Louis A. Bentley; three grandchildren; one great-grandchild. Funeral Mass: June 27 at Our Lady of Sacred Heart Church.

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**TENNIES, Paul Edward. (Age 18).** Son of Gilbert J. and Lois Kirkendall Tennes; brother of Diane Marie, Anita Louise, Rosalind Renette, Michelle Marie and Mark Alan Tennes; grandson of Mrs. Gertrude C. Kirkendall and Mrs. Frances M. Tennes; aunts, uncles and numerous cousins. Funeral Mass: June 22 at St. Didacus Church.

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# Statement on homosexuals misleading, says priest

By Deacon James Steinberg

A statement issued last month by the Washington State Catholic Conference on *The Prejudice Against Homosexuals and the Ministry of the Church* may do more damage to homosexuals in the long run than the very problems it seeks to address, said a local priest after studying the document.

A "theological commission" representing the state's three bishops issued the statement, which has received national attention, "in view of the increasing public attention to the issue of homosexuality in the church and society as well as the current consideration of government legislation to protect the civil rights of homosexuals."

**BUT AFTER** a careful reading of the full text, the WSCC statement will not only confuse the Catholic faithful, but add to the "false hopes entertained by many Catholic homosexuals," said Father Raymond Ryland, a professor of religious studies at the University of San Diego.

"A militant group of homosexuals who call themselves 'Catholic' has as one of its main rationalizations for homosexual acts the claim that the Church is going to change her teaching," noted Father Ryland. Homosexuals trying to justify their behavior argue that not only will the Church's teaching on the intrinsic sinfulness of homosexuality change, but that eventually the Church will accept homosexual behavior.

"The WSCC statement only adds to that illusion. With a bit of wishful thinking, a homosexual could read the statement and be confirmed in his illusion," said the priest.

**TO ARGUE**, as does the WSCC, that the Church can combat prejudice against homosexuals "by fostering on-going theological research and criticism" of its own teaching, "none of which is infallibly taught," ignores the fact that none of the Church's moral teaching has been defined *ex cathedra*.

"Using the logic of the WSCC statement, we could go on to say that the Church must criticize her tradition on all the Ten Commandments, 'none of which is infallibly taught,'" said Father Ryland.

The WSCC statement appears ignorant of the fact that in matters of morals "the Church teaches by her ordinary magisterium and that faithful Catholics are bound by that teaching," said Father Ryland. He cited the Second Vatican Council's *Constitution on the Church*, which calls on Catholics to give "religious submission of will and mind" to the teaching of the Roman pontiff, "even when he is not speaking *ex cathedra*."

**THE WEAKNESSES** in the WSCC statement are apparent at first glance, said Father Ryland. "In describing 'prejudice' against homosexuals, this statement paints with a brush far too broad. It seems to leave no room for a Catholic to object to homosexual practices themselves. There is no mention of our obligation to 'hate the sin but love the sinner.'"

In calling "prejudice against homosexuals...a greater infringement of the norm of Christian morality than...homosexual...activity," the

statement simply ignores the Church's teaching, beginning with St. Paul, up to the 1975 Vatican *Declaration on Sexual Ethics*, that homosexual activity is a mortal sin, at least in the objective order, said Father Ryland.

"Now we are informed that 'prejudice' against homosexuals is greater than a mortal sin," he said.

**THE WSCC** statement only says homosexual activity "falls short of the ultimate norm of Christian morality," noted Father Ryland. "This is an inaccurate, misleading description of the Church's teaching on homosexual acts. According to the statement's words, one could argue that in Roman Catholic teaching, homosexual acts are only 'lesser' (venial) sins."

The WSCC's "falling short mentality" with regard to human sin implies "there are no sins of commission, but only sins of omission," observed Father Ryland. "Nothing in this statement even alludes to sin as a deliberate violation of God's will for our lives," he added.

**BY REJECTING** even the possibility that homosexual orientation can be altered, the WSCC statement "implicitly...gives approval to homosexual behavior," said Father Ryland. "As I read the WSCC statement, I hear it saying exactly what the Catholic bishops of this country have directed confessors *not* to say to homosexuals."

The National Conference of Catholic Bishops in 1973 issued *Principles to Guide Confessors in Questions of Homosexuality*, in

which it reminded priests that homosexuals have a serious moral obligation to work and pray for a healing of their homosexual orientation and to abstain from homosexual acts.

"The WSCC statement reflects a widespread sentimentalizing of Jesus' love which can be seriously misleading. This attitude is popularized in such bumper slogans as 'Smile, God loves you,'" said Father Ryland. "God in Christ certainly did love and does love the outcasts, just as He loves us who in societal terms are not outcasts, but His love can not take hold in our lives until we repent and turn back to the Father."

**FATHER RYLAND** had his most serious reservations about the WSCC statement's belief that homosexuals should be allowed to teach in Catholic schools. Said the WSCC: "There is no evidence that exposure to homosexuals, of itself, harms a child, just as there is no evidence that exposure to couples who live in non-marital unions, of itself, corrupts the young."

Father Ryland strongly disagreed: "The analogy used here is self-defeating. I certainly would not want young children or grandchildren of mine to be taught Christian morality by persons in a state of mortal sin, at least in the objective order, whether that sin be homosexual or heterosexual."

"Who is so naive as to expect that homosexuals, especially in today's militant climate, would teach, with any effectiveness, that homosexual behavior is a serious sin?" he asked.

## Courts continue their war on the family

By Liz Schevtchuk

WASHINGTON (NC) — The U.S. Court of Appeals for the District of Columbia has ruled unlawful a federal regulation requiring parental notification when teen-agers receive contraceptives from federally funded family planning clinics.

The court found that the regulation undermined Congress' intent regarding Title X of the Public Health Service Act, which Congress enacted in 1970 to make "comprehensive family planning services readily available to all persons desiring such services."

**THE REGULATION** specifically required federally supported family planning clinics to notify a parent or guardian within 10 working days of initially prescribing contraceptives to a dependent minor — age 17 or less. It also required clinics to comply with any state parental notification or consent laws and to consider a teen-ager's financial eligibility for help on the basis of her parents' income, not her own finances.

The regulation was challenged in court by the Planned Parenthood Federation of America and other family planning organizations. Backers of the regulations included Sen. Jeremiah Denton (R-Ala.) and a parents' coalition.

Affirming the March ruling of a federal district court which opposed the regulation, the appeals court said "we agree that the regulations are fundamentally inconsistent with Congress' intent and purpose in enacting Title X and are therefore beyond the

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**EL CENTRO** — The fourth annual Imperial Valley Religious Education Congress has been scheduled for Oct. 9 at Central Union High School. Speakers at the "Festival of Faith" will include Jesuit Fathers Max Oliva and Alan Deck. Further information is available from Mrs. Pat O'Neil, congress coordinator, at (619) 353-6237.



Photo by Larry Plaster

Sister Antonia, Coach Tom Landry  
A 'Salute to Excellence'

**CORONADO** — A formal dinner at the Hotel del Coronado July 9, attended by a host of national and local leaders and celebrities, honored a number of outstanding Americans. One of them is accustomed to the abject poverty of a Tijuana prison she now calls 'home.'

Mercedarian Sister Antonia Brenner, who lives at La Mesa Penitentiary, was one of 40 persons receiving awards from the American Academy of Achievement.

**ALSO ATTENDING** the 1983 "Salute to Excellence" program was Bishop Leo T. Maher, who has publicly praised the nun for her work.

The 40 personalities feted at the dinner along with Sister Antonia included sports stars, captains of industry, entertainers, political figures, scientists and lawyers.

Guests included football star Herschel Walker; writers Louis L'Amour and Erma Bombeck; FBI Director William Webster; and Dr. Edward Teller, nuclear physicist.

**SISTER ANTONIA** raised seven children in Laguna Beach and Beverly Hills before becoming a nun. She has lived and worked in the Tijuana prison for five years, but began visiting inmates there seven years ago.

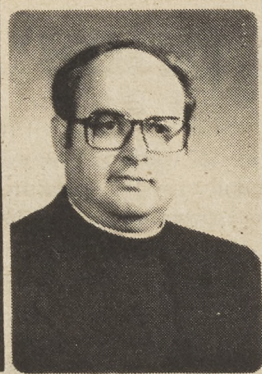
Sister Antonia is an Auxiliary of the Apostolate to the Bishop of San Diego; instead of making vows to a Mother Superior, her life-long vows were made to the bishop of the diocese where she serves. Although she is an Auxiliary for the San Diego diocese, Sister Antonia is able to serve in Baja California through an agreement of the bishops of San Diego and Tijuana.

