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# SOUTHERN CROSS

Serving the Catholic community

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Vol. 73, No. 21

May 24, 1984

## Guidelines: Cooperation is a 'must'

By Susan Nowak

ALCALA PARK — "Intense cooperation" between pastors, parents, youth ministers and the young people themselves is a must, or new diocesan catechetical guidelines regarding Confirmation could create "war zones" within the parishes, said Penny Banks of the Office of Youth Ministries.

Ms. Banks spoke May 17 during the presentation of a new four-year diocesan catechetical model for youth. It was drafted in response to a 1983 Priests' Council statement which recommended that the normative age for Confirmation be raised to 15 or 16, with two full years of preparation.

"IT'S A youth ministry program that can easily incorporate a Confirmation program," Father Robert White, director of the Office of Youth Ministries, said at the meeting, which was attended by about 60 Sisters, priests, DREs, DCMs and youth group leaders.

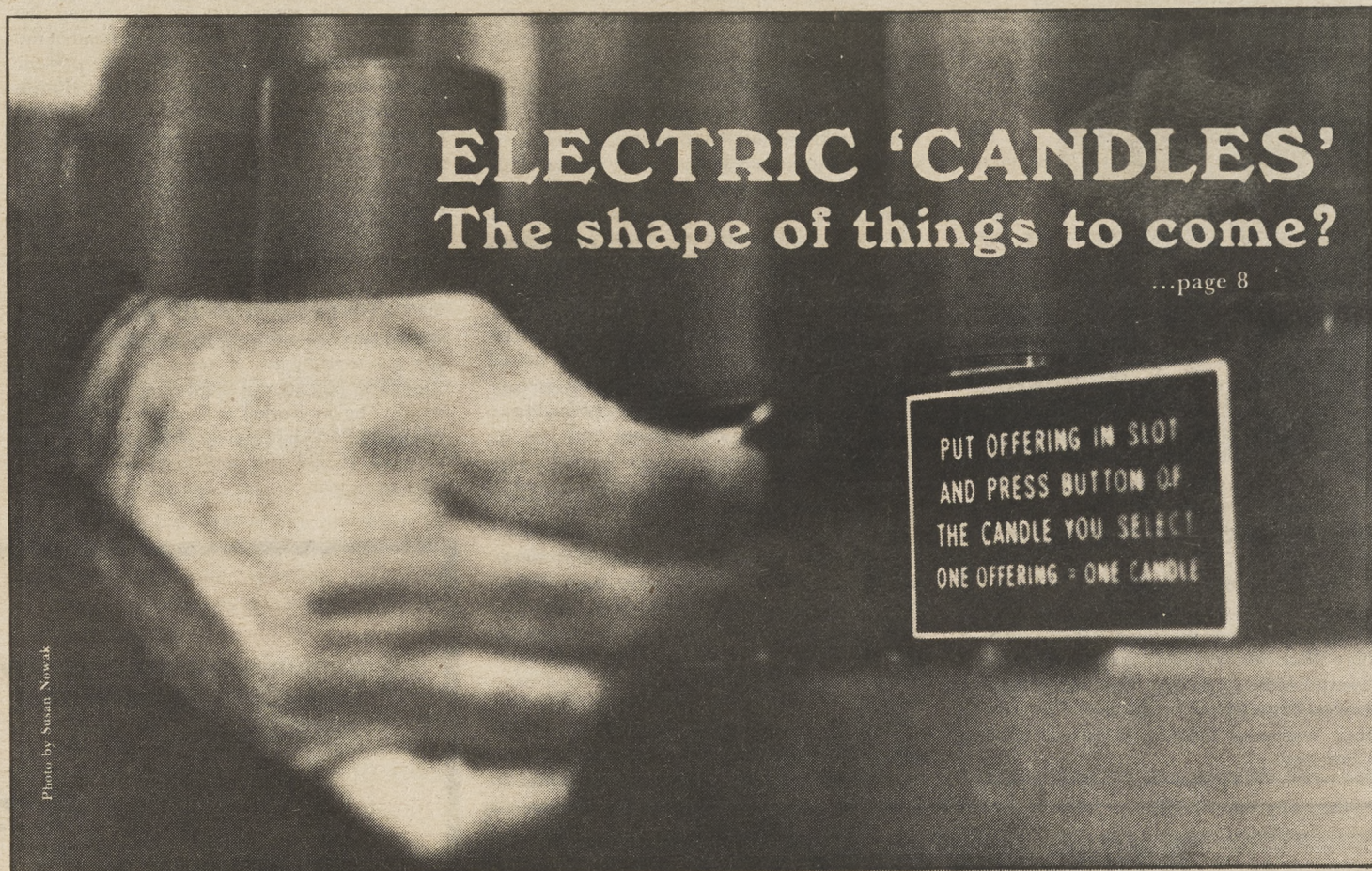
A diocesan committee worked with the Office of Youth Ministries to create a model for Confirmation preparation, addressing, among other things, the Priests' Council's desire to diminish the notion of Confirmation as a "graduation" from, rather than into, the community.

The new model is a process not organized around school grades or even age groups. Youths who had already been confirmed could use the classes to "re-evaluate what they've already been through."

**YOUTH OF** all grades and ages would attend the same "semesters." Its "essential components" are catechesis, spiritual formation and development, spiritual guidance and service projects. (As part of the four-year process, a six- to eight-week intensive preparation period is conducted immediately prior to the reception of the sacrament of Confirmation).

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EL CAJON — Bishop Leo T. Maher will ordain nine married men permanent deacons May 26 at Our Lady of Grace Church. The ordination Mass is scheduled for 10 a.m., and *Southern Cross* will cover the event in next week's issue.



## ELECTRIC 'CANDLES'

The shape of things to come?

...page 8

## DPC elects Spencer, Mrs. Chung

By Deacon James Steinberg

MIRA MESA — Thomas Spencer of Our Lady of Angels parish has been elected chairman of the Diocesan Pastoral Council, and Mrs. Audrey Chung of St. Rita parish is the new DPC vice-chairman.

Also elected to two-year terms to the DPC executive committee were Anne McDaniel of St. Brigid parish and John Swem of St. Catherine Labouré. The voting took place May 19 during the last of four regularly scheduled DPC meetings for the 1983-84 year; the meeting was hosted by Father Eamonn Lyng, pastor of Good Shepherd Church, and by the Escondido deanery.

**IN OTHER** action, the DPC, which functions in an advisory capacity, to Bishop Leo T. Maher, voted to distribute a booklet on the process for conciliation and arbitration to all diocesan employees by June 30; adopted guidelines detailing the duties of DPC deanery delegates both to the DPC and to their deanery councils; approved a motion asking the deanery councils to consider meeting both before and after the DPC quarterly meetings.

Sparking lively debate were two



**NEW OFFICERS** — Joining Bishop Leo T. Maher at last Saturday's DPC meeting are (from left): Mrs. Audrey Chung, Anne McDaniel, Thomas Spencer and John Swem.

motions, tabled until the next DPC meeting in September. One would have approved model parish council guidelines and sent them on to Bishop Maher for approval; the other motion would have required the distribution of the guidelines

to all the parishes.

The guidelines, sent back for further revision, are already in their sixth draft, noted Mrs. Lois Richards of St. Pius X

Please turn to page 3

## Commission urges stopping visits to site of reported apparitions

VATICAN CITY (NC) — A commission established to investigate reported Marian apparitions in Yugoslavia has recommended that local priests stop organizing pilgrimages to the site and stop making a public display of the six young people who say they have seen the apparitions.

"The commission cannot approve of the fact that priests and lay people are organizing pilgrimages to Medjugorje and that the public display of the 'seers' is being promoted in the churches, before an authoritative judgment has been made on the authenticity of the visions," a commission statement said.

**THE COMMISSION** statement was published by the Vatican newspaper, *L'Osservatore Romano*. The statement followed a meeting of the panel of Yugoslavian theological and medical experts in March. *L'Osservatore Romano* said publication of the statement was requested by the commission's organizer, Bishop Pavao Zanic of Mostar-Duvno, Yugoslavia.

Bishop Zanic's diocese includes the town of Medjugorje, where visions of Mary have been reported since 1981 by the six young people, called "seers" in the commission statement.

After a preliminary study of the visions and publicity surrounding them, the commission said, a "useful clarification" was necessary.

**THE STATEMENT** cited the "exemplary step" taken last January by Cardinal Franjo Kuharic of Zagreb, Yugoslavia, that prohibited the young people to speak or appear publicly in the archdiocese's churches until a definitive church judgment had been made.

The commission also asked the young people and priests in Medjugorje not to make public statements about the contents of the reported visions, or about the alleged miraculous healings at the site.

"The commission recognizes that the young people involved should have a spiritual direction by their priests,

but at the same time it urges that no distinction be made between 'seers' and other faithful" during liturgical ceremonies at Medjugorje, the statement said.

**THE COMMISSION** also asked that religious news sources refrain from discussing the events at Medjugorje until its study was complete.

"In any case, the argument ought to be treated with caution and a sense of responsibility," the statement said.

In an interview in Rome, the Franciscan priest responsible for the spiritual direction of the six young people said the number of visitors to St. James Church in Medjugorje had grown to more than 1,000 per day.

**THE PRIEST**, Father Tomislav Vlasic, said the reported visions occur daily in a small chapel inside the church, where the children pray apart from the general congregation.

Father Vlasic said the events at the church had prompted great spiritual growth and were of "great importance" for Yugoslavia and the whole world.



# Briefs

**LAY LETTER** — A commission of some of the nation's leading lay Catholics — including former Treasury Secretary William Simon and former Secretary of State Alexander Haig — has been formed to write a letter on the U.S. economy to parallel the pastoral letter on the economy being prepared by the U.S. bishops. The American Catholic Committee, a New York-based group formed in 1982 to analyze contemporary issues "from the fullness of Catholic tradition," announced forming the commission and said it would write a "Letter of the Laity on Catholic Social Teaching and the U.S. Economy."

**FARM PRESERVATION** — The National Council of Churches voted to join the National Catholic Rural Life Conference and other agencies in a project to seek public policies that will preserve the family farm. "The crisis we face is a moral one," Gregory Cusack, executive director of the NCRLC, said to the National Council of Churches before it agreed to join.

**PRIEST CRITICIZED** — The Vatican newspaper sharply criticized an Italian priest who announced his candidacy for the European Parliament. "The candidacy is in opposition to canon laws that forbid priests to take an active part in party politics," *L'Osservatore Romano* said in a lengthy, unsigned editorial.

**OCEANSIDE** — Joseph F. Wright, father of Benedictine Father Charles Wright of Prince of Peace Abbey, died here May 20. A Bible vigil was held at Eternal Hills mortuary May 21, with a funeral Mass May 22 at Mission San Luis Rey. Interment followed at Eternal Hills Cemetery.

**TRIAL SLATED** — The jury trial of five former National Guardsmen accused of killing four U.S. churchwomen has been scheduled in El Salvador for May 23. The guardsmen are charged with the murders of Maryknoll Sisters Ita Ford and Maura Clarke, Ursuline Sister Dorothy Kazel and lay missionary Jean Donovan. The trial has been delayed numerous times because of defense motions.

**TRIDENTINES RIGHT?** — A judge in Coeur d'Alene, Idaho has overturned a jury verdict awarding \$1 million to a father of five children who said his marriage was broken up by the Tridentine Latin Rite Church, a controversial break-away Catholic sect. The father had accused the sect of alienating his wife's affections and causing irreparable damage to the couple's children.

**PORN DEMISE POSSIBLE?** — If federal laws regarding pornography were enforced in Los Angeles and in Washington, the industry would collapse, said Jesuit Father Morton Hill of New York, director of Morality in Media. Father Hill said public officials in both cities "are responsible for the sex industry spreading through 50 states like acid rain" by what he sees as their failure to enforce existing laws.

**ACCESS REJECTED** — The House of Representatives recently voted 270-151 — 11 short of a necessary two-thirds majority — to reject a bill allowing student religious groups "equal access" to public high school facilities. Voting followed limited debate and use of special procedures — including the requirement for a two-thirds majority and a ban on amendments — to expedite action.

**PRIEST APPEALS** — Father Bernard T. Pagano, who in April lost a wrongful arrest suit filed against four Delaware State Police officers in the 1979 "Gentleman Bandit" robberies, has taken his case to a federal appeals court. "I'm in this for life," said Father Pagano, who plans to represent himself.

**CHURCH 'HARASSED'** — An amendment to Malta's education law prohibiting Catholic schools from charging

# Official

**Bishop Leo T. Maher**

Saturday, May 26, 10 a.m., El Cajon, Our Lady of Grace Church, permanent diaconate ordination.

Sunday, May 27, 1 p.m., San Diego, St. Brigid parish center, SHARE first anniversary

tuition is one more step in "harassing the Church," said Father Joseph Borg, head of the Malta archdiocesan press office. The present dispute over Catholic schools, which educate 30 percent of the primary and secondary students in the country, follows a series of government actions limiting Church freedom, Father Borg said. "The theologians have been kicked out of the university, Catholic hospitals have been forced to close down," he said, citing a few of the strictures.

**VOLUNTEER CONVICTED** — Stacey Merkt, a volunteer at a Texas refugee home, was convicted by a U.S. court jury of illegally smuggling Salvadoran aliens into the United States. The lay worker at Casa Oscar Romero refugee halfway house near Brownsville, could be fined \$6,000 and sentenced to up to 15 years in prison.

luncheon.

Monday, May 28, 11 a.m., San Diego, Holy Cross Cemetery, Memorial Day Mass.

**Father Peter M. Escalante**  
Secretary

**Bishop Gilbert E. Chavez**

Sunday, May 27, noon, San Diego, 32nd St. Naval Training Center, Confirmation.

Monday, May 28, 1:30 p.m., San Ysidro, Cursillo Mass.

**SUPREME REJECTION** — The U.S. Supreme Court rejected the request by the Rev. Sun Myung Moon to hear his appeal of a 1982 conviction for tax evasion, clearing the way for Mr. Moon's imprisonment. Among those who urged the high court to take the appeal were Bishop Ernest F. Unterkoefler of Charleston, S.C., the Catholic League for Religious and Civil Rights, the National Council of Churches and other denominational groups.

**CONCERNED** — Bishop John Baptist Wu of Hong Kong has expressed concern about the future of the Catholic Church in Hong Kong as the deadline nears for the British colony to be returned to Chinese rule. He requested safeguards to guarantee the Church's right to communicate with the Vatican and run its own schools after the change.

