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SOUTHERN CROSS

Serving the Catholic communities of

Vol. 73, No. 25

This Issue

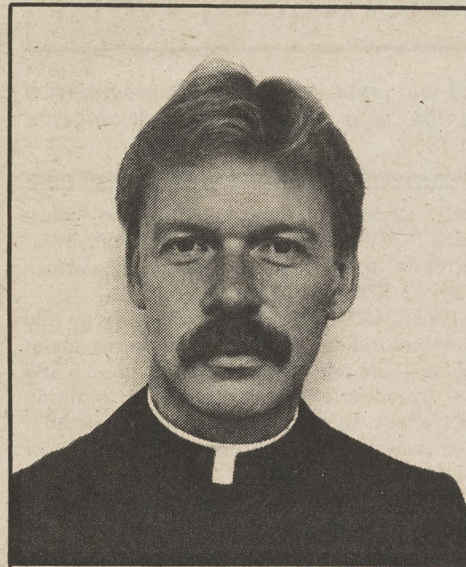
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June 21, 1984

Fathers Dunleavy and Holtey ordained June 15



Father Holtey



Father Dunleavy

NEW PRIESTS — Bishop Leo T. Maher anoints the hands of Father Gary Holtey with Holy Chrism moments after ordaining him and Father Steven Dunleavy to the priesthood

June 15 at Our Lady of Grace Church. Fathers Dunleavy and Holtey celebrated their first Masses of Thanksgiving the next day at their home parishes. For more pictures, see page 8.

Photos by Larry Plaster and Deacon James Steinberg

Our Lady of Grace hosts ceremonies

By Deacon James Steinberg

EL CAJON — Fathers Steven Dunleavy and Gary Holtey are the newest priests of the San Diego diocese. They reflect a growing trend towards a more mature age at ordination, and each says that this had made him more secure in his vocation.

They were ordained to the priesthood June 15 by Bishop Leo T. Maher during an ordination Mass at Our Lady of Grace Church, and celebrated their first Masses of Thanksgiving the following day.

JOINING THE bishop for the evening ordination Mass were sixty-five priests of the diocese. After Bishop Maher imposed hands and conferred the sacrament of Holy Orders, they filed by and one by one placed their hands on the heads of Fathers Dunleavy and Holtey to welcome them as brother priests and to signify the unity of the presbyterate.

Father Dunleavy will begin duties as associate at St. Mary Magdalene Church July 16, and Father Holtey's assignment as associate at Our Lady of the Sacred Heart Church is effective the same date.

The new priests are both from the mid-West, and say they considered the priesthood at an early age, but that the decision to enter the seminary was reached only after a long period of prayer and discernment. Father Dunleavy, who will be 34 in August, was born in Omaha, Neb.; Father Holtey, 39, is a former Brother and was born in Iowa. Both attended the diocesan St. Francis Seminary and completed theology at St. John's University, Collegeville, Minn.

THE IDEA of the priesthood, says Father Holtey, was "something that's always been there, even in high school." An older, "narrow" idea of priesthood

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Southern California charismatics meet

By Susan Nowak

ANAHEIM — An entire section of the Anaheim Convention Center erupted in applause when an organizer of the 13th Annual SCRC Catholic Renewal Convention asked who had come from San Diego.

Hundreds of San Diegans attended the June 15-17 convention, "Go Tell All People." Preparing oneself to evangelize was a recurring theme in the charismatic convention, sponsored by the Southern California Renewal Communities.

"**THIS HAS** been an excellent conference. The speakers have been very good," Kate Maruszak, a parishioner of Good Shepherd Church in Mira Mesa, said. This was the fifth SCRC conference she has attended.

San Diego has some of "the finest preachers, teachers and some of the Church's holiest people," she added. "We have availed ourselves of the excellent teaching in San Diego," she said, so it is "a big order to fill" to give teachings that expand on the knowledge available in San Diego.

Mrs. Maruszak's oldest daughter, Beca, 15, also attended. "The whole thing is overwhelming," she said. She was impressed with seeing "9,000 people sing the Our Father" at one of the Masses.