**LA MESA** — The Concerned Citizens for Human Life has resumed its counseling and prayer program near Dr. Edward Allred's abortion clinic at 6695 Alvarado Road. On July 2 from 7-10 a.m., two nurses and a doctor counseled women considering abortions. An 8 a.m. Mass was offered at Our Lady of Grace Church for the intention of the pro-life effort. A rosary procession led by Father Martin McGovern assembled at 9 a.m., and Bill Butler led the singing at the march. Those who could not join the procession were asked to pray the Rosary for the unborn during that hour. The pro-life group normally holds its prayer service and procession on the first Saturday of each month.



Photo by Larry Plaster

**YOUTH DAY** — The annual Diocesan Youth Picnic and Chariot races were held July 10 at Stanley Park near University City. Coaching on the left sideline is Father Robert White, director of the Diocesan Youth Office. Father White celebrated Mass for the high school and college-age youth in attendance late that afternoon, bringing the all-day festivities to a close.



## Editorial

By Brother William Bilton, CJM

### Children's TV is dismal fare

If it is true that television programming — in general — is a vast wasteland, then so-called children's shows must surely rival the Sahara for sterility and waste.

A typical Saturday morning session is often an exercise in silliness and banality — consisting mainly of cartoons, lightly spiced with one-minute spots of educational topics.

More often than not, the producers end up with surrealistic blobs of fantasy, over-developed heroes of endless strength and predictable plots which neither inspire nor satisfy.

TV executives, however, assure us that children do not want educational programs on their days off. After all, they've been in school all week and have neither the inclination nor mental stamina to endure another round of academic endeavor. Let their minds rest, they tell us, in that never-never land of dormancy and peace.

Such a low estimation of the maturity and mentality of our youth is not only condescending, it is inaccurate. There have been many programs of high quality that have done well in the ratings. Programs can be both enlightening and entertaining for children.

Obviously, the profit motive has a lot to do with what comes into our homes on TV. Most TV programming for children is aired on weekends, leaving the highly profitable weekdays open for more megabucks for the networks.

As Bob Keeshan — popularly known as "Captain Kangaroo" — has stated, the networks have cancelled many quality children's shows merely to win the "battle for the ultimate buck."

The values being instilled and promoted by such shows should also give us reasons to be concerned.

Violence for the sake of a laugh must surely qualify for concern.

A typical cartoon usually contains beatings, bombings, decapitations and other assorted brutalities that never seem to deter the antagonist — he only returns again for further abuse.

Of course, all this is done in the name of fun.

Gone — unfortunately — are the heroes of yesteryear. Perhaps the Lone Ranger, Captain Midnight and Sky King were stereotypes of moral rectitude. But they did not exploit violence for its own sake. They were role models for decency and fair play.

But what we are ending up with is pure pabulum that is supposed to pass for children's programs — a combination of comic caricatures and re-runs.

It is not only exploitative, it is also detrimental to the development of children's psyche and maturity.

Captain Kangaroo stated the case very well when he said, "Children have the capacity of understanding almost anything, if we have capability of communicating it. We want to cater to their intelligence and we want to help develop their good taste. That means the giving of values."

TV has an immense power to influence the thoughts and attitudes of the young.

I believe it has the duty and obligation to provide wholesome and intelligent entertainment.

## Letters . . .

### 'Neither...nor'

The interviews with Pastor Lindquist *et al* concerning church music said it all — and it had to be said. I have contended for years that no self-respecting adult could possibly be happy with totally uninteresting melodies and lyrics that are sloppy, sentimental and downright silly.

The original theory about "folk music" (which is neither "folk" nor, in most instances, "music") is that it would not only be relevant, significant and, of course, meaningful, but that it would make us all one big sharing community. It didn't and it won't.

I do wish "ministers of music" who are addicted to the "folk" trend would not attempt to foist it upon adults. Their well-intentioned attempts betray their pathetic ignorance of the great musical literature of the ages and their inability to read the signs of the times: people, as Lindquist mentioned, want to experience the awe and, yes, mystery that every adult hungers for.

Warren J. Rouse, OFM  
St. Mary's Church  
Phoenix, Ariz.

### 'Violated?'

In response to your editorial of June 2, "Ms. Mansour's Choice," I pray for the gifts of wisdom and understanding among all who hold offices of religious authority in the Catholic Church.

Since those of us who were not directly involved cannot know all the facts of the case, our judgments are, therefore, subject to error. However, the example of Jesus in application of the Law to an individual was always one of compassion.

Whatever opinion one may hold about the content of the Mansour case, it is apparent that the processes used were contrary to a spirit of peace and reconciliation. The proper exercise of authority by Sister's religious superiors, as prescribed by canon law, was violated by the manner in which Sister Agnes Mary was dispensed from her vows by the Vatican representative.

Sister Louise McDonald, CSJ  
San Diego

### 'Good choirs'

A word of praise for the article of June 2nd, "'Good Choirs were standard before the Council.'"

I agree with Gene Regard, choir director of Mission San Diego de Alcalá, that "lately the faithful are turning back from the guitar or "folk" idiom to the traditional choir and organ."

At Mary Star of the Sea Catholic Church in La Jolla, we have an excellent chancel choir, directed by Gerry Whitney, who really give honor and glory to God with their fine voices, following the liturgy of the Eucharist at the 10 a.m. Mass every Sunday. The congregation participate mostly by listening. One comes to church not only to sing but to participate in the liturgy of the Eucharist celebrated by the priest. The choir contributes to bring us closer to God the Father of all.

Loretta A. Perrault  
La Jolla

### Vows are vows...

As far as I know, a Religious takes three vows, namely obedience, poverty and chastity. The vow of obedience is foremost considering what the Holy Scripture says, "It is obedience that I desire and not your sacrifices."

The due process that Nora Murphy mentioned in this instance concerning Sister Mansour may not have taken place at all, however her vow of obedience should have sufficed to comply with the archbishop's request.

Being members of the Dominican family we have to uphold the truth and no matter what it costs, a Religious has to live by these vows.

Eduardo Gruta  
Dominican tertiary  
San Diego

## The Pope Speaks



### A 'first commandment'

ROME (NC) — The first commandment for health care workers is "that of defending and celebrating life from its first conception," said Pope John Paul II on a recent visit to Rome's largest hospital.

The pope praised health care personnel who refuse to participate in abortions. He declared that believers and non-believers alike have the responsibility to believe in life and defend it.

Speaking in a courtyard of the 2,000-bed San Camillo Hospital, the pope spoke first on the meaning of suffering, saying that "the Lord redeems in suffering and through suffering."

"Wherever there are victims of the fragility of the human condition, of calamities, of misfortunes, of every form of violence...the primary commandment of those responsible for health and those who work in the health field is that of defending and celebrating life from its first conception and not allowing it to be betrayed or broken off," the pope said.

He continued by noting "the high significance of the choice of those who, called to the service of life, refuse out of consistency with their own consciences to lend themselves to suppressing it."

"No man, believer or non-believer," he observed, "can refuse to believe in life and not feel his responsibility to defend it, to preserve it, especially when it does not yet even have a voice to proclaim its own rights."

The conscience clause in Italy's abortion law, protecting the right of health care personnel to refuse to participate in abortions for reasons of conscience, has come under attack by proponents of legalized abortion because the high percentage of conscientious objectors in some parts of the country makes it difficult for women to obtain state-paid abortions.

The pope urged those in the health field to become the champions of the right to life.

## Liturgy

By Father Raymond G. O'Donnell



### Signs of the Spirit

In the vast majority of our parishes, liturgy is being celebrated as it is meant to be — as the work of *both* the clergy and the laity. No longer are we given the erroneous impression that this is "father's Mass." The Liturgical ministries are now shared among: priests, deacons, lectors, special ministers, altar servers, cantors, choirs (both traditional and folk), ministers of hospitality (ushers), commentators, and the worshipping congregation. There is no better sign that we are, as Church, that one body composed of many members each with its own function (Romans 12:4).

In most every parish, at least at the principal Sunday Masses, music and congregational singing is the norm. The majority of parishes have a "traditional choir," one or more "contemporary music groups" and at least one cantor, so there is usually something for everyone.

As more and more communities come to appreciate the importance of music in their liturgical celebrations, the quality of the music has steadily improved. This is due, in part, to a growing willingness to invest parish resources in competent, trained musicians and in the improved quality of liturgical music in the past few years.

Since the RENEW process calls for a worship planning team, such will be normative throughout our diocese by the fall. More than half of our parishes already have an operative liturgy team.

The many requests for lector training bespeak a growing appreciation that this vital ministry demands more than good will. In the past four years, over 3,000 men and women have been commissioned by Bishop Maher to serve as Special Ministers of the Eucharist. Their ministry both facilitates the distribution of Communion to the great numbers who are regularly receiving each Sunday, and insures that the sick and the shut-ins receive the Eucharist on a regular, often weekly, basis.

These are just a few of the signs of the very real liturgical progress which is taking place in our diocese today. They are signs that the Holy Spirit is with the Church, leading us ever forward on our way to the Kingdom.