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45th Duncan Hunter

### California State Legislature Senate

37th —  
39th Jim Ellis

### Assembly

74th —  
75th Sunny Mojonier  
76th —  
77th —  
78th —  
79th Shirley Gissendanner  
80th —

### San Diego County Board of Supervisors

1st Dist. Brian Bilbray  
2nd Dist. Paul Fordem  
3rd Dist. —

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The Society for the Propagation of the Faith

## Reaching out

with Deacon Michael Newman

### Tiny Benin produces big results

Benin is not one of the larger countries of the vast continent of Africa. It is very small. Yet Benin has been the proverbial mustard seed of missionary endeavor. It has produced not only the first black cardinal to head a major Vatican office; it is not entirely self-sufficient in home-born black bishops.

In the recent reshuffle of Vatican offices by Pope John Paul II a significant appointment was that of Cardinal Bernardin Gantin, the tall distinguished African whose presence at the Vatican has been noted for about a dozen years, and who has now become head of the Vatican office for the congregation of bishops. This means he will be responsible to the pope for the selection of new bishops around the world. And he comes from the small African country of Benin.

Significantly perhaps, only a few months before, Benin had celebrated the fact that the last missionary bishop

had handed over his responsibilities in favor of Bishop Okioh, making Benin totally reliant on Benin-born prelates."

Bishop Patient Redois, the retiring Society of African Missions prelate spoke of the never-ending role of the whole church to be missionary. "We cannot content ourselves by saying there are missionary institutes, missionary priests. The whole church is missionary," he said.

"And we can rejoice today in affirming that the church in Africa sends priests from one diocese to another, from one country to another. It is important that we should remain aware of the fact that a church is faithful to her mission when she is ready to send some of her own sons and daughters to distant lands."

Little Benin has a cardinal at the Vatican and is self-sufficient in home-grown bishops. Strangely enough, not even the United States can claim that.

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## DPC: Elects...

Continued from page 1

parish, Chula Vista, the outgoing DPC chairman. The guidelines, she said, were intended to be only a guide and adaptable to any parish, large or small, urban or rural.

**BUT FATHER** Mark Campbell, vice officialis of the diocesan Tribunal, submitting a written critique of the proposals in light of the new Code of Canon Law, noted that in several places the guidelines did not clearly recognize that it is always the pastor who implements, and that the parish council acts always in a consultative role, as does the DPC in its relation to the bishop.

The code's distinction between the responsibility vested in the pastor and its call for the laity to bring their talents into the decision-making process is in no way meant to diminish the role of the laity, said Father Campbell. The fact that they are to be consulted shows that the decision-making process is a "shared" responsibility.

"It was not our intention to take over the parish, but to be a viable body that would be of help," said Mrs. Richards of the role of the parish council in the guidelines sent back for further revision.

**BUT IN** light of the new code, which is more pastoral in tone than the 1917 Code which it replaces and which also implements through a set of norms the decrees of the Second Vatican Council, said Father Campbell, "It is very important that the pastor is always in control."

"This is not to say for a moment that the lay people haven't a very important role in the parish. But the pastor is ultimately responsible...he has the full care of the souls in his parish."

By "control," explained Father Campbell, is the pastor's responsibility to see that "nothing is happening that is contrary to his vision of where the parish is going."

"I DON'T see any problem in reconciling this," noted Mrs. Richards, after the DPC unanimously voted to send the proposed parish guidelines back to committee; its work will be to include nine changes to bring the guidelines into conformity with the new code.

In a report to the DPC on pastoral planning in light of the new code, Father Campbell noted that while the Church is clearly a "hierarchical communion," there is clearly a requirement for the laity's "collaboration at different levels."

The DPC, he added, "investigates, evaluates and proposes pastoral solutions" to the bishop. "It is a trust...it is consultative to the bishop who presides over it."

The parish council functions in the same way at the parish level in relation to the pastor, he concluded.

## A Southern Cross News Analysis

# Church-state separation: What is enough?

By Deacon James Steinberg

Americans United for Separation of Church and State, a Washington-based group "committed to the preservation of religious liberty and the separation of church and state," has been at odds with Roman Catholics over a number of issues in the past. And there's every reason to believe it will be in the future.

By summer the group plans to challenge the legality of U.S. diplomatic recognition of the Vatican, said Dr. Robert Maddox, an ordained Southern Baptist minister and executive director of Americans United. The U.S. and the Holy See recently exchanged diplomats at the level of ambassador following Senate approval.

**DR. MADDOX** was in San Diego

## Archbishop hopeful after May elections

**VATICAN CITY (NC)** — Archbishop Arturo Rivera Damas of San Salvador, El Salvador, expressed hope for his war-torn country after the election of Jose Napoleon Duarte as president, Vatican Radio reported.

Addressing a crowded congregation during his homily in the San Salvador cathedral May 13, Archbishop Rivera Damas said the May 6 election results reflected the voice of the people. He asked acceptance of Duarte.

**DUARTE, THE** Christian Democratic candidate, defeated Roberto D'Aubuisson, an ex-military intelligence officer. Duarte officially was declared the winner May 11 with 53.6 percent of the vote, but his opponent said the election was meaningless because of fraud and U.S. intervention.

The archbishop also praised the release of the Salvadoran Undersecretary of Defense Col. Francisco Adolfo Castillo, who had been a prisoner of the guerrillas for two years.

"This gesture, achieved through the mediation of the Catholic Church, stands as a sign of hope in the midst of very sad times and seems to be a positive omen of the possibility of achieving peace through peaceful means," Archbishop Rivera Damas said.

**CASTILLO WAS** released in exchange for eight political prisoners held by the government.

Archbishop Rivera Damas called on Salvadorans to abandon "hatred and rancor" and asked them "not to stoop to hidden or open threats against persons or institutions."

recently as part of a weekend visit to the local Americans United chapter; he said his group "will do all we can to overturn the approval of an ambassador to the Vatican."

Americans United is also in the forefront of opposition to any form of tuition tax credit relief for parents of private- and parochial-school children. Do these stands and others like them make the group anti-Catholic?

"We deal with that (charge) all the time," Dr. Maddox told *Southern Cross*. "Many of the stands we take are unpopular, and Roman Catholics are not the only ones concerned with tuition tax credits. We are not anti-Catholic as an organization, and I certainly am not."

**AMERICANS UNITED** believes in a rigid separation of church and state, based on a strict reading of the first amendment to the Constitution, said Dr. Maddox. "We respect the great impact of religion on national life, (but) government and church should be separated as much as possible."

Separation of church and state is the "political way" to express religious liberty, said Dr. Maddox; otherwise, he said, the church becomes part of a "civil religion and people take it for granted."

Carried to its logical conclusion, the complete separation of church and state would require the elimination of things like paid military chaplains and the paid chaplains for both the Senate and U.S. House of Representatives, and Dr.



**Dr. Robert Maddox**  
*'We are not anti-Catholic'*

Maddox said he is opposed to them "on principle."

**HE ACKNOWLEDGED**, however, that many years ago he once led the prayer before the opening of a session of Congress, but added that he wouldn't do it again.

Both Catholics and evangelicals, along  
**Please turn to page 9**



Photos by Larry Plaster

**FIRST COMMUNION** — Thirty children at St. Anthony Church received the Eucharist in a special Mass May 12 in the National City parish. More Masses for the remaining 60 first communicants were set for May 19 and 26. The pastor, Father Vincent Lorenz, slated three Masses to ensure there would be room for all friends and families.

# Bishop challenges USD graduates to 'be someone'

**ALCALA PARK** — "Be someone," Bishop Leo T. Maher challenged University of San Diego graduates during May 20 commencement exercises.

"Each person's contribution must at least be the assertion of his or her own integrity and personality. This is primarily concerned with being someone. This can be accomplished by an inner transformation of the individual person, who will in turn change society," Bishop Maher told 650 baccalaureate graduates and 223 graduate degree recipients.

**HE CHALLENGED** the USD graduates to defend the human rights and dignity. "You have so much to offer a changing society, to give it direction in protecting the oppressed."

U.S. Senator Pete Wilson (R-Calif.) also spoke at the undergraduate ceremony.

**SYNTHESIZING** the spiritual and the secular is an ability of law students, the bishop told 307 students receiving degrees from the USD School of Law.

"Great minds like the fertile minds of a student of law have a special ability to synthesize the spiritual and the secular, the traditional and the transient, the eternal truths with the temporal presentation of these truths in a world of action," he said.

Bishop Maher also dared the graduates to promote peace and human rights. "The lawyer has the obligation to enhance and to promote true human freedom, fight to eradicate injustices in society and develop man's capacity to love."

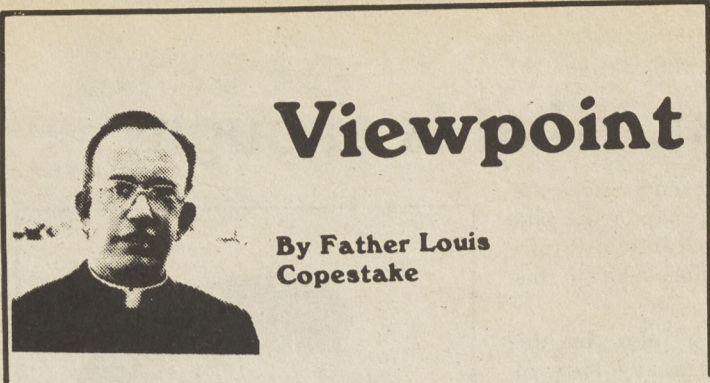
**MAIN SPEAKER** at the Law School graduation was Jesuit Father Robert Drinan, a former two-term Congressman from Massachusetts, current faculty member at Georgetown University, and president of Americans for Democratic Action.



Photo by Larry Plaster

**USD GRADUATION** — Bishop Leo T. Maher and USD president Author Hughes listened while U.S. Senator Pete Wilson spoke during undergraduate commencement exercises.





## Viewpoint

By Father Louis Copestake

### "Never to seek nor shirk"

As archbishop of Philadelphia, Cardinal John Krol has shepherded a vast flock for over 20 years. While the number of Catholics in the Philadelphia archdiocese totals an impressive 1,300,000, the institutional framework serving these faithful is even more impressive. There are 305 parishes, 818 diocesan priests and 548 priests of Religious orders. The Catholic school system is the second largest in the nation (Chicago is the largest), with 164,000 students. Over 5,000 Sisters minister to Philadelphia Catholics. To lead such a church requires many skills.

I was interested in the Cardinal's personal view of his accomplishments in Philadelphia and the Church at large. I asked him what he considered his major contributions to be.

Once again, His Eminence gave a shrug while a faint smile grew across his face. "Well, Father," he said, "I don't think that is a question for me to answer. That is a question to which others will have to respond."

The cardinal was less reticent to speak about what the greatest joys have been in his years as archbishop. "The greatest joy has been having the opportunity to serve. When I was ordained a Priest," His Eminence said, "I made a promise to God that I would never seek nor shirk any office in the Church. And I haven't...not even this position."

"I was called to serve the National Conference of Bishops in a series of elected offices for thirteen years. I also served on the Commission for the Revised Code of Canon Law and I serve on the Congregation for the Clergy. I am also one of five cardinals concerned with the temporal affairs of the Holy See. Catholic Relief Services has been another area of endeavor and I've been deeply involved in relief to Poland and in helping victims of the Italian earthquake. If anyone told me 30 years ago that I would be asked to do all these things," Cardinal Krol looked up to the ceiling, "I would have said 'It's too much, it's impossible.'! And all of this was in addition to the work here in Philadelphia. Somehow, you get the help you need to do the work you have to do."

"A special joy was to be involved in both the beatification and later the canonization of Saint John Neumann, my predecessor here in Philadelphia. That was a unique and unforgettable experience. Another joy occurred yesterday when I ordained Archbishop Foley to the episcopacy. I had also ordained him to the priesthood over 20 years ago. And so, there have been many, many joys over the years."

The cardinal had been generous with me, conversing amiably for over 40 minutes. Leaving the chancery I paused for a moment at the sidewalk statue of St. John Neumann which is located next to the cathedral which the saint had built over a hundred years earlier.

In a momentary reverie, I thought of the mystery of the Church and the millions of people of all ages and all times who have had their part in the formation of the Church of today. At that moment I was intensely aware of the panorama of Catholic history as well as the Catholic present. As St. Paul says, we are a Church made of "living stones" with Christ as our foundation. None of us should shirk our role in building the Church of the present for the Church of the future.

## SOUTHERN CROSS

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## Washington Letter

By Liz Armstrong

Like spring flowers, debates over massive defense budgets have a habit of returning to Washington every year.

One of the perennial issues is development of the MX missile, which President Reagan calls the "peacekeeper" but which various U.S. bishops have described as "morally indefensible," and "total madness."

This year, President Reagan asked for \$3.1 billion to build 40 MX missiles. The House Armed Services Committee shaved that request to \$2.7 billion for 30 missiles. After heated discussion, the House of Representatives May 16 decided to authorize spending of \$1.8 billion for 15 missiles, with the money to be on hold until April 1985 to see if the Soviet Union will return to arms control negotiations.

At a combined cost of \$1.8 billion, the 15 missiles will cost \$120 million each.

However, the May 16 vote was only the first stage of what, as in previous years, is expected to be a protracted fight over MX spending. In 1983, the MX came up several times; Congress eventually decided to approve construction of 21 MX missiles.

President Reagan ardently backs the MX as a necessary tool for keeping the Soviets in line and getting them to negotiate arms control.

"The USSR has a comprehensive program to strengthen their strategic force," Reagan said May 14. "We cannot afford to delay any longer. Without Peacekeeper, the MX, the incentive for the Soviets to return to the negotiating table is greatly reduced."

Planning for the MX already has gone on for about 10 years. The MX, formally known as Missile Experimental, is a land-base intercontinental nuclear weapon to be aimed at the Soviet Union. Each missile, containing about 10 warheads, would weigh about 198,000 pounds.

In 1979, President Jimmy Carter authorized development of the missiles in a sort of movable "racetrack" system buried in the western desert to elude attackers.

The Carter plan was scrapped by the Reagan administration, which instead envisions placing the MX missiles in older missile silos in Wyoming and, perhaps, Nebraska.

Critics say the MX is costly, flawed and vulnerable to attack in its silos. Some also question it on moral or ethical as well as practical grounds.

In 1981, Bishop Walter Sullivan of Richmond, Va., said developing the MX would be "total madness."

And a year later, Bishop Joseph Hart of Cheyenne, Wyo., characterized the MX as "morally indefensible."

The U.S. bishops, in *The Challenge of Peace: God's Promise and Our Response*, their 1983 pastoral on nuclear war and deterrence, opposed adding to the nuclear arsenal any massive and highly accurate weapons that could render the other side's retaliatory force useless. Such weapons — which the bishops, in a footnote, indicate could include the MX and the Pershing II missiles — "may seem to be useful primarily in a first strike," they said.