THE CONVENTION attracted several speakers well-known in charismatic renewal, such as Father

Michael Manning, SVD; Father John Hampsch, CMF; and Jesuit Father George Maloney.

Convention speakers from the San Diego diocese included Augustinian Father Jerome Bevilacqua, who talked about the "Causes and Healing of Fear," and Father James Rafferty, who addressed "Shepherding the Shepherds" and was one-third of a panel discussion

"An Introduction to the Renewal."

Each panel member detailed what led them to the charismatic renewal movement. Father Rafferty admitted that when he was ordained in 1972, "I thought I was God's gift to the Church." He thought his homilies would "sparkle" and turn lives around.

TO IMPROVE in homiletics, he

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Says Church entering 'new age'

By Jerry Filteau

WASHINGTON (NC) — The Catholic Church has just begun to enter a major new epoch, moving from a European Church to a "world Church," Jesuit Father Avery Dulles said June 13.

"The emergence of the world Church sets the main agenda for Catholicism in the decades to come," the theologian from The Catholic University of America said in the keynote speech opening the annual convention of the Catholic Theological Society of America in Washington.

THE ONLY comparable "abrupt cultural shift" the Church has faced in its history, he said, was the Hellenization of Christianity in the age of the apostles, "when Gentile Christianity separated itself culturally from the Jewish mother church."

Speaking before a packed auditorium of theologians at Georgetown University, Father Dulles outlined some of the dimensions of the challenge that Catholicism faces in its "de-Europeanization."

"The World Church" was the theme of the June 13-16 gathering, and later major speeches were to address the implications of cultural pluralism for systematic, sacramental and moral theology.

IN HIS overview speech Father Dulles drew extensively from the late German Jesuit theologian Father Karl Rahner, who in a 1979 speech proposed the thesis that the Second Vatican Council marked the real start of the Church's passage from a single-culture European Church to a multicultural reality.

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House renews teen family planning \$\$\$

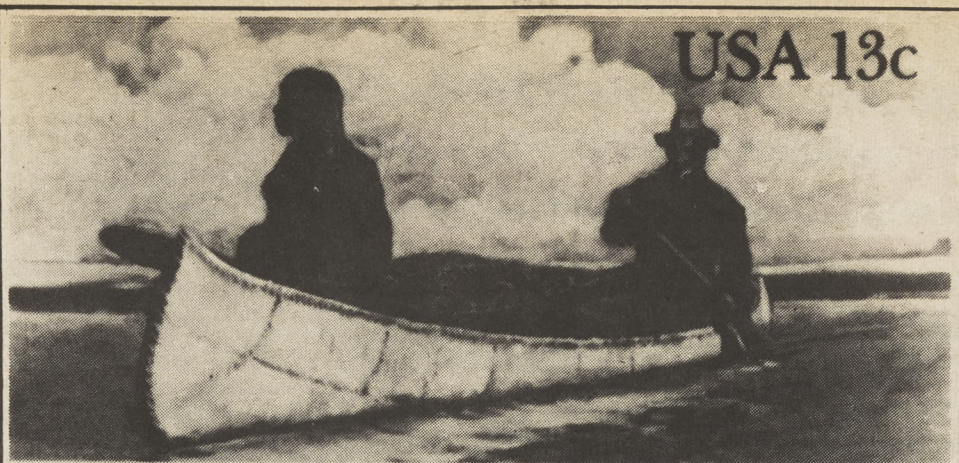
WASHINGTON (NC) — The House of Representatives June 11 passed a bill extending family planning programs designed to prevent unwanted pregnancies, and the Adolescent Family Life program, intended to help pregnant teen-agers and promote sexual self-discipline.

The vote on the combined legislation was 290-102, sending the bill on to the Senate.

ACTION ON the measure came after the House Energy and Commerce Committee had rejected attempts to have the family planning program mandate notification of parents when their teenage children receive prescription contraceptives from family planning clinics. The committee said family planning clinics should encourage teenage clients to inform their parents but not demand it.

Federal courts also have rejected efforts by the Reagan administration to require parental notification when contraceptives are prescribed for teen-agers.