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## Our Christian Way of Life

By Enid Lanyon

# Old loves, quiet loves, loyalties

At a reunion following one of the encounter-style retreats that are popular today, one of the retreatants silently listened to the exuberant and often emotional reports of the impact of the weekend by others of the group. At one point she turned to her companion and said, "You know, I think I must have missed something. I don't feel the same as all these people. I have not had the same kind of experience. All I got from the weekend was a quiet peace and joy."

It took a little while to convince her that what she had received was, in fact, what the weekend was designed to give. Exuberance fades, emotions level out, the "high" of today is quite likely to produce tomorrow's low, but the quiet peace and joy of knowing that one is totally, faithfully and forever loved is much more likely to endure and strengthen and subtly change a life.

I WAS reminded of the incident last week when a young woman said of a man she is dating, "The thought of him brings me a kind of quiet happiness, a little 'lift.'" No lightning, no fireworks, no wild passionate pursuit, but a coming together of two people with the gift to ease and comfort and confirm each other!

For most of us, our experience of God is like that. For some it's true there is the road to Damascus — the blinding awareness of the power of God's love and a dramatic transformation of life. Even then, I believe, as time passes, it is the quiet love, the quiet happiness, the gentle, warming presence, the faithfulness, that calms

one's heart and gives peace to the soul, that has the most value.

Unfortunately, we are not always ready to accept quiet loves and experiences. Whether it is human love we are searching for, or God — who, of course, is its source — we tend to look for drama, for some kind of unusual or mind-shattering emotional response, and envy a little those who seem to have found it. Perhaps that is why charismatics place emphasis on praying "in tongues" and why those who are "into" prayer chalk up progress from the meditative to the intuitive with all the diligence of a school teacher marking term papers!

CERTAINLY IT is what leads us to do rather foolish things — like the priest who ruefully recalled that in his seminary days he had spent hours in the chapel willing himself to levitate to prove his fervor! Even with muscular contractions he could not raise himself a half-inch and would have proved nothing if he had. Or those of us who, titillated by the lure of excitement and change, place little value on the old, known loves and lose what we should cherish.

Unrealistic expectations and misunderstanding of the true nature of love can send us off on wild-goose chases that lead further and further from happiness and even precipitate real unhappiness. We need, I think, to be more patient and much more grateful. To love and be loved is a priceless gift, to be cherished wherever it is found; having it, we come very close to God.

We all have to grow through adolescence into maturity, in our loves and our prayers as in everything else. We have to grow through our misconceptions and impatience and eagerness for sensation. We have to learn to value what we have to give and what others have to give us without feeling compelled to make judgements, or impose our own expectations on them.

A PROFOUND appreciation and gratitude for quiet loves — or old, passionate loves that have grown quiet with time — is, I think, a measure of maturity. It speaks of a certain humility, a humility that does not deny but sees with a clear perception one's place in the universal order of things, that sees how we fit into God's plan of reconciliation; that recognizes the importance of love for itself. It speaks, too, of loyalty — an old, quiet, virtue.

In all the turmoil and frantic pace of our age, quiet peace and joy, quiet happiness and "lift" are not easily come by. And yet it is what we all long for and claim to be seeking. But it is not something we can find hastily, or hope to stumble upon during a frenetic schedule. We have to take time to be still and to reflect and to know.

Perhaps the wisest approach is not so much to look for love and the peace and joy it brings, as to try to give it and as we take the time to be a confirming and "lifting" presence to others, who knows, it may just overtake us!

## Ins and Outs

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

Have you noticed the modern stress on the term "light?" So much advertising is pressuring us to think light: beverages, food, tobacco. Only it's spelled "lite." This stress on light (versus heavy?) is used to reassure us concerning some pleasures about which we acquire guilt feelings: food, alcohol, tobacco, sinful things which a stern Puritan mentality rejected.

Let's consider the phenomenon: is it one way of trying to let you have your cake and eat it? "Light" can be a way to indulge and get away with it. Not only food: one FM radio station even advertises music that's "light." It is music which creates a pleasant mood but doesn't demand the full attention, nothing heavy.

CAN RELIGION be light? Some people would be shocked to even think that way. After all, religion concerns God, soul's salvation, heaven, hell, suffering, death, and for life's heavy problems it is to provide possible answers. So, of course, religion cannot be light.

Let's try it another way. What about those people who want to attach burdens to religion — who treat it as if it

## 'Light' religion

were a serious, solemn game to be played, i.e., hours of prayers to be said, severe penitential tasks to be undertaken, hard duties to be done. There has always been that strain in religious thinking. Echoes of it are in the Old Testament, with its depictions of God as vengeful Judge, a God Who demands, or so it would appear, heavy dues from those who would worship Him.

Among heavy religion followers are those who keep snatching gleefully at private visions and revelations in which it is alleged the Virgin Mary appeared to one or the other person, only to issue heavy and stern warnings of damnation, world's end, total devastation. That does not make for light religion. It says people must shape up or God will punish — and severely.

LET'S MOVE from religion to "faith." Can faith be light? No, not in the sense of food or beverages we were talking about, that is, all easy and no sanctions. But if by light is meant: easy to live by, comforting in good as well as bad moments, why not? We are not speaking of Norman Vincent Peale religion, or Pollyanna

Christianity in which "everything is beautiful."

Our thought is prompted by the statement of Christ: "Come to Me all you who labor and are burdened," (that is, heavy), "My yoke is heavy, My burden is light." Faith in Christ can be a "light" faith. Reflect upon the gospels: note how very little Jesus demanded oral reform, how little He asked from even the Apostles, only that they should believe in Him. Light faith in that sense is very possible. By it we accept the fundamental joy that a good God created us, sent His Son to live with us, and show the Father's love. Then we will want to reform, to be better for Him.

What is asked? That we put ourselves at His service in the service of others. That "light faith" is the only kind that makes life's burdens possible. Once I have surrendered to God's love and will, to see my life as the unfolding of His plans to make me His forever, why not such light faith?

## Moral Perspectives

By Rev. Gerald Coleman, SS

# Nuclear morality — IV

In the February 19, 1983, edition of *America*, James Finn directly addresses the main questions concerning deterrence. Finn points out that these characteristics are central in this present discussion:

(1) Our present situation is unprecedented: e.g., the capacity of nuclear weapons to bring massive destruction;

(2) NUCLEAR weapons best serve their purpose by not being used in war-fighting: i.e., they are "intended" as deterrents;

(3) Nuclear weapons no longer guarantee the protection of citizens from external attack;

(4) We can never again revert to a non-nuclear situation: "The nuclear genie cannot be forced or enticed back into its jar";

(5) THE GREAT powers today *de facto* threaten each other with nuclear weapons; and

(6) In political, military and moral terms, there is no completely satisfactory resolution to this present situation.

The heart of the moral problem is clear, then: we threaten to do what it would be immoral to execute — in order to deter the execution. All of us desire stability and safety. Ideally, we would want to reduce the levels of nuclear arms and reduce the chance of nuclear war.

IN THE COMPLEXITY of the issue, then, it seems clear that a unilateral nuclear disarmament would

radically change the present balance in the nuclear arena; in this light, the stability of the deterrent system would be upset. (Those who advocate unilateral disarmament often look to the cross of Jesus and ask each of us to look into each other's faces and see that there are no enemies.)

Finn maintains that unilateral disarmament would engender greater fear and increase the risk of conflict in both the long and the short run. Finn's position is the same as stated by Pope John Paul II in his New Year's homily of 1983: It is difficult "to imagine how the problem of peace in the world can be resolved in a unilateral manner, without the participation and concrete commitment of all."

A point overlooked in this discussion is directly addressed by Finn: "It is a profound mistake...to discuss nuclear weapons as if the rough military symmetry between the superpowers were matched by a moral symmetry. Such is not the case. With all their faults, the democracies of NATO are morally superior to the Soviet Union, which is a tyranny and behaves as one. This does not mean that Soviet policy is directed by irrational leaders...The present events in Eastern Europe and Afghanistan confirm that the Soviet Union is brutal and expansionist."

IT SHOULD be the purpose of U.S. strategy, then, to reinforce, not weaken, prudential decisions of the Soviet Union, based on respect for the retaliatory might of the

U.S. This position seems to be in agreement with that advocated by John Paul II last June in his message to the United Nations special session on disarmament: "In current conditions, deterrence based on balance, certainly not as an end to itself but as a step towards a progressive disarmament, may still be judged morally acceptable."

What is the conclusion here? Stated bluntly: both peace and justice are losers in any modern war between the superpowers. Thus, if one thinks that the maintenance of a credible nuclear deterrent is the only reasonable way to prevent the tragedy of war, and if one is also convinced that this deterrent-threat will actually achieve its goal, then the possession of nuclear arms as deterrent is morally acceptable.