The pastoral accepts deterrence on strictly conditioned terms. The bishops refer to deterrence as a step toward nuclear disarmament and say that additions or changes in strategic systems must be evaluated as to whether they will make progress toward disarmament more or less likely.

In a June 1983 press conference, Auxiliary Bishop P. Francis Murphy of Baltimore joined representatives of 25 religious and public interest groups opposed to the MX.

Last fall, about six weeks before a crucial MX vote, 14 bishops from around the country issued a joint statement criticizing the weapon, saying it would be "counterproductive" to the search for "a truly secure future."

## The Pope Speaks



### "Turn to the sacred Scriptures"

VATICAN CITY (NC) — Pope John Paul II stressed the importance of biblical scholarship May 17 and urged students of the Bible to approach their work with "prudence, discretion and seriousness."

The pope was speaking at an audience with students, faculty and friends of the Pontifical Institute for Biblical Studies in Rome, which is celebrating its 75th anniversary.

Study of the bible "is essentially an ecclesiastical service," the pope said during his talk at the Vatican.

"Each day the Church feels more clearly the necessity to turn to the sacred Scriptures to read what the Church is and what she is called to be," he said. "There is no spiritual, catechetical or pastoral life which does not require a constant return to the sacred books."

"Do not cease to scrutinize these texts through philological, linguistic, literary and historical research," the pope urged the students. Such research, he said, leads "to a better understanding of the word of God."

The pope also noted that any research demands "prudence, discretion and seriousness," but especially when the research concerns biblical writings, which, he said, "express the faith of the Church" and which are "the guide of the faith."

The pope also stressed that biblical scholarship does not exist for its own end, but serves to enhance the understanding of other religious sciences, especially dogmatic and moral theology.

"Your ecclesiastical mission should not stop at the explanation of the sacred text," he said, "but it should contribute to the clarification of dogmatic and moral questions."

Biblical scholarship also enables dialogue with other religious groups, especially Jews, the pope said.

During the audience, the pope praised the contribution of the Jesuits to the work of biblical scholarship and thanked them for "continuing to give themselves generously to this ecclesiastical service." In doing so, he said, they were being "most responsive to the needs of the times."

Four days earlier the pope recalled the attempt on his life three years ago, blessed Catholic school runners and prayed for mothers and for an increase in vocations May 13.

Speaking from the window of the papal apartments during his noontime Regina Coeli address, the pope recalled the day, exactly three years before, when a would-be assassin fired near-fatal shots at him in St. Peter's Square.

"On this anniversary so significant to me, my thoughts go to Fatima to renew to Mary the expression of my affection and my gratitude for her maternal protection," the pope said to about 50,000 pilgrims in St. Peter's Square.

The pope, who credits Mary with his survival of the attack, visited her shrine at Fatima, Portugal, one year after the shooting.

On May 14, Vatican Radio reported that Bishop Alberto Cosme do Amaral of Leiria, Portugal, announced that the pope had given to the Fatima shrine the bullet which felled him three years ago. The bishop made the announcement May 13 during a celebration of the 67th anniversary of the first Marian apparition at Fatima, reported Vatican Radio.

The pope also prayed for vocations to the priesthood and Religious life.

The pope said Christ "asks collaboration and commitment so that the Gospel and the sacraments of faith may not be lacking ministers and so that there always will be men and women deciding to consecrate themselves to the service of God and of his people."



BLESSING THE CROWD — Pope John Paul II blesses the thousands of people who attended Mass at Mt. Hagen, Papua New Guinea, during his recent journey to Asia and the Pacific.



## Our Christian Way of Life

By Enid Lanyon

# Searching out His wisdom

It is not generally a simple thing to distinguish between what we need and what we want, particularly in reference to our own health and peace of mind. The "if onlys" we utter from time to time when we are tired or bored or dissatisfied are usually not as near to the mark as we think. If only I had more time to myself! If only I were more or better loved! If only I were richer! If only I were well! What changes we would bring about in our lives and contentment!

Even if we are wise for other people we are not always wise for ourselves and may waste a great deal of time pursuing delusions and overlooking opportunities at hand. Sometimes what we think we need is directly opposed to what God seems to know we need.

A WOMAN friend had been complaining for some months of her need to have more time to herself. She experienced a longing for a more serene and calm attitude to her life and felt that "if only" she could have a couple of weeks to think of no one but herself, she would be able to come to this. When relatives asked her elderly mother who lived with her to visit them for several weeks it seemed like a direct response to her need. But, alas, one thing after another postponed the trip.

Finally, it transpired that her mother was seriously ill with an affliction requiring considerable personal care and so all thought of a vacation was out of the question.

Later, when a mutual friend was commiserating with her on the frustration of her "needs," she said reflectively, "God is very wise. He sees what we need and the way we need to get it.

"I thought that to come to peace and calmness of spirit I needed to get away from my responsibilities and think only of myself. He is telling me that I need to accept fuller responsibility for others, particularly those in my care; that I need to give of myself more generously and love more completely; to serve more selflessly.

"AND, YOU know, by putting everything else out of mind and doing just that as well as I can, I feel a wonderful sense of rightness and calmness of spirit. And because I in turn am able to fulfil the needs of someone I love dearly, there is a great fulfilment. Sadness for the illness and the pain that she must suffer, of course, but a kind of finding of self by losing it at the same time."

We are, it is certain, most completely ourselves when we are lovingly and openly serving people we care for. It is as though all that is best in us is given free reign of expression. Duties which may seem arduous under other circumstances appear as nothing when performed in love and compassion; demands on one's time and self become light and unnoticeable.

God is very wise. He teaches in so many ways the great paradox that underlies human happiness and fulfilment. If we seek for love we will find it only when we are prepared to give it freely. If we seek for peace we will find it only when we are ready to give it freely to another. If we look for contentment and freedom from tension and stress, we can find it by easing the way of someone else.

TIME AND time again, He directs us to greater opportunities to do what He requires of us, and in so doing, to develop and grow into the kinds of persons He needs us to be. And in so doing, He brings us closer and closer to human fulfilment and the kind of inner joy that quietly illuminates lovers of all kinds.

When we truly place our lives in God's hands and invite Him to lead and guide them, He is unfailingly faithful to His part of the covenant. Even if we succumb to nervousness and anxiety and suggest possible ways and means to Him in the untrusting and insulting way we have, He is kind enough to ignore it and continue to lead us where we need to be.

Things are never quite what they seem — there is always that other dimension beyond our perception, always a purpose not yet comprehended. So when we seem to be led where we do not want to go, despite all efforts to the contrary, perhaps it is wise on our part to accept what comes and wait a while to see where the inevitable benefit might lie.

## Talks with Parents

By Dolores Curran

# Victims in their own homes

I was invited to testify at the attorney general's Task Force on Domestic Violence two months ago and it was a sobering experience, one of the most depressing of my professional career. My invitation came, not because of any familiarity or expertise in the topic, but because of my research and work in the area of healthy families.

After four national hearings, the task force concluded that they needed to hear what goes on in strong families that prevents the kind of violence which frequently erupts in hurting families. I didn't envy the panel who sat through an eventual 12 days of listening to the painful testimony of battered and incest survivors.

**SURVIVOR IS** the best word to describe these adults. As one woman said, "Life in our home was like living in a war zone with bombs falling all around and no place to escape."

Another told a horrifying story of her childhood which began with sexual molestation at age six by her father and continued until age 15. When she finally told her mother about it, instead of receiving the support and help she so desperately needed, she was scolded for provoking her father's sexual feelings and warned not to discuss his behavior outside the family.

She testified, "I realized then that my mother had known about it for years and went along with it because it took sexual pressure and physical abuse off her. The only reason I didn't run away was that I made an agreement with my father to cooperate if he didn't sexually abuse my younger sister." After years of counseling, this thirty-year-old woman is active in an organization dedicated to fighting domestic violence and child molestation.

**IT WAS ALL** so sad, so terribly painful to hear and to tell. When I testified on traits found in healthy families that give rise to coping structures that deal with family stress in non-violent ways, I was asked if I found spanking in the healthy family.

I did but it was limited to pats on the bottom or the hands, to occasions that demanded immediate action to prevent danger to children, and to relatively young children who do not understand other methods of reasoning.

Speaking as a professional parent educator, all spanking is unhealthy. Speaking as a mother, I found some spanking necessary but that necessity ended at age four or five when other more effective methods produced better behaviors. Our most common spanking technique

was to have the child spank his or her own hands. That hurt more than if we did it.

**BUT AFTER** hearing hours of testimony on spanking as a prelude to violent physical abuse, I am ready to sign a petition making it a parent misdemeanor. As the saying goes, "Kids are not for hurting." Kids are for loving, rearing, and turning into well-adjusted adults. Physical abuse does not do that and it is not moral, in spite of a belief to the contrary currently being espoused by many.

Many of us have come too close to the breaking point with children to say, "I could never abuse my child." If we sanction abuse, even spanking, with a moral overlay, we're giving permission to parents to abuse under the guise of Christian love.

We also need to support school efforts which give children information on abuse. "If you think someone is doing something that is not okay to your body, check it out," one program suggests. "Tell an adult you trust. They can tell you if it's okay or not and get you help."

**THAT IS** not invasion of parental privacy as much as protection for helpless confused children who are victims in their own homes and don't know where to turn for help.

## Ins and Outs

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

# The Catholic Misery Index

Sydney H. Schanberg writes an occasional piece for the *New York Times* Op-Ed page. He more than earned his pay recently when he suggested that what Americans need in the campaign for President is a "misery index."

Jimmy Carter invented the misery index eight years ago as a way to gauge how bad off the country was. Reagan turned it around by blaming the miseries on Carter. Could we not use such a misery index in the Church, at least in America?

The U.S. Catholic Conference in Washington could publish this barometer of Church woes each Monday. Someone would assess all the news of the past week, add up the pluses (the good news), deduct the minuses (bad news), and let us all know how much misery faces us as Catholics. For the woes, a good start would be to read *The Wanderer* and *The National Catholic Reporter* and see which bishops don't perform according to each paper's standards.

**ANOTHER FACTOR** that should be reviewed would be all the negatives about the Church reported (if that's the word) in the secular. These are stories featured in the religion sections, but mostly are about falling off of numbers for the priesthood, the rise of the number of voices calling for the ordination of women, how many so-called prominent people that week declared they once were Catholics but didn't believe anymore.

The compiler of this index would also have to scan the electronic media to see which Catholics appeared on the morning and evening news shows, the talk programs such as Donahue or ABC's *Nightline*. Next someone would have to review the TV sitcoms which present Catholics as goofballs. How many times did the program present a priest or nun struggling with vocation and succumbing to the lures of the world?

Once we've arrived at this national misery index, it is up to the local diocese to adapt it to its own needs. This could be done by checking the diocesan newspaper; then the misery index should pass through the hands of the local pastor who reviews the troubles in his parish and

adds a plus or minus figure to the diocesan level. He may want to add minus figures for some of the directives that came out that week from the chancery. His parishioners should have a say, too. They may want to deduct for some horrendous Sunday liturgies — the priest who preaches on St. Paul's text, "I have run the race," dressed in a jogging suit and sneakers.

**THIS COULD** be so invaluable a tool! America has wind chill factors, a consumer price index, the Dow Jones Industrial Average. What we really need is a misery index.

So, too, for churches. It could help us plan our homilies, to set up gigantic programs to reduce the misery index by local applications and solutions.

There is really one major unsettling thing about all this. We are called as Christians to be children of the Good News. Yet Catholics and our "friends" in the secular society delight in reporting how bad off things are with the Church. We are ready to accept it, believe it, and like Job, sit on the heap and moan. *That's* believing in the Gospel?



# Charges of Church aid to war criminal rejected

By John Thavis  
and Sister Mary Ann Walsh

ROME (NC) — A Church historian and a Milan priest have sharply repudiated new allegations by an American Jewish agency that the Church may have knowingly aided in the 1947-48 escape of an accused Nazi war criminal, former SS officer Walter Rauff.

In Rome, Jesuit Father Robert Graham, a historian specializing in World War II Vatican activities, called the whole thing a "publicity stunt," and in Milan, Msgr. Giuseppe Bicchierai, a priest who is at the center of the allegations, said they were "lies."

**THE ALLEGATIONS** were made at a New York press conference May 9 by Rabbi Marvin Hier, dean of the Los Angeles-based Simon Wiesenthal Center. The center documents Nazi war crimes against the Jews, seeks to track down unpunished war criminals and fights anti-Semitism. It wants Rauff, who is accused of having overseen the murder of some 200,000 Jews in mobile gas chambers, extradited from Chile to face trial in West Germany or Israel.

Saying new evidence "makes it difficult to believe" that important Church officials did not help Rauff escape after the war, Rabbi Hier urged Pope John Paul II to open up the Vatican archives for a full investigation into the matter.

Most of the documentation released at the press conference centered around the wartime relationship between Rauff, who headed Gestapo operations in northern Italy, and Father (now Msgr.) Bicchierai, secretary of Cardinal Ildefonso Schuster of Milan.

**IN A** telephone interview with NC News May 11, the now-retired Milanese priest acknowledged his wartime contacts with Rauff but denied playing any role in his postwar escape. He said that nothing he knew would implicate any other Church officials in the escape, either.

Such allegations are "absolutely unfounded, as far as I know," he said.

While confirming some of the information contained in the declassified U.S. State Department and intelligence documents released in New York by Rabbi Hier, Msgr. Bicchierai said certain details needed clarification.

**HE SAID** that as one of three aides to Cardinal Schuster during the war, his job was to act as a representative of the cardinal to the occupation German army, the Allied army and forces of Italy's anti-Fascist partisans.

He had regular contacts with all three organizations, because it was "a mission that I had to do in order to save the people, save Milan and save the situation."

Msgr. Bicchierai confirmed that part of his job involved negotiating with Rauff on better prison conditions, seeking the release of political prisoners held by the Nazis, and arranging prisoner exchanges between partisans and Nazis. Some of these exchanges, he said, were arranged at the request of Sandro Pertini, a partisan leader who is now president of Italy.

**MSGR. BICCHIERAI** also confirmed that he and Cardinal Schuster tried to arrange a surrender or withdrawal of the German army in the final days of the war, so that Milan and northern Italy would be spared the damages of war.

He disputed Rabbi Hier's evidence in one instance that the rabbi cited in an effort to argue that Rauff's relationship with the priest involved friendship as well as official dealings. A summary of the documentation released to reporters said, on the basis of a 1946 book by Cardinal Schuster, that "Gestapo Chief General Harster once issued an arrest order for Monsignor Bicchierai, but...Rauff prevented the order from being executed."