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Frederic Baraga, Michigan, 1835

BISHOP HONORED — The U.S. Postal Service will issue a 13-cent commemorative stamp June 29 honoring Bishop Frederic Baraga, who worked among Michigan's Chippewa Indians from 1835 until his death in 1868.

NC photo

Briefs

NO ON ABORTION — A proposed White House position paper on population policy rejects abortion as a form of population control and attributes poor nations' problems to adverse economic policies, not population growth. Two former senators, Joseph Tydings, D-Md., and Robert Taft, R-Ohio, both involved with the Population Crisis Committee, criticized the proposals, saying they present "a potential foreign policy embarrassment of serious proportions."

'PEACEFUL CHANGE' — A black South African Catholic official who has been penalized for opposing racial discrimination said the Church seeks peaceful change in South Africa, but the country's white-ruled government will decide whether apartheid

ends quietly. "Change will come, must come," said Father Smangaliso Mkahtshwa, secretary general of the Southern African Catholic Bishops' Conference.

REAL CONCERNS? — Swiss clergy told Pope John Paul II of their concerns about celibacy, the role of women in the Church and the tightening of Vatican policy on granting laicizations. In response, the pope wondered if their issues were of concern to the majority of the Swiss clergy.

PAY RAISED — The Vatican announced recently it has agreed to give its 1,800 lay workers raises ranging from eight to 20 percent in the first contract agreement since a previous pact expired in 1980. Vatican officials said, however, that they are concerned about the burden the increases will place on the Vatican treasury.

FLOGGED, FREED — The Sudanese government has freed from prison Italian Brother Joseph Manara, who had been publicly flogged, fined and sentenced to 60

days imprisonment for possessing alcoholic beverages in defiance of Islamic laws, the Egyptian news agency Mena reported. Brother Manara was released after an appeal by the Italian government, the news agency said.

PRO-LIFE DEMOS — Asserting that "We want our party back," National Pro-Life Democrats, a new organization claiming 2,000 dues-paying members and some 4,000 more supporters, has challenged the Democratic Party to stop backing legal abortion. "The majority of grassroots Democrats are pro-life," the NPLD asserted in testimony prepared for the Democratic Party platform committee meeting in Washington.

11TH HOUR 'CRIME' — English anti-nuclear activist Msgr. Bruce Kent has said British troops should disobey "illegal" orders to prepare nuclear-armed cruise missiles for war. "To have any part in the preparations for firing cruise missiles into Europe in the hope, as our government says, of stopping the Russians at the 11th hour is a crime," said Msgr. Kent, secretary general of the Campaign for Nuclear Disarmament in a speech in Edinburgh, Scotland.

NEW PRESIDENT — Archbishop John J. O'Connor of New York has been elected president of the Catholic Near East Welfare Association, succeeding the late Cardinal Terence Cooke. The New York-based group provides relief and development programs for people of all faiths in the Middle East.

PAPAL PRAYERS — Pope John Paul II had prayed for the health of Italian



Official

Bishop Leo T. Maher

Saturday, June 23, 9 a.m.-5 p.m., Baja California, Fiesta del Valle de Guadalupe, L.A. Cetto Winery Tour to benefit St. Vincent de Paul Center.

Monday, June 25, noon, San Diego, diocesan dining room, Noah Homes board meeting and luncheon.

Wednesday, June 27, 7:30 p.m., San Diego, Inter-Continental Hotel, CCS first annual fund-raising dinner.

Friday, June 29, 10:30 a.m., San Diego, St. Joseph Cathedral, Apostolate of the Sacred Heart Mass.

Father Peter M. Escalante,
Secretary

Auxiliary Bishop Gilbert E. Chavez

Saturday, June 23, 3:30 p.m., San Diego, St. Joseph Cathedral, Mass.

Communist Party leader Enrico Berlinguer and, three days before Berlinguer died, sent an archbishop to the man's hospital room to comfort his family. Berlinguer, the party's general secretary since 1972, died June 11 at age 62. The Vatican press office called Berlinguer "a man esteemed for the seriousness of his work and for the zeal which animated him."