Michael Walzer argues this same conclusion in *Just and Unjust Wars: A Moral Argument With Historical Illustrations* (1977): "...there may well be no other (way of maintaining peace) that is practical in a world of sovereign and suspicious states. We threaten evil in order not to do it, and the doing of it would be so terrible that the threat seems in comparison to be morally defensible" (p. 274).

ONE CANNOT help but think of Thomas Aquinas' concept that "...while it is not unlawful for a commander to have military secrets, it would be dishonorable for him to pretend that he had none."

# Abortion pros, foes regrouping...

Continued from page 1

stated that "a right to abortion is not secured by this Constitution." Though some argued differently, the consensus was that the amendment would restore the United States to the status quo prior to 1973, when states were able to legislate on abortion as they desired.

**HATCH WAS** the first to mention the effect the most recent abortion decisions of the high court were having on

the abortion debate. The June 15 rulings, he said, laid to rest "any lingering misconceptions about the extreme scope of the right to abortion created by the court."

He remarked, "In short, no significant legal barriers of any kind whatsoever exist today in the United States for a woman to obtain an abortion for any reason during any stage of her pregnancy."

His chief opponent, Sen. Bob Packwood (R-Ore.),

while disputing Hatch's contention that there are no barriers to abortion, particularly late in a pregnancy, agreed that abortion had become a fundamental right and that the court's June 15 decision had only confirmed it.

**THE JUSTICES**, said Packwood, could have reversed the original abortion decision. "Instead they chose the other option...of reaffirming that basic right."

Another factor in the crystallization of the abortion debate may be the arguments generated by abortion rights groups, particularly after victories in last November's elections, that legislative candidates now openly can support the right to abortion without suffering at the polls. Though the jury is still out on that perception, it nonetheless may be leading some senators and congressmen who would support abortion rights anyway to treat the issue with more candor, thus sharpening the debate.

In any event, who were the winners and who were the losers in the Senate's abortion debate?

**IN SOME** ways both sides won and both sides lost the Senate's 50-49 vote June 28 defeating the Hatch amendment.

Abortion opponents honestly could claim a victory in getting the Hatch amendment through committee and to the Senate floor for a debate. They also could claim that in getting 49 votes — 50 if Sen. Jesse Helms (R-N.C.), who voted "present" because he could not support this particular amendment, is counted — they showed that half the Senate is not persuaded that abortion should be a fundamental right.

But abortion rights advocates also could claim victory. The vote showed that the other half of the Senate supports their cause and that a reversal of the court's abortion decision by constitutional amendment is still at least 18 hard-to-get votes away.

# Tuition tax credits get boost...

Continued from page 1

have been doomed to a similar fate.

**BUT TWO** factors — the issues left unanswered in the court's June 29 decision and the differences between the Minnesota program and the credits being debated in Washington — give enough room for doubt about how the court would have ruled if it had been considering not the Minnesota case but instead the current tuition tax credit proposal.

A third factor that makes future court decisions in this area hard to predict is the 5-4 vote in the Minnesota case, known as *Mueller vs. Allen*. The replacement of one or two justices over the next couple of years — a distinct possibility given the ages of several of the justices — could shift in either direction the delicate balance that upheld the Minnesota deductions.

The biggest difference between the Minnesota deductions and tuition tax credit proposals is the way taxpayers receive the tax benefits. Deductions allow taxpayers to reduce their gross income before computing taxes, while credits are an actual dollar-for-dollar tax reduction.

**THAT MAY** not seem to be much of a difference, but in the eyes of the court it could be an important distinction.

In a 1973 case (*Committee for Public Education vs. Nyquist*) the court struck down a New York state program of tuition benefits — including a form of tax credits — for the parents of non-public school students. The court in part said that New York's grant of a predetermined amount of tax "forgiveness" was unconstitutional because it was like giving actual cash payments as a form of "encouragement and reward" for parents who send their children to religiously affiliated schools.

On the other hand, the court in the Minnesota case upheld the tuition tax deduction in part because it found the deduction to be one element of a "genuine" system of tax laws aimed at achieving "an equitable distribution of the tax burden." The New York tax credits, the court indicated, seemed to be not so much a part of a tax program but instead a program to provide grants to families with children in non-public schools.

**THUS ONE** unanswered question is whether the court would judge current tuition tax proposals as a genuine

addition to the tax laws or as a means to funnel tuition grants to parents.

Another difference between current tax credit proposals and the Minnesota program upheld by the court is that the Minnesota deductions are available to all parents, not just those who send their children to non-public schools, as tuition tax credits would be. That prompted some talk that the current tuition tax credit proposal might have to be expanded to include instances where students pay tuition in public schools, such as when they attend a public school outside their own district.

Despite those uncertainties the court's majority opinion, written by Justice William H. Rehnquist, had to gladden the hearts of non-public school officials because of its affirmation of the important role those schools play in society.

**REHNQUIST SAID** it is "understandable" that a state would want to defray the costs of educational expenses incurred by parents. The state has an interest in assuring the health of private schools since they relieve public schools "of a correspondingly great burden," it has an interest in maintaining a well-educated citizenry, and it has an interest in using private schools as a benchmark for public schools since, said Rehnquist quoting from an earlier decision, parochial schools "often afford wholesome competition with our public schools."

The court's decision in the Minnesota case might also mean a slight change of focus in the aims of tuition tax credit supporters. While continuing to push at the federal level for a national tax credit measure, the Supreme Court's ruling in effect gave the go-ahead for efforts at the state level to enact Minnesota-style statutes.

But even at the state level there may be some uncertainty. Though the court's decision means such deductions do not violate the U.S. Constitution, that does not necessarily mean that such plans will not run afoul of state constitutions.

**MILWAUKEE (NC)** — The Catholic League for Religious and Civil Rights has denounced an editorial cartoon published in *USA Today* July 5 as "defamatory" and "viciously anti-Catholic." The cartoon, by *USA Today* staff member David Seavey, showed a Supreme Court justice dipping into a chalice labeled "tax breaks" and placing a Communion wafer embossed with a dollar sign on the tongue of a fat, fawning priest wearing a "Church School" mortar board. *USA Today* is a national general interest newspaper, published five days a week by Gannett Co. Inc. Circulation is 1.1 million in 347 cities in 15 regions of the country.

**WASHINGTON (NC)** — Both of California's United States Senators voted to defeat the proposed constitutional amendment on abortion June 28. Republican Pete Wilson and Democrat Alan Cranston each voted "no" as the Senate rejected an amendment sponsored by Sen. Orrin Hatch (R-Utah), 50-49.

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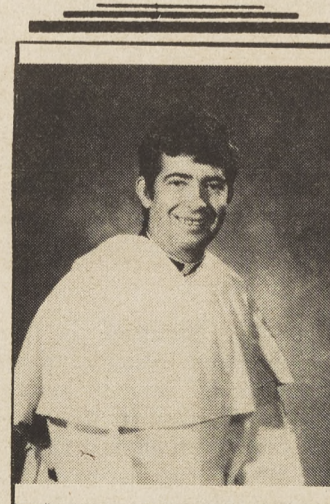
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# Visiting for Christ door-to-door

Continued from page 1

The apostolate arose as a response to the San Diego diocesan Synod that met from 1973-76; it urged that some way be found to reach those alienated from the Church. A dozen groups in San Diego and Imperial County parishes have since sprung up.

**VISITADORES TAKE** a course in catechesis and relearn the basics of the faith. After training, two or three Visitadores call on homes in their parish, and immediately present their identification card, which is signed by the parish priest. The card shows "they are not just anyone wandering the streets," said Father Fernando Ramirez, coordinator of Spanish programs for the diocesan Office of Evangelization and Adult Education.

They ask the residents if they have any needs for prayer, conversation, Bible study or literature about the Church, Miss Rodriguez said.

"First of all, the Visitors must listen to the person's anger, criticism or doubts. They must stay away from engaging in a debate or making accusations," Father Ramirez said. The Visitadores discover the person's needs and offer ways in which the parish or diocese can help.

"THEIR PRIMARY attitude is to transmit the love of Christ, rather than the aggressive tactics of other denominations," Father Ramirez said.

The Imperial Beach program has barely begun. The new Visitadores will begin by being introduced at Masses. After Mass, they will ask departing churchgoers if they would like to be visited. The goal is to reach "Sunday Catholics."

Later, the Visitadores will receive a list of the hundreds of families who have had their children baptized at St. Charles but have not returned for Mass.

**MISS RODRIQUEZ** estimates 80 percent of the people she met in her travels as a Visitor with Our Lady

of the Sacred Heart Church do not know about Spanish-language Masses and Bible studies. They have no way of knowing what the Church has to offer now, she said.

The 33-year-old can identify with inactive Catholics. Raised in a family of 12, she attended Mass sporadically because her parents could rarely take the family to Mass; her father worked and her mother had her hands full with homemaking.