In the original Italian passage, photocopied in the documentation released to journalists, Cardinal Schuster told of the arrest order in the context of reporting the extent of dissension among Nazi officials in the final days of the war, and he used the subjunctive: "but Col. Rauff would not have executed it (the order) or would have stopped it from being carried out."

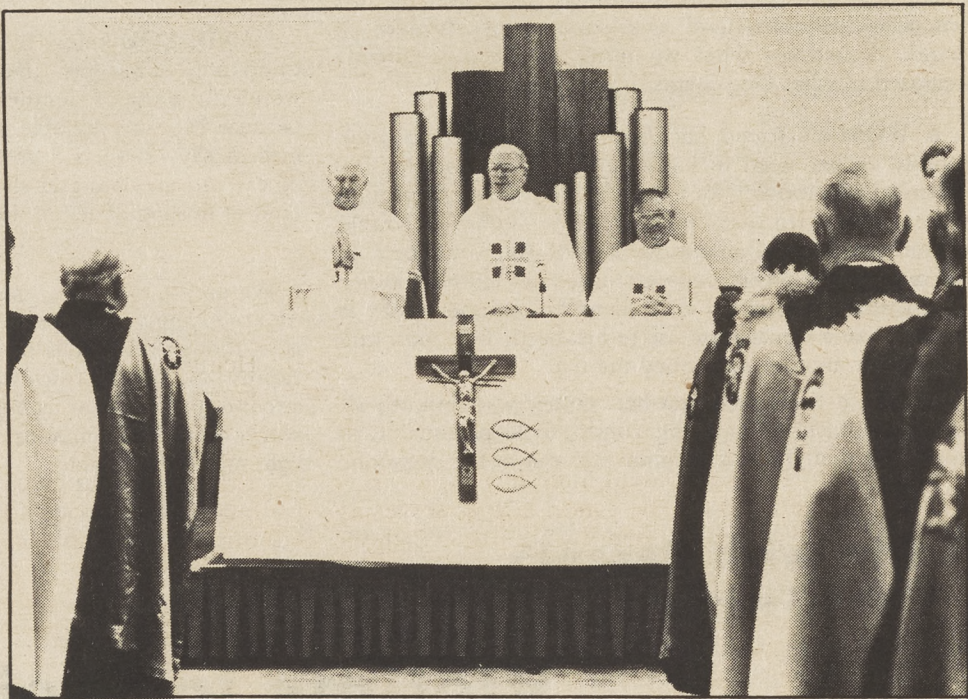
In fact, said Msgr. Bicchierai, Harster's order for his arrest was dropped when he claimed immunity as a diplomat and refused to be interrogated.

**FATHER BICCHIERAI** said that when the war ended in 1945, his job as representative of the Milan archdiocese also ended, and he dropped all contacts with the three organizations that he had

negotiated with during the war. Right after the war he was made head of Catholic Charities for the archdiocese, a post he held until his retirement last year.

"It is impossible that either Cardinal Schuster or I would have helped Rauff escape," he said. On the basis of what he knew, he added, "charges or insinuations that the Church aided Rauff in his escape are lies."

## K of C convention is held here



**CONVENTION MASS** — Bishop Leo T. Maher (center) was the principal concelebrant of the May 18 Mass opening the 82nd annual California Knights of Columbus convention.

**MISSION VALLEY** — The 82nd annual state convention of the California Knights of Columbus met May 18-19 at San Diego's Town and Country Hotel. "In Giving We Receive" was the convention theme.

Civic leaders, K of C officers, member families and over 1,200 delegates attended.

**PRE-CONVENTION** activities included tours of Tijuana and San Diego and a May 17 golf tournament. The convention's opening Mass was concelebrated May 18 by Bishop Leo T. Maher and the Knights' chaplains.

Auxiliary Bishop Gilbert E. Chavez concelebrated the closing Mass with the chaplains.

State Secretary Richard M. Jufiar of Salinas Council 1948 was elected state deputy for the 1984-85 year. Jesuit Father Frank Parrish will continue as state chaplain. State Treasurer, Frank Nigro, of Los Alamitos, was named State Secretary.

**DURING HIS** acceptance speech, Jufiar asked the knights to work to reaffirm the moral standards of the Catholic faith brought to California by Franciscan Father Junipero Serra.

**SAN DIEGO** — The monthly meeting of Stalpar, a group for single Catholics over age 35 who are free to marry in the Church, is set for June 3. For details, call 582-7784 or 232-3950.

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# Faith Today

## The key that unlocks the code

By Katharine Bird  
NC News Service

The purpose of the 1983 Code of Canon Law — of church law generally — is to “enable the church to grow and develop,” explained Father Donald Heintschel in an interview in Washington, D.C. The canon lawyer serves as associate general secretary of the U.S. Catholic Conference.

One way laws do that is by making it possible for new institutions to come into the church, Father Heintschel continued. For instance, diocesan pastoral councils developed following Vatican II with its emphasis on more active roles for all the people in the church. The 1983 code puts this into law by calling on bishops to establish councils “to consult with a wide variety of people.”

Another function of church law is to organize the church, to spell out the relationships between the parish, the diocese, the national bishops’ conferences and the universal church, Father Heintschel said.

Church law also aims at helping all the church’s people to see where they fit into the Christian community. It tries to structure the church to be responsive to the real needs of people in real life situations, the canon lawyer said.

“My biggest concern is the pastoral-theological nature of canon law,” added Father Heintschel, who speaks about church law with passionate assurance. In his varied church career, he has served as a pastor, a canon law professor and a part-time judge on a marriage tribunal. He also served for eight years as executive director and president of the Canon Law Society of America.



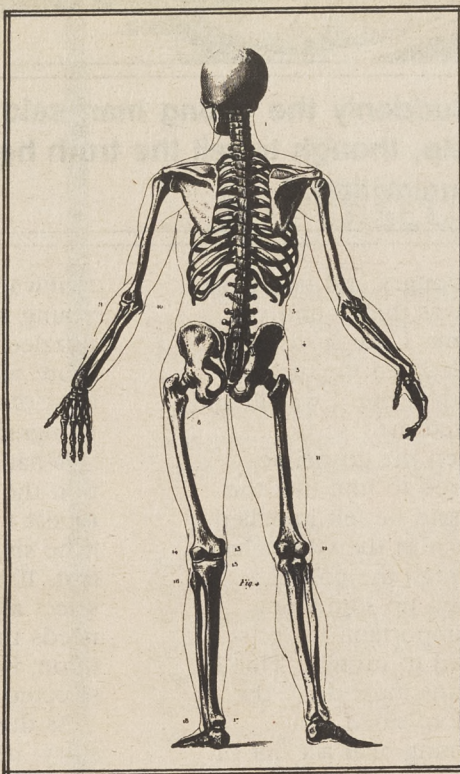
Asked why the church found it necessary to revise the 1917 Code of Canon Law, Father Heintschel turned to an analogy used by Father James Provost, executive coordinator of the Canon Law Society of America. Father Provost has compared canon law to a human skeleton.

The skeleton gives shape to the person, enabling the body to move about with ease. But, as a person ages, the body can become arthritic.

In canon law, much the same thing can happen, Father Heintschel said. Under the weight of seven volumes of authentic interpretations, the 1917 code grew less and less able to respond to the changes taking place in the church, especially following Vatican Council II, he explained.

□ □ □

As Father Provost explained it, when Pope John XXIII called for a new code, “he saw it as a way of implementing in the practical life of the church the renewal he was inaugurating in the Catholic Church.” Father Provost’s book, “Code, Community, Ministry,” was published in 1983 by the Canon Law Society and is in-



The skeleton provides a framework for the body, supporting it and allowing it to move about with ease. And so it is with church law, Katharine Bird reports. The new Code of Canon Law is meant to give support to life among the church’s people.

tended to help parish ministers explain the new code.

Vatican II’s “major faith and theological reflection” was that the church is the people of God, Father Heintschel explained. In this renewed vision of the church, every baptized Christian is called to a role of service, to participate in the work of Christ.

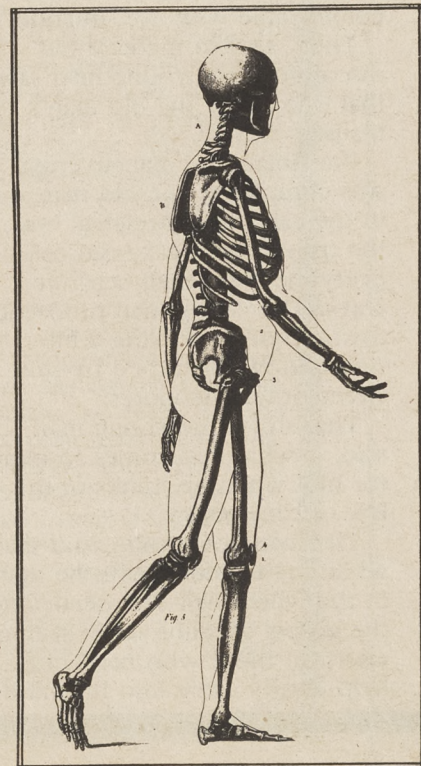
The new code, in the making for 24 years, takes that basic concept and translates it into canonical terms, Father Heintschel said. He added that Pope Paul VI insisted that the new code should come out of the teaching and faith experience of the church.

Asked to give an example of what is new in the 1983 code, Father Heintschel referred to what is popularly called the code’s “Bill of Rights,” Canons 208-231. But, he emphasized, these are “Christian rights, not human rights.” They enumerate “the obligations and rights of Christians.”

The first canon sets out “the principle of equality,” he explained. Starting with the broadest category of Christians, it notes that everyone, by baptism, is equal. After establishing this point, the canon lawyer said, the code then becomes more specific in enumerating the differing roles clergy and Religious and laity play in the church because of their particular ministries.

The canonist concluded by observing that he would love to see the church find a way to update the 1983 code periodically. Perhaps, every 10 years or so, he suggested, the church could consult on a worldwide basis to see what changes are needed to meet altered circumstances.

(Ms. Bird is associate editor of Faith Today.)





## A disturbing encounter of the Christian kind

By David Gibson  
NC News Service

It was late on a Friday afternoon. After a long week at work, the young man wanted to waste no time getting home. He hurried along the busy, downtown sidewalk.

As he approached a busy corner, he noticed an old man in a wheelchair. The man in the wheelchair was in an animated discussion with a cab driver.

Obviously the old man and the cab driver were trying to resolve something. Whatever it was, the young man hoped to pass the situation by without getting involved.

The flame of that hope flickered, however, when the old man called out to the young man. "Help lift me into this cab," the old man said in a tone that was more a command than a request.

The young man stopped in his tracks. The man in the wheelchair was frail looking, even sickly, and not altogether clean. The young man didn't much feel like stopping to help.

"What's wrong?" the young man asked.

"I need help to get into the cab," the old man replied. "The cab driver has a bad back and says he can't lift me."

Suddenly the young man said he felt impelled to help, though to tell the truth he found the situation uninviting. Furthermore he had some doubts about the sufficiency of his own strength to manage the awkward maneuvers required to get the old man from the wheelchair to the cab.

The young man was very uncomfortable with the situation.

Then, as if to increase his discomfort, the young man saw that one leg of the old man's trousers was all wet.

But finally the maneuvering was completed, the old man was in the cab, the wheelchair was in the trunk of the cab, and everyone went their separate ways. The young man proceeded toward home, walking a bit slower now, disturbed by this streetcorner encounter.

That story, the young man said, is what first comes to mind for him when he thinks of the law of Christianity.

The man, a Catholic, said that while the incident with the man in the wheelchair was occurring, the gospel account about seeing Christ in those who need one's help clearly came into his mind:



**"Suddenly the young man said he felt impelled to help, though to tell the truth he found the situation uninviting."**

"For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me."

It was when the gospel account occurred to him that the young man said he felt impelled to aid the man in the wheelchair. It was as though the gospel account summed up something central and important in Christianity. "I said to myself, 'This is what Christians must do,'" the young man explained.

Did the young man act out of love? Did he act out of obligation? Or was it out of fear or guilt?

He said the answers to those questions were not altogether clear to him in this incident.

Afterward it bothered the young man that he didn't feel better about helping the old man. Telling the story during a parish

renewal group meeting, the young man said the situation puzzled him, for he had left it more with a sense of brooding than of exhilaration at having recognized Christ in the old man.

What's more, it wasn't a situation the young man hoped would repeat itself soon. He wondered if he should feel badly about that. If he had been asked to select a way to serve human needs that particular Friday afternoon, he said he would have selected another way.

As the man concluded his brief story, he said he felt he had learned something from his encounter with the old man. He had discovered that Christianity asks much of its people.

"Christianity isn't the easy way out," he commented.

*(Gibson is editor of Faith Today.)*

## The new code:

By Jerry Filteau  
NC News Service

The history of the past 20 years since Vatican Council II provides the background to understanding a major event that has just occurred in the life of the Catholic Church: the introduction last year of a new Code of Canon Law, the general law governing Catholics.

The significance of the new code can be seen only if one looks at it in relation to the council. When Pope John XXIII announced in 1958 that he was calling a general council of all the world's bishops, in the same speech he announced that he was forming a commission to revise the church's existing Code of Canon Law.

The council and the code were the two major parts of Pope John's one decision to take steps to renew the church. That is why Pope John Paul II could refer to the new code recently as the final council document.

The process of reforming the code was delayed until the council was completed because Pope John's successor, Pope Paul VI, saw that the council's reforms and the spirit behind them would

have to be in line with the law. Other would be Catholic in line with the law.

Despite specific provisions of Canon Law for the new code, the code pervades the church.

—The new code is only on the church: the community of the church on the life of the church is of the importance.

—The new code is authority pastoral care. The pastor he needs responsibility spiritual growth trusted to the church.

—For the laity, rights as well as the old code exclusively the code, for the rights to hear God the sacraments in the church to have a

## Law and salvation

By Father John Castelot  
NC News Service

Law. Gospel. How are they related?

The question gave the first Christians no end of trouble. There is hardly a book in the New Testament which does not grapple with the question in one way or another.

All the first Christians had been devout Jews or were converts to communities with a strong Jewish background. For them, the law of Moses was the law of God. Becoming Christians could not change that. Or could it?

It did change their attitude toward the law.

The early Christians wanted to know the function of the law. Was one saved by observing the law, or was an even more fundamental law at work?

St. Paul was the first to face the problem. He had come to know Christ, not through observance of the law but in spite of it. In fact, his zeal for the law formerly had led him to persecute the followers of Jesus.