"Could You Spend 1 Hour With Me For Peace In The World?"

All Night Adoration

Friday, June 29 at 8:15 p.m.

at

St. Patrick's Church
3585 30th St. (North Park)

open with

Holy Sacrifice of the Mass at 8:15 p.m.
Holy Hours of Reparation will
continue through the night

close with

Immaculate Heart of Mary Mass at 6:15 a.m.



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.

MACKLEY, Elizabeth A. Sister of Anna Faherty, William and James Mackley. Funeral Mass: June 8 at St. Rita's Church.

Goodbody Mortuary

DANAHER, Father Charles J. Funeral Mass: June 7 at St. Augustine Chapel.

Goodbody Mortuary

BYSTROM, Mary E. Wife of Agnar Bystrom. Mother of Lauretta Parrish, Sister Lucylle Edwards, Byron Edwards; sister of Jennie Rickert; eight grandchildren. Funeral Mass: June 9 at Holy Cross Mausoleum Chapel.

Goodbody Mortuary

STARKEY, Eleanore. Sister of Dorothy Boltz. Funeral Mass: June 11 at St. John of the Cross Church.

Goodbody Mortuary

WILD, Emma M. Sister of Edda Van Brunt. Funeral Mass: June 11 at St. Joseph's Church.

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ALVES, Anthony J. Brother of Agostine, Frank and Alfred Alves, Lucille Agueda and Angie Cummings. Funeral Mass: June 11 at Santa Sophia Church.

Goodbody Mortuary

GRUNDLER, Robert E. Husband of Florence Grundler; father of Michael, Mary E. and William Grundler, Delphia Edwards; brother of George Grundler; three grandchildren. Funeral Mass: June 11 at Goodbody Blvd. Chapel.

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Bishops' letter on economy already controversial

By Deacon James Steinberg
An SC News Analysis

The U.S. bishops' 1983 pastoral letter on war and peace in the nuclear age did not please all Catholics. It sparked lively debate, a number of conservatives thought it went too far, and, proving it's impossible to be all things to all people all the time, Seattle's Archbishop Raymond Hunthausen, an advocate of unilateral disarmament, thought the pastoral didn't go far enough.

But if there was dissent from the bishops' venture into the morality of nuclear first strikes, deterrence, and the targeting of population centers, the first draft of a planned pastoral letter on the U.S. economy this November will only heighten the debate over the hierarchy's mandate to discuss "non-Church" matters many Catholics want left to government and political commentators.

BUT UNLIKE the nuclear pastoral, which drew most of its criticism *after* its adoption, the planned letter on the economy is already generating dissent even *before* one word is put on paper. And for the first time a group of lay Catholics are preparing a counter-pastoral of their own in an attempt to blunt what they feel will be harsh criticism of capitalism in general and the U.S. economy in particular.

The group, including former Treasury Secretary William Simon and former Secretary of State Alexander Haig, is the New York-based American Catholic Committee. It was formed in 1982 to analyze contemporary issues "from the fullness of Catholic tradition," and will issue a *Letter of the Laity on Catholic Social Teaching and the U.S. Economy*.

Currently, a committee of U.S. bishops under Archbishop Rembert Weakland, OSB, of Milwaukee, is in the consultation and preliminary stages of preparing a pastoral letter on *Catholic Social Teaching and the American Economy*.

The bishops' letter will be issued after this November's elections to lessen the charges that the hierarchy is politicking, but the accusation is inevitable.

MICHAEL NOVAK, the scholarly voice of American Catholic neo-conservatism and commission vice-chairman, said the ACC was formed in response to the teachings of the Second Vatican Council, "which called on lay men and women to meet their special responsibility to exercise conscience in their own fields of work."

But regardless of the bishops' competence — or lack of it — to address matters nuclear and economic, there are plainly those who wish they wouldn't speak out on these issues at all. Novak wrote a long dissent from the nuclear pastoral, in which he defended U.S. nuclear deterrence (the bishops gave it qualified support, not as an end in itself, but as the first step toward disarmament, a point often overlooked by the letter's critics). Novak said the ACC's work "will be both constructive and cooperative, while directing the concern of realists and practitioners to the urgent task of bringing goods and services to all the world's peoples."