She heard about "the Renovation of the Spirit" in Tijuana, a movement she likens to Renew. She began going to meetings and Mass there. "As soon as I got to know God better, that He isn't a God so far away, I found He is alive," she said.

**MISS RODRIQUEZ** then attended a seminar in the Holy Spirit in San Diego. She joined the parish and became a Visitadora and a CCD teacher.

She finally decided she belonged in her home parish and recently began attending Mass at St. Charles. When she found there was no Visitadores program, she offered to help start one.

Father Peter Navarra, associate pastor there, agreed, but said the program had to work with Renew. Renew training is next for her group, which will become the home visitation committee called for by Renew.

**EXPERIENCE HAS** shown that many alienated Catholics believe in God, but don't believe in the necessity of attending Mass, Miss Rodriguez noted. Overall, they do not know enough about the Church.

Other religions capitalize on that lack of knowledge and are able to win Hispanic converts, she said. "But they (converts) don't know what the Catholic Church is," she said.

Winning them back is not easy, Miss Rodriguez admitted. "You do the best you can and God has to take care of the rest. It's really up to God. You're not God — only He can bring them back."

# No Church rite for abortion clinic nurse

**WINNIPEG, Manitoba (NC)** — Lynn Hilliard, one of four nurses facing abortion conspiracy charges in Winnipeg, has been refused permission to marry in the Roman Catholic Church.

Ms. Hilliard was to have been married in St. Ignatius Catholic Church in Camrose, Alberta, on July 2. When Church officials learned she was on the staff of the Winnipeg abortion clinic opened in May by Dr. Henry Morgentaler, she was told she would not be able to marry in the church.

**POLICE RAIDED** the clinic June 9 and charged Drs. Morgentaler and Robert Scott, Ms. Hilliard and three other nurses, and two counselors at the clinic with conspiracy to procure an illegal abortion. After a second raid on the clinic June 25, police charged Ms. Hilliard and three others with new counts of abortion conspiracy and charged Dr. Scott and two of the nurses with conducting an illegal abortion.

The Winnipeg abortion clinic is the second one opened by Dr. Morgentaler, who is seeking to establish similar clinics across Canada. Under Canada's federal criminal code, abortions are legal only when they are performed in accredited or approved hospitals after approval by the institution's therapeutic abortion committee. Dr. Morgentaler has been acquitted three times on illegal abortion charges stemming from operation of his first clinic, in Montreal.

Father Vince McGrath, associate pastor of St. Ignatius Church and the person who was responsible for compiling the marriage documents for Ms. Hilliard, said that the nurse incurred automatic excommunication from the Church by her work in an abortion clinic.

"SHE IS not in keeping with the teachings of the Church," he said. "We can only marry people who are in keeping with the teachings of the Church."

He said he had telephoned Ms. Hilliard to explain to her why permission could not be given for a Catholic marriage.

Clarifying news reports which stated that Archbishop Adam Exner of Winnipeg had excommunicated Ms. Hilliard, Father McGrath said there was no episcopal decree of excommunication because there was no need for one. "To formally help in an abortion brings automatic excommunication," he said.

**VATICAN CITY (NC)** — Pope John Paul II July 8 named a Dutch bishop identified as one of the conservative members of the nation's hierarchy as coadjutor archbishop with right of succession to Cardinal Johannes Willebrands of Utrecht, Netherlands. He is Bishop Adrianus J. Simonis of Rotterdam.

# Peace pastoral: July 23 'Dialogue Day' set

Continued from page 1

massive destruction possessed by nuclear weapons puts them in a class unlike any weapons used before, said the bishops.

If the average Catholic is confused, then Catholics serving in the armed forces are even more so. Early last month, Cardinal Terence Cooke of New York, head of the U.S. Military Ordinariate, sent a letter to all Catholic military chaplains acknowledging the moral dilemma faced by military personnel trying to resolve what appear to be conflicting loyalties to Church and country. The cardinal reaffirmed their work.

"THERE IS no substitute for reading the complete pastoral letter carefully and prayerfully," he wrote. "Otherwise, its primary purpose and spirit can be lost, and some people might reject the letter not because of what it actually says, but because of what they have been led to believe it says."

"I encourage you to look behind the headlines, the abbreviated reports, and the exaggerated emphasis being given to some of the letter's proposals at the expense of its overall purpose and meaning," wrote Cardinal Cooke.

The pastoral "does not pretend to have the last word," but invites continuing reflection and dialogue, a dialogue that is "an attempt to understand one another."

**TO FURTHER** the process of dialogue that will hopefully begin within the local diocese on July 23 and continue in the parishes, the Peace and Justice Commission has scheduled another diocesan-wide day for Jan. 21, 1984. Father Brian Hehir, the bishops' Washington staffer who actually wrote the pastoral, will come to San Diego to explain the specifics of the letter.

In similar diocesan appearances around the country, Father Hehir has linked the question of nuclear armaments to a total "pro-life" stance which includes opposition to abortion.

This will cause a bit of a problem for Catholics who have traditionally divorced the two, or looked to the bishops for strong "pro-life" statements while being less than favorably disposed to the hierarchy even broaching the subject of the morality of the nation's political and military policy.

**IN FAIRNESS** to the letter's many critics, its judgments on specific issues, of course, do not carry the same weight of authority or certitude as its declaration of ethical principles and Church teaching. But in fairness to the nation's bishops, their every statement does not have to be infallible; it is sufficient only that the teaching is authentic to command the serious attention of all Catholics.

**PRETORIA, South Africa (NC)** — In a move that surprised Catholic officials, the South African government on July 1 did not renew the banning of Father Smangaliso Patrick Mkhathswa, general secretary of the Southern Africa Catholic Bishops' Conference. The SACBC official was one of about 100 people whose banning orders were not renewed when South Africa's new Internal Security Act went into effect at midnight July 1.

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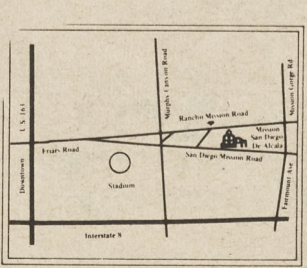
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JULY 16  
 12:00 P.M. to 10:30 P.M.  
 ANNIVERSARY MASS  
 5:30 P.M.

JULY 17  
 10:00 A.M. to 8:00 P.M.  
 BLESSING OF THE ANIMALS  
 3:00 P.M.

MISSION SAN DIEGO de ALCALA



July 14, 1983, Southern Cross — 7



# Art, religion closely tied, finds museum's curator

By Susan Nowak

BALBOA PARK — A painting of a cardinal by an artist described by scholars as "the last Old Master" of the Italian Renaissance, is now on display at the San Diego Museum of Art.

The oil-on-canvas portrait of Cardinal Etienne-Rene Potier de Gesvres, painted in 1758 by Pompeo Batoni, is just one of many works at the Balboa Park museum with a religious theme or subject.

**THE SECOND-floor** collection includes everything from the "austere and severe" Renaissance paintings of Spain to the "propagandistic" works of the Baroque period, said Martin E. Petersen, curator of paintings.

"Of course art and religion go hand in hand from the Renaissance on," he explained. "The undercurrent in all of it is Christian. Christianity is the handmaiden of art and art is the handmaiden of Christianity."

The earliest Renaissance work in the museum is by Giotto Di Bondone of Florence. *The Eternal Father with Angels*, painted in 1266, depicts God as a gentle grandfather. Humanizing the sacred developed throughout the Renaissance and became a characteristic of the era, Petersen said.

**HUMANISM** "CREPT into" the Renaissance (about 1200 through the early 1500s). Before that, the medieval age was "all God-oriented," Petersen said.

In the Renaissance, "the dimension in art becomes the natural world rather than the sacred ground. (For artists), the world is becoming more than a testing ground" for heaven, the curator said. The result, in many cases, was "religious subject matter with a humanistic thrust," he said.

For instance, Leonardo DaVinci's famous *Last Supper* deals with the "inner man — it's Freudian before Freud," he said of the painting's great attention to facial details. The painting chronicles an important historic Church event, while including a character study of each apostle as he deals with Christ's statement that one of them will betray the Lord, Petersen noted.

**THE MUSEUM** has a work by Bernardo Luini (1475-1533) called *Modesty and Vanity* or *Mary and Martha*. Luini's work has been mistaken for Leonardo da Vinci's. "Luini was a follower, not a student, of Leonardo," Petersen said. "*Modesty and Vanity* is a

good moral lesson for people," he said.

A painting by Titian, a Venetian, the *Madonna and Child with Saint John*, includes several symbolic references to Christ's destiny of death. "There's always, no matter how charming (a painting might be), an allusion to the impending death of Christ," Petersen said. A lamb, cross, sarcophagus or finch are some of the symbols.