Now he concluded: "The justice I possess is that which comes through faith in Christ. It

has its origin in faith."

Paul's preaching reinforced the gentiles, not Jews. Accepted the law, became the law, others in the Christians to the law.

Paul's law was an inner freedom. Chapter 2 is available. Christ died, he tells that Christ firm, and yourself second time.

However, in the heart made son could be.

A more his view in the Roman among other holy and justly and justly.

He had that Christ were not



## Code: child of the council

have to be embodied in the new law. Otherwise the church's laws would be developed outside Catholic life and would be extrinsic to it.

Despite innumerable changes in specific points, the new Code of Canon Law may be most notable for the new general ideas that pervade it. A few examples:

—The new code is based clearly on theological concepts of the church: the church as a community of God's people, a focus on the sacraments as the basic life of the church, the value and importance of the local church.

—The new code carefully links authority in the church to pastoral care and responsibility. The pastor receives the authority he needs to carry out his pastoral responsibilities effectively for the spiritual good of the people entrusted to him.

—For most of God's people, the laity, the new code spells out rights as well as duties, where the old code focused almost exclusively on obligations. The new code, for example, states clearly the rights of all baptized people to hear God's word, to receive the sacraments, to participate actively in the church's mission and to have a voice in church affairs

affecting them.

—Virtually all forms of discrimination on the basis of sex are eliminated systematically from the new code. Ordination and those positions of authority in the church linked with it are limited to men. But in other regards the new code makes almost no distinctions between men and women in the application of its laws.

Probably there is scarcely anyone dealing with the new Code of Canon Law who would say it is perfect. But most find in this new code a sincere and largely successful effort to renew church laws in accord with the Gospel and the council.

Many hope that the new code will help Catholics to avoid the extremes of legalism on the one hand and total disregard for laws on the other hand, and to be able to say with St. Paul:

"Now we have been released from the law...and we serve in the new spirit, not the antiquated letter...Yet the law is holy and the commandment is holy and just and good." (Romans 7).

*(Filteau is on the staff of NC News Service.)*

## Salvation in the early church

has its origin in God and is based on faith" (Philippians 3).

Paul's personal experience was reinforced when he preached to the gentiles — people who were not Jews. Obviously God accepted these people quite apart from the law of Moses. Paul became their champion when others insisted they could not be Christians unless they submitted to the demands of the law.

Paul's letter to the Galatians was an impassioned defense of their freedom. At the end of Chapter 2 he explains: "If justice is available through the law, then Christ died to no purpose." And he tells them: "It was for liberty that Christ freed us. So stand firm, and do not take on yourselves the yoke of slavery a second time" (Chapter 5).

However, Paul wrote this letter in the heat of controversy. He made some statements which could be misinterpreted.

A more balanced presentation of his view is given in the letter to the Romans. There he admits, among other things: "The law is holy and the commandment is holy and just and good (Chapter 7).

He had not meant to imply that Christians, just because they were not to look for salvation in

the observance of the law, were thereby free from all law. Liberty was not license.

For Paul, the bottom line was the fact that salvation is a completely free gift from God. We do not earn it by any works of our own, even those involved in keeping the law.

As long as one accepted and lived by this basic truth, Paul was more than ready to admit that law played an important role in Christian life. He would have liked a situation in which Christians lived so perfectly by the fundamental law of love that there would be no need for law. But he was no wild idealist.

Paul had both feet on the ground and knew that people did need directives, guidelines. He certainly offered his share of them in his letters.

Still, for him, compliance with law should be motivated by love, not fear.

"You did not receive a spirit of slavery leading you back into fear, but a spirit of adoption through which we cry out, 'Abba!' that is, 'Father'" (Romans, Chapter 8).

*(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)*

## FOOD...

### ...for thought

Instead, these are rights that precede human law, the charter indicates. They include "the fundamental rights that are inherent" in the family.

Where do these rights come from? The charter says they can be found in "the conscience of the human being." They arise "from that law which is inscribed by the Creator in the heart of every human being."

The 12 articles in the Charter cover a wide assortment of rights. Articles 1-2 deal with people's right to choose a state in life and to marry freely. Articles 3-8 discuss people's rights to bear, raise and educate children. Articles 9-12 cover the role of the government, especially through economic and social policies, in creating an environment in which the family can develop freely and flourish.

Often it is said that to best understand laws, it is necessary to know why they originated in the first place.

The bishops at the synod, the pope and the actual charter all expressed concern for modern families. Families throughout the world, because of their rights, deserve the protection of law, they said.

The protection of rights is among the basic reasons why laws first came to exist.

During the 1980 Synod of Bishops in Rome, Ukrainian-Rite Archbishop Maxim Hermaniuk of Winnipeg, Manitoba, spoke eloquently in favor of the need for a Charter of Family Rights.

Speaking for the Canadian assembly of Ukrainian-Rite bishops, the archbishop noted that governments too often put the family in peril by their policies. He remarked pointedly that the "well-being of the individual, and of human and Christian society are very closely connected with the healthy condition of the community formed by marriage and the family."

Archbishop Hermaniuk's suggestion fell on responsive ears, during the synod and afterward. In his 1981 apostolic exhortation on the family, Pope John Paul II committed the Vatican to prepare a Charter of Rights of the Family.

That Charter — a Bill of Rights for the Family — was released by the Vatican Nov. 24, 1983. It is addressed principally to governments. It is offered to them as a "model and a point of reference for the drawing up of legislation and family policy, and guidance for action programs."

Its authors take care to identify exactly what the charter is. They observe first that it's neither a set of laws nor "a code of conduct" for people and institutions.

### ...for discussion

1. Have you ever been in the position of rule-maker — at home, for children, at work, in your neighborhood? What rules did you help to formulate? What was the original intent behind the rule? Did others benefit from it?

2. Are there any rights in your city or neighborhood that you feel are overlooked or abused? Would it be best if these rights were protected by law, in your opinion? Are they already protected by law, even though they are abused?

3. After reading the story that appears in these pages by David Gibson, think back in your own life. Was there ever a time when you felt impelled to help someone else under difficult circumstances? Why did you do it? In your opinion, does this say anything about what it means for the law of the Gospel to be written into one's heart?

### SECOND HELPINGS

"Code, Community, Ministry," edited by Father James Provost, executive coordinator of the Canon Law Society of America. This book is intended for parish ministers who want to introduce the new Code of Canon Law to parishioners. Father Provost, realizing how formidable the code can seem, discusses it in ways that make it easier to understand. He recommends approaching the new code the way one would a new wine — by sipping slowly at first and taking time to savor it. Pointing out that the roots of canon law stretch back into Scripture, he notes that the 1983 code spells out the "responsibilities and rights of all Christians" in a new way. The code "is directed toward fostering the mission of all the people of God," he writes. (Canon Law Society of America, The Catholic University of America, Washington, D.C. 20064. \$4.50.)



# CHILDREN'S STORY HOUR

## The law of the Sabbath

By Janaan Manternach  
NC News Service

It was a hot, sunny Saturday. Jesus and his friends were walking through a wheat field.

The wheat was golden brown. It was ripe and delicious.

The friends of Jesus began to pull off heads of the grain. The wheat grains made a great snack. And Jesus' friends were hungry.

They sat down with Jesus and enjoyed the crispy grains of wheat. It was like a picnic. Saturday — which Jews know as the Sabbath even today — was a day of rest from work. Jesus and his friends were enjoying the day's rest together.

But Isaac and several other Pharisees were watching.

"Look," Isaac said in a shocked voice. "They are picking grains of wheat. They are doing work forbidden on the Sabbath."

"And our traditions do not allow you to pick even a few grains of wheat on the Sabbath," Jonathan added.

"Let's go over and speak with them about this," Isaac suggested. "Jesus surely knows that what they are doing is against God's law."

So the group followed Isaac over to where Jesus and his friends were enjoying their wheat snack.

They were upset. Isaac spoke to Jesus.

"Look what your friends are doing!" Isaac told Jesus. "Why are they breaking God's law? Don't they know that what they are doing is not permitted on the

Sabbath?"

Jesus had no problem with what his friends were doing. He did not believe that picking a few grains of wheat for a snack broke the law of the Sabbath. He did not agree with the view of this group.

"How can you accuse my friends?" Jesus challenged them. "God's law does not forbid what my friends did."

Jesus told them a story from the Bible about King David. David allowed his friends to eat what people said was forbidden. They were hungry and there was no other food.

"The Sabbath was made for people," Jesus told Isaac. "People were not made for the Sabbath."

Isaac and his friends felt insulted. They turned around and walked away.

"Who is he to be telling us about the Sabbath," Isaac fumed.

"We are experts in God's law. He and his friends are doing what is forbidden. They are sinners."

Eliazar said nothing. But he was thinking deep thoughts.

"What Jesus said makes a lot of sense. Jesus respects God's law. But God surely gives laws to help people to be good and find happiness. Isaac and I have been too harsh."

*(Story hour biblical quotes — this week from Mark 2:23-28 — are paraphrased.)*

*(Ms. Manternach is the author of numerous catechetical books and articles for children.)*

On a hot day, when the wheat was ripe, Jesus' friends walked through a field, picking and eating the crispy grains. But it was the Sabbath. Some people thought that this broke God's law.



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## HOW ABOUT YOU?

- What are some rules you follow at home or at school? Have you ever wished you didn't have to follow your rules? Why?
- If you are on a sports team or if you play a musical instrument, do you have rules about practicing? What are those rules? Do they help you?
- If you could make a rule for your class at school, what would it be? Would it help you and others?

### Children's Reading Corner

"Salt Boy," by Mary Perrine is a story about a young boy who broke one of his rules. To amuse himself, the boy had been lassoing some sheep, then letting them go free. When his father found out about it, he forbade him to lasso the sheep. Then one day a lamb got into some trouble. The only way for the boy to rescue the lamb was by lassoing it, which he did. Children and adults might read the book together and then talk about it. What is the reason for the rules parents and families follow? Was it right for the little boy to make the decision he did for the lamb's sake? (Houghton Mifflin Co., 1 Beacon St., Boston, Mass. 02108. 1968. Paperback, 95 cents.)

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# Seminarian intern program announced

By Steven Barrie

SAN BERNARDINO, Calif. (NC) — The Diocese of San Bernardino will start a new parish intern program this summer for its seminarians, said Father Patrick O'Keeffe, diocesan director of seminarians and vocations.

A nun and a married couple will join the pastor as supervisors of each seminarian in the parish where he serves.

CALLING THIS approach "a completely new concept," Father O'Keeffe said it is meant to increase the seminarians' "sensitivity to women Religious with whom they will be serving, and to marriage and family life which will form a core of their ministry."

The intern program applies to the diocese's transitional deacons and seminarians accepted for or currently studying theology in preparation for the priesthood.

The San Bernardino Diocese, established six years ago, does not have its own seminary. Its priesthood candidates normally attend seminaries in the Los Angeles or San Francisco archdioceses, and Father O'Keeffe said that

until now their experience in practical ministry has taken place in those archdioceses under the field education supervisors of their respective seminaries.

ONLY THOSE ordained as deacons had an internship, six months long, in the San Bernardino Diocese, and until now this has been under the sole supervision of the pastor in the parish in which they were serving.

Father O'Keeffe said that "many of the parishes" in which the diocese's seminarians currently serve "are not involved in team ministry, and I see that as a weakness in their preparation. They need to know the local church of San Bernardino."

He said that once the new program is established, he hopes to broaden the parish supervisory teams to include "those committed to the single life, the divorced, separated and widowed, the aged and others."

THE PROGRAM involves regular meetings and evaluations to help the seminarian learn his weaknesses and strengths, establish objectives, evaluate his growth, and better discern his vocation. The program will be coordinated with field education programs in the intern's seminary.

Under the new internship plan, the supervising pastor will be responsible for overseeing and evaluating the seminarian only during his internship in the parish, but the nun and married couple on the supervisory team will continue to supervise and evaluate his development through his first year after ordination.

The new program is similar in some respects to a pastoral internship plan announced recently by the Diocese of Erie, Pa., for its seminarians. The Erie plan calls for a five-member parish supervisory team and places the newly ordained priest in his parish of internship in order to continue the team's supervision and evaluation after ordination.



Photo by Susan Nowak

OLYMPIAD — All classes competed in the All Hallows Academy Olympiad held May 18 to celebrate the 25th anniversary of the parish. Here, kindergartener Eric Farrand concentrates on the bean bag throw. The annual Olympiad included more pomp and circumstance this year because of the Los Angeles Olympics, Dominican Sister Kathleen Clausen, principal, said. She "lit" a mock Olympic torch that released balloons instead of a flame. The Olympic theme was played as medals were awarded on a three-level stand.

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## Vatican aids Lutheran monastery

VATICAN CITY (NC) — Cardinal Johannes Willebrands, head of the Vatican Secretariat for Christian Unity, has donated \$4,000 to aid restoration of a Lutheran monastery, said Msgr. Basil Meeking, an official of the secretariat.

Msgr. Meeking confirmed a report in the newsletter of the Lutheran World Federation that Cardinal Willebrands made the donation to a Lutheran project to restore a former Augustinian monastery in Erfurt, East Germany, where Martin Luther once lived.

CARDINAL WILLEBRANDS promised the donation last November when he participated in celebrations to mark the 500th anniversary of the death of Luther, the newsletter reported.

Luther, an Augustinian priest who was excommunicated by the Catholic Church in 1520 and became a leader of the Protestant Reformation, lived at the Erfurt monastery from 1505 to 1511.

The Erfurt monastery, under reconstruction for the past five years, was destroyed by bombs in 1945. At present, the monastery houses a school for ministers, a permanent Luther exhibition and offices of the Erfurt Lutheran diocese.

## HOW COME I'M A KID NO ONE WANTS?

I'm Mike. I was fourteen years old last month. I'm walking, and it's midnight. I'm scared. I tried to sleep behind a gas station but the guy told me to get up and start walking. So I'm walking.

I'm dirty, my hair is wild, and I'm cold. Yesterday I ate some stuff out of a trash bin behind a supermarket. Today a bum gave me some old potato chips he didn't want. I'm hungry and I haven't even got a dime.

I had a pretty good windbreaker on when my stepdad locked me out of our house, and yelled at me to get moving and keep moving and don't come back. But I traded my jacket to another kid for a hamburger my first day hitching rides. Wish I had it now — this wind is darn cold and it's raining a little. I guess I'm crying some, too; sure hope no one sees me.

My stepdad was all I had after mom left and took my kid sisters with her. She didn't want me, at least it sure seems like she didn't. Two kids are enough to feed, she told me. He's been drinking worse than ever since they left. He's sick of looking at me, he said. Never did want me, but my mom had me already when they got married.