In theory this would seem to agree with Church teaching which calls for a just distribution of the world's resources; Pope John Paul II reiterated this as recently as June 4. But while the pope called for individuals, governments and the Church to rectify the unequal distribution of wealth, resources and finished goods in a world where poverty and starvation are spreading, conservatives generally oppose a government policy of redistribution.

THE ACC letter is expected to be a strong defense of capitalism and individualism, seeing in a free market the mechanism which provides the greatest benefit to the greatest number.

But what about a group of Catholics, lay or otherwise, who officially dissent in such a formal manner and

challenge the bishops so publicly? Bishop J. Francis Stafford of Memphis, Tenn., feels such an action makes them a "faction" within the Church, adding that they are unjustifiably anticipating a negative judgment by the bishops on the American economy.

He said the group was acting in the tradition of Catholics who reject the authority of both local bishops and the pope on social issues. This is strange behavior on the part of conservatives, he noted, who usually stress obedience to Church teaching, and said it stems from conservative spokesman William F. Buckley's famous rejoinder "Mater, si; Magistra, no" ("Mother, yes; Teacher, no") to Pope John XXIII's 1961 encyclical *Mater et Magistra*.

MUCH DISSENT from the nuclear pastoral focussed on a claimed lack of canonical standing for a local or national episcopal conference to teach infallibly, and no doubt the same charge will be made by those who are displeased by the economic pastoral.

But Canon 753 of the new Code of Canon Law says that bishops either individually or "gathered together in particular councils" (not ecumenical councils, where they are united with the pope as head of the episcopal collegium), while not infallible in their teaching, "are the authentic instructors and teachers of the faith for Christ's faithful entrusted to their care."

Regional councils of bishops have a long-standing tradition in the Church, dating from as early as the third century.

THE BISHOPS' pastoral on the economy will go through at least three drafts before a scheduled final vote in November of 1985. The lobbying between now and then will likely be intense, and whatever the final version, capitalism will no doubt come under very close scrutiny, a lot closer than many of its proponents would wish.

Happy to be Catholic: The fourth grade at OLSH

By Susan Nowak

Catholicism is "neat," "fun" and has "lots of fun feasts," fourth graders at Our Lady of the Sacred Heart School said. Chris Haddad's class agreed to answer the question, "Why I am Happy to be Catholic" for *Southern Cross*.

Our Lady of the Sacred Heart parishioners' physical and spiritual hunger is attended to, at least in Jesse M.'s experience: "I'm happy because in Catholic churches there are lots of fun feasts and lots of dancing and big breakfasts and lunches and night dinners. And there are all kinds of games. You also can meet new friends to play with. Also it is fun to do your First Communion."

MARIAN DEVOTION is another reason the children are pleased with the Church: "I am happy to be Catholic because I am a child of God and Mary, the Virgin Mother of God, is my mother. I like to read the Bible and read at church. I like to go to church and learn more about God and his family and life," Frances N. Borja said.