The museum has several Renaissance works from Flanders (modern-day Belgium). These pieces are "less idealistic" than their Italian counterparts. In *Christ Taken Captive*, a painting by Hieronymus Bosch (1450-1516), Peter appears to be attacking Christ with a sword. None of the figures, including Christ, could even marginally be considered good-looking. "There's a strange uncertainty to Bosch's work," Petersen noted.

**SPANISH ART** of the Renaissance is "austere and severe, not glorious or idealistic," he said. The life-size *Altar of St. John the Baptist* (circa 1415-20) by Luis Borrassa depicts the life of the saint. One scene shows the realistically gruesome beheading of the Baptist.

Mannerism, which began in 1520 and lasted through the century, came along on the heels of the Renaissance. It was a time of "free license" or of an "anti-Renaissance" disposition, said Petersen.

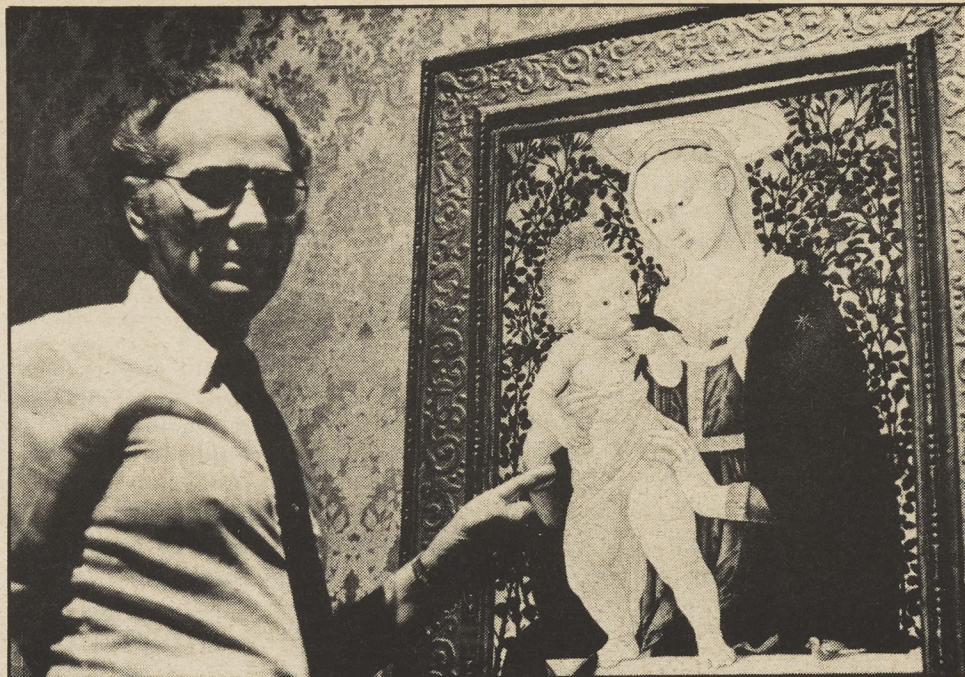
Even Church art commissioned in the manneristic period was "erotic, esoteric and intellectual," the curator said.

**THE BAROQUE** period of the 17th century had two "obvious trends," Petersen said. Artists usually were involved in either secular or sacred art, and their paintings clearly reveal which camp they were in.

Many artists of Venice painted portraits or city scenes, while others, like Rembrandt and Peter Paul Rubens were creating paintings that were "affirmations of Church doctrine."

"Heaven invades earth" with their huge religious paintings. "You're almost forced to worship" when confronting the massive paintings, Petersen said.

**RUBENS' WORK** was "what the Church needed" during the counter-Reformation, he said. His *Madonna* on display locally is about six feet long and is nearly that wide. Because Rubens is credited with so many massive pieces of art, the *Madonna* and some other works are suspected to have been done only partially by him. Artists he hired



Martin E. Petersen  
"The undercurrent is Christian"

probably did much of the work he is credited for.

However, his *Allegory of Eternity*, a small painting showing age, adulthood and maturity, is one work which was certainly done by Rubens alone, Petersen said.

Spanish art of the 17th century remained Catholic with a recurring "repentance" theme. Saints Peter and Mary Magdalene became symbols of

repentance. From Zurbaran's huge life-size paintings to Cotat's world famous *Quince, Cabbage and Cucumber*, overt and subtle religious themes persist.

**BATONI'S** painting of the cardinal is a major acquisition, Petersen said, because of the "technical virtuosity" displayed. The curator is most impressed with Batoni for the lacework on the bishop's garments — it was created by applying white paint on white paint.

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**AUGUST 15-19 UNIVERSITY OF SAN DIEGO**

## Courts continue their war on the family

Continued from page 3

limits of the (Health and Human Services) secretary's delegated authority."

**THE COURT** said that Congress, after passing Title X, frequently had reiterated its interest in meeting "still unmet family planning needs of sexually active teen-agers" and in preventing teen-age pregnancy.

At issue was a 1981 amendment to Title X which mentioned family involvement in contraceptive decisions. Amended, the act referred to federally supported "family planning projects which shall offer a broad range of acceptable and effective family planning methods and services (including natural family planning methods, infertility services, and services for adolescents)." It said that "to the extent practical, entities which receive grants or contracts under this subsection shall encourage family participation in projects under this subsection."

The court said that Congress had encouraged — not demanded — family involvement in teen-age contraceptive decisions.

"**IN ENACTING** the amendment to encourage family participation, Congress most definitely did not intend to mandate family involvement," the court said.

"Thus, to the extent that the parental notification requirement of the new regulations operates to require family involvement, it is inconsistent with Congress' intent."

Furthermore, Congress "made clear that confidentiality was essential to attract adolescents to the Title X clinics; without such assurances, one of the primary purposes of Title X — to make family planning services readily available to teen-agers — would be severely undermined," the court added.

The federal government, defending the regulation, had claimed that "it is entirely legitimate for a parent to be involved in an adolescent's contraceptive decisions."

**THE REGULATION** was backed by the National Conference of Catholic Bishops' Committee for Pro-Life Activities. The office's director, Father Edward Bryce, said the regulation was urgently needed to protect parents' rights in bringing up their children.

A Department of Health and Human Services press aide said it was not immediately certain whether the appeals court ruling would be taken to the Supreme Court.

## Resurrection parish fetes Miss Hanks

ESCONDIDO — More than 150 youth group members and parishioners of Resurrection Church attended a dinner to honor Tamara Hanks, who for eight years has been full-time youth group leader here.

The candlelight dinner, held June 25 at the Knights of Columbus Hall, included a roast of the 25-year-old leader. Hanks' last day at the Escondido parish was June 30. On July 1, she began leading the youth program at St. Patrick parish.

**MISS HANKS** made the move for the challenge of starting a new program. "I'm a beginner. I like to start things," she said.

The youths presented her with a handmade quilt with blocks personalized by some of the youth group members. At the dinner, Elmer, Doug and John Stepanek performed a song they had written about her.

The panel that roasted the youth group leader included Father Joseph Finnerty,



Tamara Hanks  
*'I'm a beginner'*

pastor of Resurrection parish, William Statile, Margie Reyes, Curtis Nichols, Paul Davis, James Price and Kim Hanks, her sister.

## Serra Mesa Sister makes her final vows

BOSTON — A San Diego woman recently made her perpetual vows as a Daughter of St. Paul during a Mass celebrated by the Apostolic Delegate, Archbishop Pio Laghi.

Sister Susan Miriam Wolf is the daughter of Mr. and Mrs. John Wolf of St. Columba parish in Serra Mesa. She is a graduate of Kearny High School and she attended UCSD before entering the convent in 1975.

**HER PARENTS** and sister, Ann Fisher of Los Angeles, witnessed the final profession, which took place at the congregation's novitiate here.

During the Mass, 10 novices professed their first vows, seven Sisters professed their perpetual vows and five Sisters celebrated their 25th and 50th jubilees.

The Daughters of St. Paul are an international Religious Congregation that blends the contemplative prayer life with

an active apostolate of spreading the Word of God with the most modern means of communication. The Sisters write, produce and distribute books, films, radio and television programs.



Sister Susan Miriam Wolf  
*From St. Columba parish*

PALM SPRINGS — Msgr. George M. Rice, former rector of St. Joseph Cathedral in San Diego retired July 1. He was pastor of Our Lady of Solitude Church here.



**SPECIAL LITURGY** — Father Raymond Kirk, pastor of Our Lady of the Sacred Heart Church, joins parishioners Paul and Bertha Trudell, who recently marked their 50th wedding anniversary at the parish with more than 400 people attending. The couple are long-time parishioners at OLSH, and received greetings from Pope John Paul II, Bishop Leo T. Maher, and President Ronald Reagan.

## No disruption at Holy Cross cemetery

SAN DIEGO — A military funeral took place just a few hundred yards from the smoldering remains of a garage at Holy Cross Cemetery July 1.

"We can't just quit operating because of a little fire," George Walsh, Jr., assistant director of the cemetery, said, referring to the blaze that caused at least \$100,000 in damages.