What did I do wrong? Get born? Eat too much? Be a boy instead of the girls my mom liked best? I must have done something terrible to end up out here on the road.

Maybe you can tell me? How come I'm a kid no one wants, and I'm only fourteen years old?

Dear Friends:

Do you have an answer for Mike? And for all the other unwanted, abused, "throw-away" kids who are out there alone? What *did* they do wrong?

Maybe they were in the wrong family at the wrong time. Or they were saddled with alcoholic parents. Or were leftovers from other marriages. Or kids whose parents never grew up.

Can you help Mike? Sure you can. Send a check. Donate your time. Give us a call. Tell other people about "Child Advocates of California." Spread the word, and you can help Mike and the many other teenagers out there who are waiting for a home. Help us bring them in off the streets — you can, you know.

They're out there, they're real kids. And if we're Christians, like we say we are, then they must be our brothers and sisters, right? They must be OUR kids. That's what Jesus said.

God love you and yours.

In Christ,  
Father Dennis M. Gilberg  
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# Wax votive candles: Are they going electric?

By Susan Nowak

"The electronic church," a term describing the growing trend of television evangelism, may now have a new meaning. Electronic votive candles are making their way into even the most traditional of Catholic parishes.

St. Jude Shrine, a focal point for devotion to the patron saint of hopeless causes, at one time had as many as 2,000 wax votive candles in storage. "I've maintained that if St. Jude's caught on fire it would burn seven days and seven nights and the fire department couldn't do anything about it," said Father Jerry Sims, the pastor.

**BUT FOR** the last seven years, people visiting St. Jude's have had a choice of either lighting a candle with a match or pressing a button and watching an electronic light come on.

The new gadgets, known by names such as "Flicker Flame," are on stands similar to votive candle frames. Tall, rounded containers resembling traditional candleholders, shield electronic lights that can be turned on only after dropping money or tokens in a box.

Pastors like them because they are almost vandal-proof, pose little safety hazard, require no cleaning and do not have to be replaced like wax candles. The negative aspects, local pastors say, is they sometimes need maintenance work, require a large initial investment and are not considered "real" candles by some Catholics.

**VOTIVE CANDLES** spring from a tradition of offering a gift of gratitude to God as well as prayers directly to Him or through an intercessory saint. Placing money or valuables at the foot of a statue, followed by reciting prayers, is a tradition that dates back at least to the third century.

That custom has boiled down to placing a small monetary offering for the poor and lighting a candle to represent a belief that one's prayers will be answered.

A burning light is a reminder of Christ



Msgr. Robert T. Callahan  
*"Quite personal"*

and a candle's flame symbolizes love, *The Catholic Encyclopedia* says. "As the candle burns itself out and is consumed in giving its light and service to men, it is a sign of sacrifice and sacrificial love," it continues.

**BARNABITE FATHER** Paul Marconi removed wax votive candles from Our Lady of the Rosary Church, the Italian national parish, four years ago. He replaced them with four electronic units.

Lighting candles was popular, he said. His parish used up to 200 of them a week. The electronic candles are used almost as much — at least there was "no significant change." Father Marconi credits that to giving "a very good explanation" for the switch.

The parish had just paid for repainting and cleaning the inside of the church, including priceless paintings on the ceiling. Candle smoke had blackened them considerably, he said.

**CHILDREN HAD** had the costly

habit of lighting the candles without leaving an offering, another reason for the change. The children also created a fire hazard, the pastor said.

Holy Cross Cemetery's assistant director did not make a complete change when he bought five electronic units in 1979. "Our problem is we have given the customer a choice," said George Walsh.

The choice on some days has been 10-to-1 in favor of wax candles, he said. The electric units are "not used constantly because we still offer the wax candles," he added.

**TO ENCOURAGE** use of the new electric votive lights, the mausoleum charges \$1 for a six-day light, compared to \$1.75 for a large wax candle.

"I would like to get rid of the wax candles," Walsh said, citing their vulnerability to breakage and theft. He also would like to be free of ordering them.

But people who "resist change" and don't consider the electric votive lights "real" must be recognized, he said.

**THE ELECTRIC** lights are "not really the moneymaker we anticipated. We anticipated really cleaning up," Walsh said. He says it will be 1999 before the mausoleum begins making money on the electronic units.

"They're not too popular at the present time," Walsh said. Church supply retailers echoed Walsh's conclusion.

O'Connor's Religious Goods does not stock the units, but can order them, Doug Brant said. They have sold few electronic votive stands, he added.

**THE NUMBER** of parishes using the electric lights "is fairly small," Mike Cotter, sales manager for Cotter Church Supplies, Inc., said. Cotter sells to churches in 11 western states.

Msgr. Robert Callahan's decision to replace wax candles with electronic votive lights at St. Charles Borromeo Church was "quite personal," he said. He was attracted by the lack of mess created, the

Safety was the main reason Father W. Francis Pattison bought five electric votive light units for St. Rita parish in 1978. "There were too many attempts to start little fires," he said. The ever-rising cost of candles and the blackening of walls caused by burning wax were other reasons for the change, he added. Now that he has found reliable maintenance for the electronic units, he is "very happy" with the change.

safety from fires and vandalism.

His two units run on tokens that can be purchased for \$1 each. The money box on the candle stand was constantly broken into, he said, but that problem is now gone. Thieves are deterred from crime when they see the fluted token slot that accommodates the ridged tokens. The metal pieces cannot even be used for video games.

**"THESE FLICKER** and give the impression of being a candle burning," Msgr. Callahan noted.

He thinks they have been accepted in his parish and will "definitely" pay off over time. "I just explained in the bulletin what they were and why they were and the advantages... People seem to have gotten used to the idea. These Catholics who want the Mass in Latin want to light candles," Msgr. Callahan said.

People still have a choice at St. Jude's Shrine, where a donation of \$1 is asked for an electronic light and \$2 is charged for a candle.

**FATHER SIMS** charges less for the electronic lights to encourage their use, and partly because wax candles "are so expensive now. If you charged \$1 you wouldn't make any money out of it."

He thinks the new technology is catching on "to a certain extent... candle use itself is going down." In his adult education classes he encourages people to buy just one candle at a time. "If you light 10 candles trying to bribe God, you're wasting your time."

## Vacancies increasing in College of Cardinals

**VATICAN CITY (NC)** — The vacancies in the College of Cardinals have grown since Pope John Paul II held his February 1983 consistory to install 18 new cardinals.

By mid-May the number of cardinals able to vote for a pope had already been reduced by 20. This number will increase to at least 25 if the pope does not name new cardinals by the end of October.

**VACANCIES FOR** papal electors are created when a cardinal under the age of 80 dies or when a cardinal turns 80 and is thus no longer able to vote for a pope. Under rules established by Pope Paul VI, the maximum number of cardinals under 80 is 120. There is no limit on the number of cardinals over 80.

The high number of vacancies is causing speculation that the pope may soon name new cardinals. However, even high-ranking Vatican officials say they have little inside information about this.

When the pope will announce new cardinals and who they will be are closely guarded secrets, according to many Vatican officials.

**CARDINALS USUALLY** are archbishops heading archdioceses which normally are led by a cardinal and Vatican officials heading agencies traditionally having a cardinal at the helm.

In the United States, strong candidates are Archbishop John J. O'Connor of New York and Archbishop Bernard Law of Boston. Both replaced cardinals who died

in office.

Several other U.S. archbishops head Sees normally run by a cardinal but they are less likely candidates because they replaced cardinals who are still living but in retirement. Among these candidates are Archbishop James Hickey of Washington, Archbishop William Borders of Baltimore, Archbishop Edmund Szoka of Detroit and Archbishop John May of St. Louis.

**OTHER CANDIDATES** could be drawn from the archdioceses of Utrecht, Netherlands; Sydney, Australia; Florence, Italy; Bologna, Italy; Guatemala City; Santiago, Chile; Sucre, Bolivia; Munich, West Germany; and Lyons, France.

Top possibilities among Vatican officials are three archbishops heading key Vatican congregations. They are Belgian Archbishop Jean Jerome Hamer of the Vatican Congregation for Religious and Secular Institutes, Irish Archbishop Dermot Ryan of the Vatican Congregation for the Evangelization of Peoples, and German Archbishop Augustin Mayer of the Vatican Congregation for the Sacraments and the Vatican Congregation for Divine Worship.

Other possibilities are heads of other Vatican agencies normally led by cardinals. These include Italian Archbishop Luigi Dadaglio of the Apostolic Penitentiary and French Archbishop Paul Poupard of the Vatican Secretariat for Non-Believers.

## Adrian Dominicans mark 100 years



Photo by Larry Plaster

**ANNIVERSARY** — All Hallows parish social center was the setting for a dinner following a Mass of Thanksgiving for the 100th anniversary of the Adrian Dominican Sisters.

**LA JOLLA** — The Adrian Dominican Sisters celebrated their centennial May 20 at All Hallows parish in La Jolla. A Mass was offered at 1:30 p.m., followed by a dinner in the parish hall. Adrian Dominican Sisters from the Archdiocese of Los Angeles joined their Sisters who live in the San Diego area.

There are 30 Adrian Dominican sisters serving in the San Diego diocese at St. John of the Cross parish, Lemon Grove; All Hallows; St. Mary Star of the Sea parish, Oceanside; St. Therese parish, Del Cerro; Sacred Heart Church, Ocean Beach; and the Santa Ysabel Indian Reservation.

**MORE THAN** 1,500 Sisters are part

of Sisters of St. Dominic of the Congregation of the Most Holy Rosary, the formal name of the 100-year-old order. Education and health care, the traditional concerns of the order, are still priorities of the Adrian Dominicans, but they have gone beyond traditional apostolates. More Sisters are moving into services that meet contemporary needs — including those of oppressed people, the poor, minorities, prisoners, Third World residents and more.

The Adrian Dominicans teach at several inner-city schools across the country. They also serve at a home and school for pregnant teenagers in Florida. They are staff members at peace and justice offices in several U.S. cities.



# Cooperation a 'must'...

Continued from page 1

The educational content over the four years will cover scripture, prayer, worship, the sacraments, ecclesiology, morality, faith, Christology, life styles and social morality.

Parish celebrations might be, for instance, a formal recognition of a youth's entrance into the four-year program. The youth might renew baptismal vows and state a desire to be part of the program.

**SPIRITUAL GUIDANCE** would come through retreats and "spiritual guides," Father White said. "We felt each person should have someone in his or her life who they can talk to," he added. It would be a "significant person" in that youth's life, and one "who is not necessarily a professional" but has some leadership training.

The guide would "continue to...challenge that young person in their journey of faith," Father White said.

Father Edward Kaicher, who will head the Youth Office starting July 1, suggested that sponsors for Confirmation candidates might also serve as guides.

**MONTHLY CONSULTATION** with a spiritual guide would probably be enough at first, but the meetings would increase at different times in the process, he said.

Service projects should be geared to the individual, noted Father White, who is leaving the Youth Office for a new assignment at University High School. It is important to recognize a youth's main areas of interest and service are home, school and work, he said.

Cooperation with Catholic high schools is essential, Ms. Banks said, because the students there will receive "essentially the same catechetical content" as the youths in parish-based programs.

"**WE HAVE** to realize people in Catholic high schools are deeply imbedded in that community," Ms. Banks added. At a minimum, parochial high school students and parish youth will interact in service projects and spiritual formation.

One participant felt the youth leaders might "drive high schools crazy," but Augustinian Father Michael King, chaplain of St. Augustine High, said he thinks high school leaders recognize the need for cooperation.

"This is a golden opportunity to break down some of those barriers between parishes and high schools," Ms. Banks said.

"**THERE'S REALLY** no cause for either coordinators or parents to get panicked," Ms. Banks said. The new Confirmation policy is effective in the fall, but the process of dealing with it can be

planned for slowly.

"We're saying 'work with everybody,'" she stressed. "Please bear in mind none of this (the model) is written in stone."

Use of the model will increase the need for volunteers, but now parishioners who might not otherwise be attracted to working with youths will have "a serious reason to get involved," she added.

**THOSE IN RENEW** might also be

contacted for help in implementing the new program, Ms. Banks added.

The secret to getting over the "rough times," Ms. Banks noted, is for youth coordinators to understand the model and be able to enthusiastically share the information with the others involved.

(Copies of a new coordinator's handbook are available from the Office of Youth Ministries at \$6 each.)

# SEPARATION: Enough?

Continued from page 3

with some other religious groups, are strong supporters of tax relief to private-school parents. Dr. Maddox feels that if parents choose not to avail themselves of the public school system, the public should not be asked to "fund private education."

"I don't think that's an appropriate way to spend tax money," he said; he does not, however, oppose tax exemptions for religious institutions because "the public, throughout our history, has recognized that not only are they religious, but that they make a contribution to society. This still comes short of direct aid."

**THE POPULARITY** — or lack of it — of Americans United's stands does not trouble Dr. Maddox. "Whether we're in the majority or the minority, I think we're in the position where we ought to be. In some cases I look around me and we have a lot of company, other times we're quite lonely," he said.

Neither church nor state need look to each other for support, said Dr. Maddox. "Whether they have a prayer in the city council does not materially affect the welfare of the city of San Diego," he said.

Senators who voted to extend full U.S. diplomatic recognition to the Holy See were voting for Pope John Paul II, and not the principle of diplomatic

recognition, feels Dr. Maddox. "We made a good decision to break relations with the Papal States in 1867, and were wrong in reestablishing them."

**A SPEECH**-writer for former President Jimmy Carter and liaison with the religious community, Dr. Maddox feels the possibility of a constitutional convention, just several states short of being ratified, is a major threat to the future of separation of church and state in this country.

While the issue before a proposed constitutional convention is one of a balanced budget, he said, once convened, "the whole bill of rights could come under attack...the conservative element would like to impose a theocracy on this country."

For Americans United for the Separation of Church and State, the exclusion of the religious from public life is an absolute, inviolable principle, and Dr. Maddox is convinced that his reading of the founding fathers is the correct one.

**BUT THE** crux of the matter is this: Does the First Amendment protect the government from the free exercise of religion, as Americans United for Separation of Church and State maintains? Or does it best protect the free exercise of religion from governmental excess?

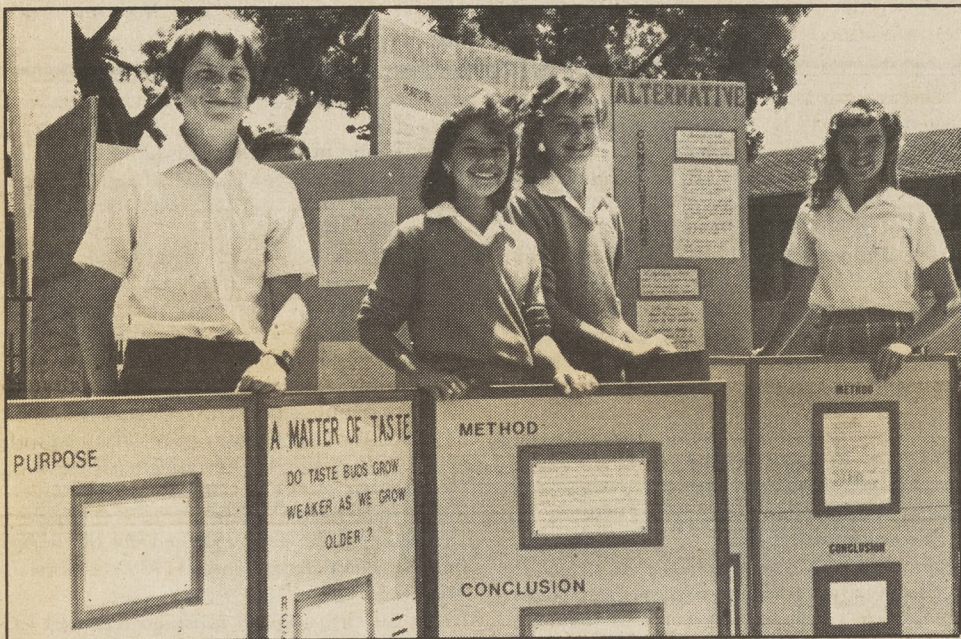


Photo by Susan Nowak

'FAIRED' WELL — Four Our Lady of Grace School students won first or second prizes at the 30th annual Greater San Diego Science and Engineering Fair held late last month. The winners (from left) are taught by Gretchen Taylor: Michael McNulty, Amy Borgerding, Laura Hartigan and Melanie Steckbauer.

## 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.

**RAEL, Delfina L.** Wife of Isidro Rael; mother of Richard and Joe Rael, Irene Stallard, Jean Sanchez; sister of Porcopio Lucero, Antonio Martinez, Eloisa Ramirez, Lucia Flores, Ramona Gonzales; eight grandchildren. Funeral Mass: May 10 at St. Rita's Church.

Goodbody Mortuary

**COLPITTS, Frank C.** Father of Frank C. Colpitts Jr., and Barbara J. Gravitt; brother of Mrs. Marion Worth; four grandchildren. Funeral Mass: May 16 at St. Agnes Church.

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Brian, his wife Karen and their 4 children, Shannon, Scott, Kristen and Brian Phillip II, attend St. Charles Church. Shannon and Scott attend St. Charles School.

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# Around the Diocese

**Sunday Mass, a Catholic Liturgy for Television**  
**May 27, 7 a.m.**  
**Channel 39**  
**Fr. Robert Boutet, CJM**  
**Spanish Celebrant**

"Open Your Hearts and Receive God's Gifts" is the theme of the 30th Biennial Convention of California Court of Catholic Daughters of the Americas, May 24-27, Red Lion Inn, San Jose. Details: (408) 899-3264 or (408) 372-0857.

**Luncheon-card party** at St. Patrick parish, May 26 at noon. Donation \$3.50. Reservations: 291-9122.

**Rummage sale** at Immaculata parish, sponsored by the Ladies of the Immaculata, will be held in the parish hall, May 26 from 8:30 a.m. More: 293-3358.

**Saint Augustine family picnic** is May 26 at St. Augustine High School, 10 a.m.-4 p.m. Bring lunch. Free soda and mesquite. More: 440-4331.

**Western Jamboree** for Blessed Sacrament parish is set for May 26-27. Games, bingo May 26, turkey dinner May 27. Raffle. More: 582-5722 or 582-2184.

**Salad buffet** will benefit Meals on Wheels, East County division, May 27, 11:30 a.m.-2 p.m., St. John of the Cross Church hall, 8086 Broadway, Lemon Grove. Donation \$4 adult, \$2.50 child. Details: 462-9606 or 588-5067.

**The cantata Dies Natalis**, composed in 1939 to the poetry of a 17th century metaphysical poet, is one of several works to be performed May 27 at 3 p.m. in the Spring Concert Series at Mary, Star of the Sea parish, La Jolla. Info: 466-9437.

**Quarterly Communion**, offered for deceased parents of YLI members, is set for May 27 at 9 a.m. at Mission San Diego de Alcalá. Breakfast follows at Mission Valley VFW Hall, 4370 Twain St. Cost is \$2.50. Heffernan Institute 76, YLI, will host.

**Macaroni** and other homecooked Italian favorites, will be served May 27 by Italian Catholic Federation, St. Francis Branch 239, from 1-6 p.m. at St. Francis Church hall, 525 W. Vista Way, Vista. Cost is \$4 adults, \$2 children. Proceeds to charity.

**Memorial Day Mass**, 10th annual, will be celebrated by St. Catherine Labourer Church, 10:30 a.m., May 28. Picnic after at Crown Point, Mission Bay, foot of Lamont Avenue. Bring a dish for potluck. Volley softball, etc., will be played. Info: 277-3133.

**"Film and Rap Session"** is planned May 28th at 8 p.m. by St. James Chapter of the North American Conference of Divorced and Separated Catholics at St. James Church, Solana Beach. Cost is \$1. More: 755-2754.

**Mass and healing service** is planned for May 29 at 7:30 p.m. at St. Rose of Lima Church, Chula Vista. Fr. Jerry Bevilacqua, OSA, will offer it. Details: 284-2674.

**Two days, one night** on Catalina Island, May 30-31. Cost \$97 includes inland tour and glass-bottom boat ride. St. Patrick's Seniors. More: 282-7109 or 282-0708.

**Continuous Bingo**, video games and train rides are some features of the "Church of the Resurrection Annual Festival," June 1 from 6-10 p.m.; June 2 from 10 a.m.-10 p.m. and

June 3 from noon-10 p.m. at the church, 1445 Conway Drive, Escondido. Dinners, raffle, sports celebrities, live music, square dancing, etc. Details: 727-2122 or 747-2091.

**First Friday Mass** will be attended June 1 by Catholic Singles Club members at 5:15 p.m. More: 457-5101.

**Fortieth ordination anniversary** honoring Msgr. Patrick Walsh will be offered June 1 at Holy Trinity parish center in El Cajon. Mass at 5:30 p.m., social hour, 6:30, dinner 7:30. Reservations: 442-5850.

**"Up, Up and Away"** Fiesta, held annually by Ascension parish, Tierrasanta, is slated for June 1, 6-9 p.m.; June 2, 10 a.m.-11 p.m.; June 3, 9 a.m.-6 p.m. Games, live entertainment, barbecue dinner, bingo, pancake breakfast, PD5 dance and country-western dance included. Proceeds to building fund. No admission fee. Location is Santo Road and Orleck Street.

**1944 Class Reunion** of Academy of Our Lady of Peace, June 2 at 12:30 p.m. Bring old and new pictures to San Diego Yacht Club, 1011 Anchorage Lane, Point Loma. Cost is \$10. RSVP: Sr. Kathleen Martin, 1621 28th St., San Diego, 92102.

**First Saturday Mass** offered June 2 at 7:45 a.m. at St. Mary Magdalene Church, in honor of Our Lady of Fatima. Rosary and Fatima prayers follow. Info: 276-3693.

**Bazaar** at St. Charles Church, Imperial Beach, 990 19th St., is June 2 and 3. It begins at 10 a.m. each day. Barbecue June 3 from noon-6 p.m. Drawing June 3 at 8 p.m.

**Auditions** for Covenant Ark Theatre's summer musical, *Annie Get Your Gun*, is set for June 2 and 3 from 10 a.m.-8 p.m. at the Don Room of the El Cortez Hotel, 702 Ash St. No appointment needed. Actresses, actors, singers and dancers needed. Bring song of your choice, 90 seconds long, with sheet music. Pianist provided. Details: 231-4703 or 584-0991.

**Sacred Heart Festival**, featuring authentic Polish dinner, is June 3 from noon-5:30 p.m. at Sacred Heart parish hall, 2001 Sunset Cliffs Blvd. Donation is \$6 adults, \$3 children. Tickets: 224-3872 or 224-4481.

**Eucharistic celebration** will be offered by Franciscan Fr. Michael Weishaar for the St. James Chapter of the North American Conference of Divorced and Separated Catholics, June 4 at 7:30 p.m. at St. James Church, Solana Beach. Details: 755-2754.

**Prayer meeting** at St. Patrick Church, will be led by Augustinian Fr. Jerry Bevilacqua, June 4 at 7:30 p.m. More: 284-2674.

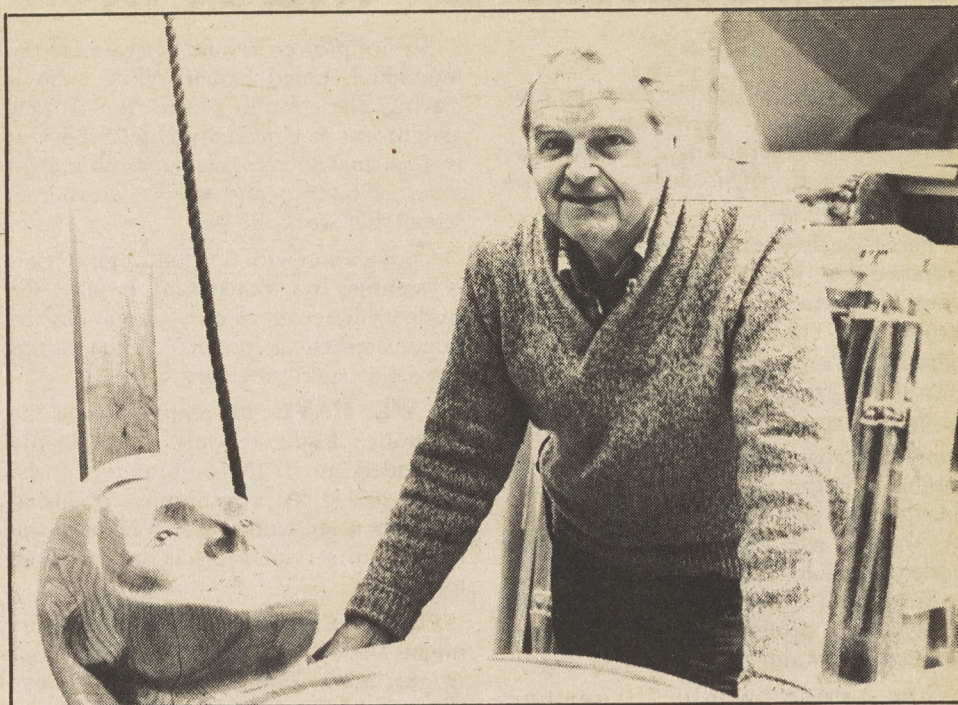
**Lion Country Safari** will be seen by St. Patrick's Seniors June 5 for \$22.50. Cost includes park guide on board bus.

**Secular Order of Discalced Carmelites'** Fifth Western Regional Congress is June 7-10 at USD. "Missionary Spirit of Carmel" is the theme. Details: Mrs. Betty Creagh, OCDS, P.O. Box 5023, San Diego, 92105.

**Snakebite II**, the second annual young adult day, will feature barbecue dinner, concert and Mass and Fr. Paul Ojibway, S.A., founding president of National Catholic Young Adult Ministry Association. Register by June 4 for \$7 or pay \$9 at door. The June 9 event runs 9 a.m.-9 p.m. More: 583-9181.

**Man of La Mancha** performed by Covenant Ark Theatre will be followed by champagne reception, June 24 at 2 p.m. and June 29 at 7:30 p.m. at the Don Room, El Cortez Hotel, 702 Ash St. Reservations cost \$10. More: 231-4703 or 584-0991.

## Mercy Hospital dedicates Christ statue



Sculptor Robert Mason  
 'My Christ'

Photo by Susan Nowak

**HILLCREST** — A specially commissioned statue of Christ "to permanently grace" Mercy Hospital's main lobby was unveiled and dedicated at a formal black-tie concert-reception May 19.

By tradition, every hospital sponsored by the Sisters of Mercy has a symbolic work of art as the focal point of its main lobby. The half-ton wood sculpture was commissioned by the Sisters nearly two

years ago.

**DEL MAR** sculptor Robert Mason drew on research in Europe and a career in industrial design to create the statue, which he frequently and lovingly calls, "my Christ."

The sculpture hangs 25 feet overhead in the lobby and required numerous special arrangements for hoisting and installation.

**Sacramento Delta** and Lake Tahoe will be visited June 9-13 by St. Patrick's Senior tour group. Need not be a member to attend any tour. Cost is \$245 twin or \$295 single and includes two cruises, three meals, state capitol tour, etc. Info: 282-7109 or 232-0708.

**Third annual O.B. Pier 5 Km. Run and 3 Km. Fun Run** will be held June 10 at 7:30 a.m. and 7:45 a.m. in Ocean Beach. It starts at Sacred Heart Academy at Saratoga and Cable streets. Prizes and t-shirts. Registration forms available at most local running stores. More: 224-8843.

**La Providencia House of Prayer** Sisters will lead weekly meeting of the North American Chapter of Divorced and Separated Catholics, Saint James Chapter, June 11 at 7:30 p.m. Cost is \$1. At St. James Church, Solana Beach. More: 755-2754.

**Diploma program** in religious education will provide a 30-hour course on contemporary theology and catechetics, June 18-29 weekdays from 8-11 a.m., USD's Camino Hall, Room 150. Register by June 11. More: Ginger Infantino, 574-6311.

**Bible class** taught by Augustinian Fr. Jerry Bevilacqua meets June 11 at 7:30 p.m. at St.

Patrick Church, North Park. Details: 284-2674.

**Mass and healing service** will be offered at Mary Star of the Sea Church, La Jolla, June 12 at 7:30 p.m. by Fr. Jerry Bevilacqua. More: 284-2674.

**"So Ultra Rare,"** a Frankie Laine benefit concert for the Saint Vincent de Paul Center, will be hosted by the center and Knights of Columbus, June 16 at 8 p.m. at the El Cortez Convention Center. Tickets are \$25 or \$50 and can be obtained by writing 4402 Longbranch St., San Diego, CA, 92107.

**Hot roast beef dinner**, followed by dance, is June 16 at Blessed Sacrament parish hall. No-host bar at 6 p.m., awards 6:30, dinner 7:45, dancing to L&M Trio 8-midnight. Donation \$7.50 each. Hosted by K of C Blessed Sacrament Council 7357. Tickets: 582-2184.