"**ALL THE** equipment we cut grass with was destroyed," Walsh said. New equipment was purchased the next day and nearby Greenwood Cemetery helped out, enabling the cemetery to keep running without a hitch.

The fire began at about 7:30 a.m., razed one structure, damaged several nearby vehicles, and emitted possibly toxic fumes. Twenty-four firefighters worked for 30 minutes to quench the fire. The Metro Arson Strike Team was called to the scene, but was unable to determine

the blaze's cause. "It's a pretty mysterious fire," said Ron Hinkle, the diocesan representative of Catholic Relief Insurance Co.

Three firemen were taken to Paradise Valley Hospital and were released before noon; they had reported headaches and dizziness after inhaling burning insecticides. "There was a chance they had gotten some toxic fumes," Denis McNeill, fire department spokesman explained.

**THE FIRE** department estimated damages at \$100,000. Hinkle hopes the figure will be lower, but guessed that the \$100,000 will be fairly accurate. Walsh thinks the final damage total will probably be "in excess of \$100,000."

Cleanup at the site concluded last Friday. All that remained was the foundation. The structure will be rebuilt on that site, Walsh said.

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# Around the Diocese

**Sunday Mass, a Catholic Liturgy for Television**  
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To qualify for Share's July food distribution program for the needy at St. Mary Church in National City, call 474-4878.

**Rummage sale**, held annually by the Altar Society of Sacred Heart Church, 4895 Saratoga Street, Ocean Beach, is July 15-17, 9 a.m.-3 p.m.

**Festival of the Bells**, to be held July 15-17 at Mission San Diego de Alcalá, will feature procession, entertainment, games, barbecue 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.

**Card party and luncheon**, sponsored by the Archconfraternity — St. Patrick Church, July 16, noon. Donation \$3.50. Reservations: 291-9122.

**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.

**Car wash**, sponsored by St. Mary Church youth group in the parish parking lot, 411 E. Eighth St., July 16. Guaranteed work for \$2 per car.

**Corporate Mass** and communion for all members of Father Thomas B. Austin Council, K. of C., No. 4958, at Our Mother of Confidence Church, July 17, 9:30 a.m. Breakfast served in Church hall right after Mass.

**The Trek to the Cross**, commemorating the 214th anniversary of the founding of Mission San Diego de Alcalá 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.

**Part two of *Jesus of Nazareth***, a film shown in three parts at 7:30 p.m. at St. Patrick Church. Info on July 18 showing: 270-1636.

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

**Annual rummage sale** of the Italian Catholic Federation, St. Rose of Lima branch no. 229 will be held in St. Rose parish center, H Street and Third Avenue, Chula Vista, July 19-20 from 8 a.m.-4 p.m. and July 21, 8 a.m.-noon. Proceeds to philanthropy.

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

**Married couples retreat**, July 22-24 at San Luis Rey Retreat Center. Suggested donation is \$100. Info: 757-3659 during business hours.

**Monthly mass** for peace in Ireland, July 23, 5:15 p.m., St. Joseph Cathedral, 1535 Third Ave.

**Mother Teresa** of Calcutta will benefit from rummage sale at Our Lady of Grace Church hall, 2766 Navajo Road, El Cajon, July 23, 9 a.m.-3 p.m. and July 24, 8:30 a.m.-1:30 p.m. To donate goods for the sale, come to the hall July 22, 9:30 a.m.-6 p.m.

**Part three**, a showing of the final segment of the film *Jesus of Nazareth*, July 25 at 7:30 p.m., St. Patrick Church. More: 270-1636.

**"Towards the Deepening of the Gift of Sexuality"** will be discussed by a Graymoor priest psychologist at the July 25 meeting of the North American Conference of Separated and Divorced Catholics. He will also celebrate Mass. The conference meets Mondays at 7:30 p.m. at St. James Church, Solana Beach. More: 755-2545.

**Laguna Art Festival** bus trip, July 29, 5 p.m., leaving from Holy Trinity Church parking lot, El Cajon. Cost is \$29 for bus, reserved pageant seat and dinner. Reservations: 442-3869 or 444-2749.



Photo by Larry Plaster

**STARLIGHT** — *West Side Story*, the 1957 Broadway hit-musical with lyrics by Stephen Sondheim and music by Leonard Bernstein begins a run of 10 evening performances July 14 to 24 at Balboa Park's Starlight Bowl. Showtimes are 8:30 p.m., with free parking, and children under 12 get in for half price. For ticket information and reservations, call 234-STAR.

**Coronation of Queen** for Our Lady of Guadalupe parish, 345 Anita, Chula Vista, will be held July 29 in the fellowship hall. Dinner at 7 p.m. Dancing. Tickets are \$8 and are available at 420-6297.

**Our Lady of Guadalupe Church**, 345 Anita, Chula Vista, bazaar is July 30-31 in the parking lot. Entertainment, Mariachis, games, clowns and Mexican food available.

**Annual Pit Barbecue and Fun Gymkhana Horse Show** is July 31 at the Al Dart Ranch in Boulevard, Calif. Sponsored by the combined parish of St. Mary Magdalene, Jacumba; St. Adelaide, Campo; St. Leo, Potrero. Outdoor Mass at 8 a.m., followed by horse show. Barbecue at noon is \$4.75 adults, \$2 children under 12. Country Western band, games and booths. Ranch is just off I-8 at Boulevard-Manzanita turnoff.

**Gaslamp Quarter Theatre**, including theatrical presentation, slide show and walking tour, will be enjoyed July 31 on a tour planned

by St. Patrick parish's senior citizens. Cost \$17. Info: 282-7109.

**First Friday Mass** of the Catholic Singles club is Aug. 5, 5:15 p.m. Info: 234-5494.

**Starlight Bowl Saturday matinees** with St. Patrick Parish Seniors: *Hello Dolly*, Aug. 6, and *Annie*, Aug. 27, are \$19.50 for each — ticket, transportation and box lunch, or \$36 to attend both. More: 282-7109 or 232-0708.

**Ministry of the Word** course with Sr. Josephine Breen, two-week session, Aug. 8-19, 8-11 a.m., USD campus. Details: 574-6311, Office of Religious Education.

**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.

**Basic catechist course**, Guardian Angels social hall. First session Thurs., Aug. 25, 7-10 p.m. All other sessions on Wednesdays, 7-10 p.m. More: 448-8037.

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*E.T. Extravaganza* Aug. 12, 13, 17, 18

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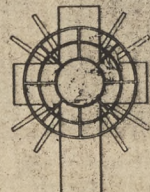
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Recientemente se llevó a cabo un retiro familiar de Visitadores por Cristo en la escuela de Our Lady of Peace, San Diego. Adultos, jóvenes y niños participaron en las actividades del día, incluyendo oración, diálogo, la Santa Misa, y "potluck lunch." Los participantes vinieron desde el Valle Imperial, Vista, Imperial Beach y San Diego para compartir experiencias relacionadas con sus visitas a los hogares y para aumentar la



comunicación entre los miembros de VPC y sus familias, así como su mayor desarrollo dentro de la Iglesia. El Padre Fernando Ramirez fué facilitador, siendo asistido por la Hmna. Sarre y la Sra. Huerta. Primer Orador: Max Nuñez, VPC, San Francisco, Vista. Segundo Orador: Virginia Castro, VPC, San Carlos, Imperial Beach.

## La Biblia en la Vida de la Iglesia Católica

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

Estas preguntas suscitaban controversia como se manifiesta en los Hechos de los Apóstoles y las Epístolas de San Pablo a los Gálatas y a los Romanos. Evidentemente, Jesús no había dado todas las respuestas durante su tiempo de vida pero prometió a sus apóstoles y sucesores el regalo del Espíritu Santo. "Yo voy a enviar sobre vosotros la Promesa de mi Padre. Por vuestra parte permaneced en la ciudad (Jersualén) hasta que seáis revestidos de poder desde lo alto" (Lucas: 24:49)

Para encontrar las respuestas a estas y otras preguntas relacionadas con la comunidad cristiana tenían que reflexionar en oración sobre su propia vivencia del Espíritu Santo. Fué el Espíritu santo, vivo y activo en toda la comunidad de la Iglesia quien guió a los apóstoles en su búsqueda sobre la voluntad de Dios en sus vidas, paso por paso.

Paulatinamente las enseñanzas de los apóstoles y otros discípulos fueron recopiladas en los libros que forman el Nuevo Testamento, siendo la Iglesia Católica la que seleccionó estos libros de la Biblia y los entregó a todos los cristianos de todas las épocas.

Pero ni los apóstoles ni los primeros cristianos esperaban que aquellos escritos fueran un tipo de enciclopedia con respuestas a cada pregunta a la que la Iglesia pudiera enfrentarse en el futuro. El Espíritu Santo los había inspirado para que escribieran las experiencias y principios que les ayudaron a responder a Dios en la fe y con amor.