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

### THE SERRA BI-CENTENNIAL COMMISSION

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### THE OFFICIAL SERRA PILGRIMAGE

July 17-27, 1984  
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 Bishop of Monterey

**Monsignor Francis J. Weber**  
 Archivist for the Archdiocese of Los Angeles

**Father Noel Francis Moholy O.F.M.**  
 Vice-Postulator of the Serra Cause

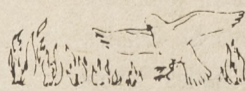
This special pilgrimage, in commemoration of the 200th anniversary of the death of Fray Junipero Serra, religious founder of the California missions, will visit his birthplace in Spain on the island of Mallorca, as well as historic Barcelona and the shrines of Montserrat and Santiago de Compostella, the latter during the Feast of the Apostle James.

During the pilgrimage, the history of Fr. Serra's life will be explored in detail while visiting the places where he lived. In addition, religious and art historians are accompanying the tour to enrich the information provided by our Spanish guides.

Membership in the pilgrimage is extremely limited and immediate reservations are encouraged. For further information and reservations, please contact:

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# La Confesión y el nuevo Código

Por el P. Luis F. Bernal

Nos llegó por correo esta consulta: "Hace años que no me confieso, pues donde vivo sola y parálitica no hay sacerdote que me entienda en Castellano. Un día me visitó un Reverendo Protestante y dijo que Cristo no instituyó la confesión externa, que basta el arrepentimiento interno. No sé que hacer. ¿Puedo seguir recibiendo la Comunión que me traen?"

Como ésta hay varias inquietudes sobre la Penitencia o Confesión. Por eso respondemos a la consulta exponiendo las generalidades de la doctrina sobre este sacramento, de acuerdo con el nuevo Derecho Canónico promulgado en 1983, del cual son los canones que aquí citamos.

**HOY LA** Confesión se designa con el nuevo concepto y nombre de "Reconciliación" (Cn. 690) porque fuera de perdonar los pecados, tiene los aspectos positivos de re-establecer nuestra amistad con Dios y darnos la Vida Divina (Gracia) perdida por la culpa grave; y además acrecienta en nosotros las fuerzas (virtudes) de lucha contra el mal (Gracia sacramental). Por eso es útil este sacramento no sólo cuando hay pecados graves. (Cn. 982, no. 2.). Y no se trata únicamente de la relación individual con Dios, sino que la reconciliación atiende a remediar la dimensión social y comunitaria del pecado que hiere siempre a toda la Iglesia, así como un crimen traumatiza, escandaliza y llena de angustia a toda la sociedad.

Dice el canon 960 que para obtener el perdón de los "pecados graves" cometidos después del bautismo, el único medio ordinario es "la confesión individual e íntegra." Así interpreta el magisterio de la Iglesia la enseñanza de Cristo. Por ello la confesión externa ha existido desde los primeros siglos en el Cristianismo: pública, al principio; más y más secreta e individual con el tiempo. Hay documentos del II. y IIIer. siglos después de Jesús, donde Tertuliano, Orígenes, Cipriano atestiguan la confesión pública y la secreta, siempre externa, no sólo de arrepentimiento interior.

Por eso hoy (Cn. 989) se ratifica la obligación para el adulto de confesar los pecados graves "al menos una vez al año." Y así, quien no tenga culpas mortales después del bautismo, o de la última confesión bien hecha ("íntegra,

con arrepentimiento y propósito de enmienda" (Cn. 959), puede comulgar cuantas veces desee y por los años que quiera, sin confesarse; porque la confesión no es indispensable para comulgar, sino cuando existe culpa grave.

**SOLO UNA** imposibilidad física o moral (como un ataque cerebral que nos paralizara y enmudciera, o la ausencia total de un sacerdote que nos entienda, etc.) nos excusaría de confesar las culpas graves al menos una vez por año, o antes de comulgar. Y cuando hay imposibilidad, Dios nos perdona mediante la "contrición perfecta" (acto de arrepentimiento interno por amor, Cn. 962, no. 2); o por contrición imperfecta (temor de castigo) junto con la absolución sacerdotal o el sacramento de la Unción.

El Cn. 961 prohíbe la "absolución general" a varios penitentes a la vez sin previa confesión individual; a no ser que:

- 1. Amenace peligro de muerte sin tiempo para confesión individual, y
- 2. No haya bastantes confesores para atender en un plazo razonable, y los penitentes se quedaran así por un tiempo notable sin sacramentos. (Sería el caso de lugares apartados de misión, a donde sólo llega de tarde en tarde el sacerdote). Así pues, el derecho nuevo no considera "razón suficiente" para "absolución general" la acumulación de penitentes en una fiesta o peregrinación, cuando estos pueden confesarse individualmente antes o después.

En ocasiones el fiel se halla ante un motivo grave para comulgar, pero la conciencia le acusa de pecado mortal, y no hay en ese momento posibilidad de confesión. El Cn. 916 autoriza en estos casos a recibir la Eucaristía tras un acto de perfecta contrición (dolor por amor y propósito de enmienda), con el voto de confesarse cuanto antes. No es fácil definir aquí lo que para cada persona sea "un motivo grave para comulgar", ni lo que cada uno juzga "pecado mortal." Precisar esos conceptos requiere una seria formación de la conciencia.

**LA SENORA** de la consulta, si no tiene culpa grave, puede seguir comulgando sin confesarse. Si juzga que hay pecado mortal, podría buscar un intérprete (Cn. 990) el cual quedaría sometido al "sigilo" (Cn. 983, no. 2). O puede, con las necesarias precauciones y pidiendo permiso por escrito al Obispo, obtener la



**FINAL DE LA JORNADA** — El Papa Juan Pablo II se arrodilla en oración ante la tumba de San Pedro en las grutas del Vaticano a su regreso a Roma después de su viaje al Asia.

absolución por teléfono, considerada para emergencias extremas (Antiguo Código, BAC. Comentario al Cn. 885, 1976. Y entretanto, comulgar con perfecta contrición, mientras puede confesarse.

Dejamos para otra ocasión el tema de la "institución por Cristo de la confesión externa" por ser muy extenso, y sólo citamos a Juan 20, 20ss. donde dice el Señor a los Apóstoles: "A quienes

perdonéis los pecados les serán perdonados y a quienes retengáis el perdón, les será retenido. (En Mt. 18, 18: "Lo que atáis acá, será, atado en los cielos; y lo que perdonáis en la tierra lo será en los cielos). Si los Apóstoles y sus sucesores (obispos, sacerdotes) no recibieran la confesión externa (pública o privada) de los pecados (en su mayoría secretos) ¿cómo juzgarían qué deben perdonar o retener?"

## Resumen de Noticias

**CIUDAD DEL VATICANO (NC)** — El Arzobispo de San Salvador, El Salvador, Arturo Rivera y Damas, expresó su optimismo por su país, acosado por la guerra, después de la elección de José Napoleon Duarte como Presidente, informó Radio Vaticana, el 14 de mayo.

Hablando a una multitud que se congregó para su homilía dominical en la

Catedral de San Salvador, el 13 de mayo, el Arzobispo Rivera y Damas dijo que los resultados de la elección del 6 de mayo reflejan la voz del pueblo. Pidió que se acepte a Duarte.

Duarte, el candidato Demócrata Cristiano, venció a Roberto D'Aubuisson, un ex-Oficial de Inteligencia. Duarte fue declarado oficialmente ganador el 11 de mayo.

### La Diócesis de San Diego Presenta VOCES DE PEREGRINOS

Valle Imperial/Coachella	8:45 a.m. DOMINGO	970 KVIM
Calexico/Mexicali	8:45 p.m. VIERNES	1490 KICO
San Diego/Tijuana	7:15 a.m. SABADO	910 KMJC

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Thank you St. Jude for favors received. I shall continue to pray to you. D.M.L. 5/17,24

Thank you St. Jude for once more answering my prayers. A.A. 5/17,24

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St. Jude thank you for both favors received. Dolores. 5/24

St. Jude, please help me in my special need. I will continue to pray and thank you for past favors. I will make your name known. L.A.O. 5/24

#### LEGAL NOTICES

##### FICTITIOUS BUSINESS NAME STATEMENT 84 7083

The name of the business: NICE RV RENTALS 13393 Samantha Ave., San Diego, CA 92129 is hereby registered by the following owner: Nice Industries, Inc. 13393 Samantha Ave., San Diego, CA 92129

This business is conducted by a corporation. /s/ Harold C. Schleicher, Pres. This statement was filed with the County Clerk of San Diego County on Apr. 19, 1984. Statement expires Dec. 31, 1989. 4/26,5/3,10,17,24



# media notebook

By Henry Herx  
NC News Service

The question of whether the United States has the right to deploy nuclear weapons on a tiny island cluster in the Western Pacific against the will of its inhabitants is examined in *Strategic Trust: The Making of a Nuclear-Free Palau*.

This award-winning documentary airs Friday, May 25, 10-11 p.m. on PBS.

**PALAU IS** part of the island chain known as Micronesia, which was liberated from Japanese control by American forces during World War II. The United Nations made these islands a trust territory of the United States, which then became responsible for developing the area economically and helping its people achieve self-government.

In 1979 the 7,000 voters of Palau approved a constitution, one of the provisions of which declared itself a nuclear-free zone. The United States countered by proposing a "Compact of Free Association," assuring Palau of continued economic aid and sovereignty over its internal affairs.

But the United States reserved for itself defense responsibilities and military rights that would negate the constitution's nuclear-free clause.

**IN 1983**, Palau's voters accepted the compact but did not agree to repeal the constitution's nuclear clause. The United States has continued to insist on its right to disregard the clause, despite the fact that Palau's legislature and supreme court have reaffirmed it.

The matter now is being reviewed by the U.S. Congress and the U.N. Security Council.

For the islanders, the nuclear question is directly related to the use of Bikini and other Pacific atolls as atomic bomb testing sites. The radiation released from 66 nuclear explosions in the Pacific was

**TUPELO, Miss.** — The National Federation for Decency has named Toyota as Pornographer of the Month for April. The award goes to companies which help support pornography with their advertising dollars. "Toyota finds incest, illegal drug use, the sexual exploitation of women, the mockery of Christ and and Christians worthy of corporate support," said Rev. Donald E. Wildmon, NFD's executive director. "Toyota finds quite acceptable the use of corporate funds to help promote the hedonistic Playboy philosophy of life, a philosophy which has no room for the old, the sick, the physically handicapped, the poor, the physically unlovely, or the family."

## Missions directors meet...

**LOS ANGELES** — The bishop of San Angelo, Texas, lauded mission aid societies for helping the missionary activity of the Church in a recent address to diocesan directors of the Society for the Propagation of the Faith.

Bishop Joseph Fiorenza, chairman of the committee for the missions of the National Conference of Catholic Bishops, was keynote speaker of the meeting. Msgr. Anthony J. Chylewski, director of the Propagation of the Faith in San Diego, attended.

"**THE CHURCH** owes you and your counterparts in every country a tremendous debt of gratitude for the invaluable support that is provided by your ministry on behalf of the missions," Bishop Fiorenza said.

### Recent Film Classifications

- *The Bounty* (Orion): A-IV, adults, with reservations; PG, parental guidance.
- *The Buddy System* (Fox): A-III, adults; R, restricted.
- *Firestarter* (Universal): A-III, adults; R, restricted.
- *Hardbodies* (Columbia): O, morally offensive; R, restricted.
- *The Natural* (Tri-Star): A-II, adults and adolescents; PG, parental guidance.
- *Purple Hearts* (Warners): A-III, adults; R, restricted.
- *Sixteen Candles* (Universal): O, morally offensive; PG, parental guidance.

### TV Film Fare

Saturday, May 26, 9-11 p.m. (CBS)  
**Xanadu** (1980): Olivia Newton-John is a materialized Greek muse who inspires a middle-aged musician (Gene Kelly) and a young artist (Michael Beck) to become partners in a nightclub for rollerskaters named after the movie of the same name. The film is an illustrated sound-track for the Electric Light Orchestra, and the net effect is somewhere between innocuous and slightly vulgar. A-II, adults and adolescents; PG, parental guidance.

Tuesday, May 29, 9-11 p.m. (ABC)  
**Prince of the City** (1981): Violent, somber, raw drama about corruption in the narcotics division of the New York police department. Will have to be edited for television, but some of the force of Greek tragedy should remain. Part two will air Wednesday, May 30, from 9-11. A-III, adults; R, restricted.

Wednesday, May 30, 9-11 p.m. (CBS)  
**Atlantic City** (1981): Burt Lancaster is an aging mob hanger-on who becomes involved with a young woman (Susan Sarandon) widowed when a drug deal goes sour. Well acted, but set against a sleazy background. A-III, adults; R, restricted.

carried by winds and resulted in genetic damage and birth defects to those living several thousand miles away from the blast sites.

**THE UNITED** States has a strategic interest in Palau and other Micronesian islands because they represent a fallback position should Japan and the Philippines ever become unfriendly.

As presented in this documentary, the struggle of Palau is more than the old story of domination by a superpower. Joanne Woodward's narration links the cause of this tiny Pacific island territory to that of people in other areas of the world who are struggling against nuclear weapons.

For those who are not interested in such symbolism, however, the documentary is an engrossing study of the clash between democratic ideals and national security policies.

"While evangelization should take a form that best relates to a given situation as defined by culture...it must always have as its ultimate purpose the proclamation of salvation in Christ," he said.

The national director of the Society for the Propagation of the Faith, Msgr. William McCormack, reported on the April meeting in Rome of some 90 national directors. He said that nearly \$75 million was distributed in 1983 to needy mission dioceses by the Propagation of the Faith. Another \$26 million was provided for mission seminarians and novices through the Society of St. Peter Apostle. U.S. contributions accounted for \$41.6 million of these two totals, he said.



**SISTERS HONORED** — Sister M. Joanne DeVincenti (left) and Sister Candida Lund have both received major awards recently. Sister Joanne of Mercy Hospital and Medical Center was one of four persons receiving the Regional Brotherhood Award of the National Conference of Christians and Jews for her efforts in "promoting intergroup understanding and eliminating prejudices" in the Hillcrest community. Sister Lund, a Dominican of Rosary College, River Forest, Ill., received the U.S. Catholic magazine's award for furthering the cause of women in the Church.



**NEW KNIGHT** — Father William A. Kraft (right) was invested as a priest knight of the Order of the Holy Sepulchre April 28 during a pilgrimage by 50 local knights and ladies of the order to Jerusalem. With him are Bishop Leo T. Maher (left) and Archbishop Giacomo Beltritti, patriarch of Jerusalem.

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