El Papa Juan Pablo II nos habla sobre el papel de la Biblia en nuestra conversión total: "Puesto que todos somos pecadores, todos necesitamos ese cambio radical de espíritu, mente y vida que la Biblia llama *metanoia*, conversión. Esta actitud es creada y fomentada por la palabra de Dios — la revelación de la misericordia de Dios — es efectuada, sobre todo, por medios sacramentales y es manifestada en formas numerosas de servicio caritativo y fraternal." (Proclamación del Papa Juan Pablo II, 6 de enero de 1983, no. 5).

El Espíritu Santo se quedará con la Iglesia hasta el fin de los tiempos, ayudando a cada generación de católicos a descubrir cómo Cristo es la Palabra de Dios, palabra de vida para todos. San Pablo asegura a los primeros cristianos en Roma, "El Espíritu viene en ayuda de nuestra flaqueza y el Espíritu mismo intercede por nosotros... Dios que escruta los corazones conoce cuál es la aspiración del Espíritu (Romanos 8:26-27).

### VI. La Palabra de Dios en Misa

Jesucristo no está muerto, sino vivo. A través de El Dios está hablándonos todavía. Dios hace esto en la forma más solemne y efectiva cuando estamos reunidos en oración durante la Misa, como su familia, su pueblo, su Iglesia.

Los Evangelios, las Cartas de Pablo y los otros escritos del Nuevo Testamento fueron originalmente escritos para ser leídos durante asambleas eucarísticas. Es durante la liturgia de la Misa especialmente que estos escritos pueden lograr el efecto completo que sus autores humanos y Dios mismo les destinaron.

EL CONCILIO Vaticano Segundo lo pone de esta manera: "En la liturgia Dios habla a su pueblo y Cristo sigue anunciando su Evangelio... En la liturgia Cristo está presente en su palabra, pues cuando se lee en la Iglesia la Sagrada Escritura, es El quien habla" (*Constitución Sobre la Sagrada Liturgia*, no. 33, 7.)

Uno de los cambios más notables hechos por el Concilio fue la división de la Misa en "Liturgia de la Palabra" y "Liturgia de la Eucaristía". Por siglos, los protestantes se han estado enfocando solamente en la Biblia, mientras que los católicos enfatizan la Misa y los Sacramentos. El Concilio quiso dejar en claro que no había conflicto entre estas dos tradiciones, sino que se enriquecen mutuamente. Para ayudar a los católicos a entender esto, el Concilio nos ofrece tres discernimientos importantes:

- **Primero**, indicó que debieran haber "más lecturas de las Escrituras, más variadas

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No deje de asistir, le regalaremos una sonrisa y un globo.

No se la pierda

La kermes tendrá lugar en el patio de la parroquia.

y más apropiadas" (*Ibid.*, no. 35). ¿Recuerdan cómo era la Misa antes del Concilio? Solamente teníamos dos pasajes de la Biblia en cada Misa y eran los mismos pasajes año tras año; ahora tenemos tres pasajes, uno tomado del Antiguo Testamento, uno de los Evangelios, y uno de otro de los libros del Nuevo Testamento. Con este nuevo plan en el curso de tres años cubrimos toda la Biblia, de tal forma que podemos familiarizarnos con toda la riqueza de la palabra de Dios.

Muchas otras Iglesias Cristianas, tales como la Luterana, Episcopal, y la Iglesia de Cristo, han adoptado nuestro ciclo de lecturas. Como resultado todos podemos escuchar el mismo mensaje y recordar nuestra unidad en Cristo.

• **Segundo**, el Concilio indicó que "las fuentes principales de la predicación serán la Sagrada Escritura y la liturgia" (*Ibid.*, no. 35). Antes del Concilio, los sermones podían ser casi sobre cualquier tópico sin importar el pasaje de la Biblia leído en la Misa. Ahora se les pide a los sacerdotes y diáconos que den "homilias," o sea explicaciones del texto de la Escritura que hemos escuchado, aplicándolo a nuestras vidas. (Continuará)

# classified ads

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Thank you St. Jude for all the favors I have received. I shall continue to pray to you. M.A.Ch. 7/14

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virtue, rich in miracles, kinsman of Christ, intercessor of all who invoke your name in time of need. I pray to you to use your great God-given power to aid me in my urgent petition. In return I promise to make your name known. Pray for us who ask your aid. Say 3 Our Fathers, 3 Hail Marys, 3 Glorias. Publication must be promised. Novena never known to fail. My request was granted. S.W.O. 7/14

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Thank You St. Jude for answering my prayers. I know I will continue to ask for your intercession. C.H. 7/14

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

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# media notebook

By Michael Gallagher  
NC News Service

*The Church of the Russians*, a two-part presentation of the NBC Religious Programs Unit, to be broadcast on Sundays, July 17 and 24, from 1 to 2 p.m., gives the American viewer an extensive and quite perceptive look at the Russian Orthodox Church. It's an extraordinary program and, with its extensive concentration on the rich Orthodox liturgy, it is filled with some spectacularly beautiful sequences.

In part one, the narrator, the Rev. Bruce Rigdon, a Presbyterian minister who is a professor at Chicago's McCormick Theological Seminary and an authority on the Russian Orthodox Church, takes us to Moscow, Kiev, Odessa and the holy city of Zagorsk for a look at how this church, whose faithful number some 50 million, is not merely surviving but, to all appearances, flourishing in a land whose official creed is intrinsically hostile to it.

IN THE second part, a Soviet government spokesman acknowledges wryly that religion is thriving in the Soviet Union despite 65 years of Soviet

anti-religious propaganda.

When Mr. Rigdon presses him for an explanation, the spokesman, who seems to be the kind of party hack instantly recognizable in any political environment, bluntly thrusts aside metaphysics and all its perils with a tautological comment, "Belief exists because they are believers."

Obviously aware of the kind of criticism that a program like this would be vulnerable to, Mr. Rigdon carefully explains at the onset that he is not going to treat the far broader subject of religion in Russia but is concerned solely with the Orthodox Church.

THUS THERE is no significant reference to Soviet Jews or to other Christian groups, including the Pentecostal churches and the Roman Catholics.

Pentecostal groups do come into the interview with the government spokesman, however. He calls them "fanatics" and says that they refuse to follow the proper procedure for registration, an offense that obviously affronts him to the depths of his bureaucratic soul — a sin worse than belief itself.

The overwhelming impression given by *The Church of the Russians* is that the church that nourished Holy Mother Russia before the Revolution does so still. In particular two things come across most strongly.

THE FIRST is the profound historical and cultural conditioning that underlies the intensely national character of the church, a characteristic that facilitates its rapprochement with the regime.

Thus when a prelate tells Mr. Rigdon that he is happy that "the peacemaking cause of our church coincides with the foreign policy of our country," we should, I think, take him at his word and not rush to read insincerity or sycophancy into his statement. After all, many American churchmen at various points in



NC photo

RELIGION IN RUSSIA — *The Russian Orthodox Church, second largest Christian church, is the subject of a two-part NBC News report The Church of the Russians the afternoons of July 17 and 24.*

our history have said far more extreme things — and some still do in fact.

An irony that flows from this identification with the motherland is that the church that first bore the brunt of an assault from Communism triumphant and still lives under its authority is — now that persecution is a thing of the past — probably much too comfortable, both materially and spiritually, for its own good. But, again, American Christians should not be too quick to throw the first stone.

THE SECOND, which is something that Roman Catholics could well take to heart, is the power of liturgy. The Soviet regime had probably hoped to see the church's influence gradually wither away thanks to the device of shutting it out from education and any sort of social activity and confining it to the purely ornamental and innocuous "churchy" function that liturgy seem to represent.

Liturgy, however, is a powerful means of developing the whole person. Thus, in crowded churches, we see shot after shot of rapt older people and of children with faces suffused with awe and wonder. When, closer to home, was the last time you saw a child's face suffused with awe and wonder at an ad lib-sprinkled guitar Mass?

*The Church of the Russians* is a must-see for everyone who is serious about the role of Christianity in the crisis of superpower confrontation that has become our ordinary way of life.

#### Recent Film Classifications

- *Hammett* (Orion-Warners): A-II, adults and adolescents; PG, parental guidance.
- *Porky's II: The Next Day* (Fox): O, morally offensive; R, restricted.
- *Stroker Ace* (Universal): A-III, adults; PG, parental guidance.
- *Twilight Zone: The Movie* (Warners): A-II, adults and adolescents; PG, parental guidance.

#### TV Film Fare

Saturday, July 16, 9 p.m. (CBS) *Same Time Next Year* (1978): An extra-marital adult fantasy which condones adultery makes this Alan Alda-Ellen Burstyn attempt at sophisticated comedy intrinsically offensive. O, morally offensive.



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