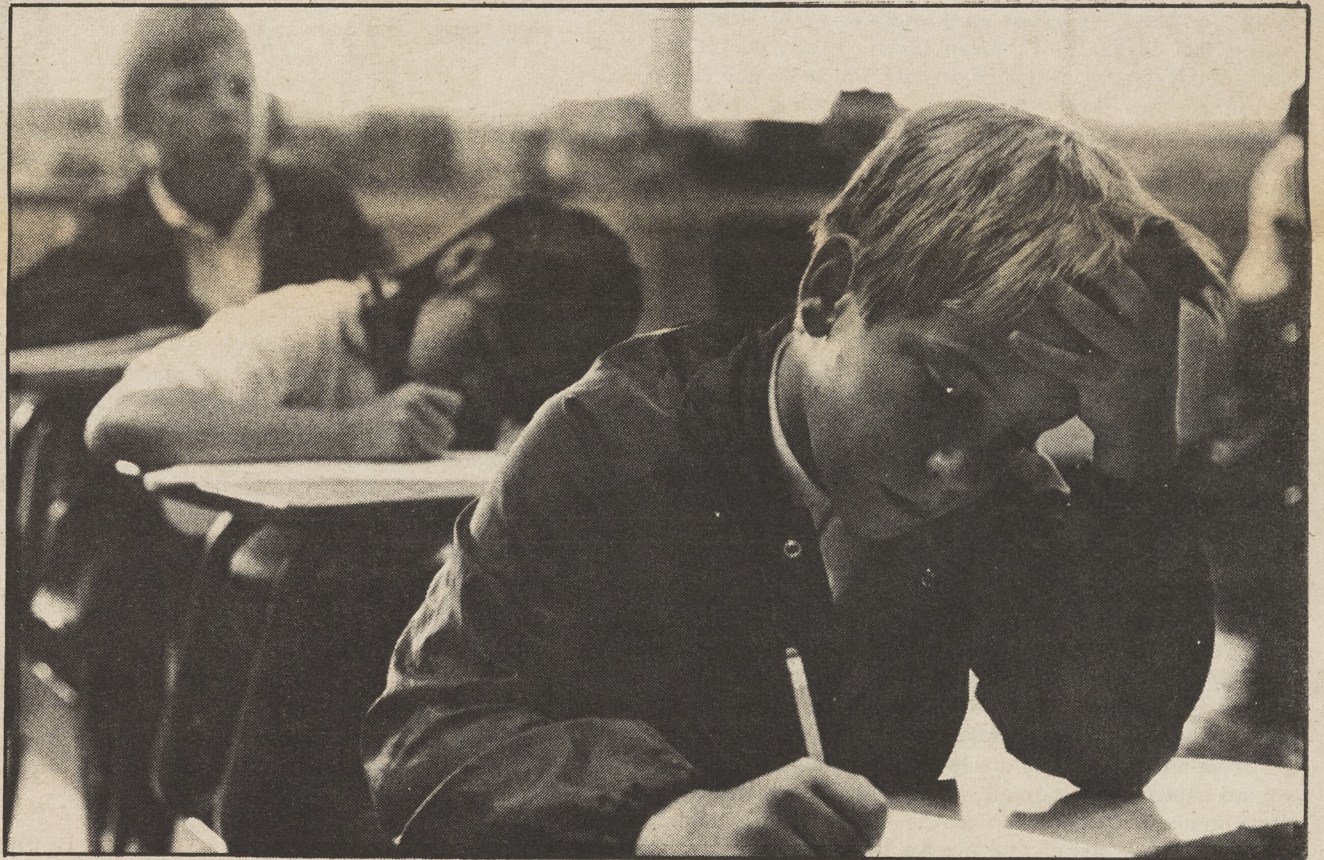
"I am happy to be a Catholic because I like to be with God and the Blessed Mother of God," Daneice Williams stated.

Answered Jason Medlin: "I am happy to be a Catholic so I can learn about Jesus and Mary and God. They teach me a lot of things I didn't know. They teach us about California history. It teaches us about the Indians and soldiers. It teaches us about the 49ers, the Gold Rush and the Mexicans that tried to take California away from the Indians. I like Catholics because you learn a lot from Catholic schools."

KEITH DENHART was the only student who quoted Scripture and gave the citation to boot: "I am happy to be Catholic because Catholic people who believe in Christ are very special in God's eye. Catholic people read the Bible and they go to Communion and the most important of all is all Catholic people follow the right path to heaven. There are a lot of religions in the world but I think Catholicism is the best because Catholic people go along with the verse 'If you love me you will keep my commands' (John 14:15). When Jesus left He said to them 'Love one another as I have loved you.' That is why I am happy to be a Catholic."

Pennie Geniza and many other students have a good sense of the Church as a community of believers. "I am happy to be Catholic because almost everyone I know is Catholic and I am glad that all my friends come up with me to receive Communion and because all my friends come to a Catholic school. I like the school and I am sure everyone in my class likes it too."

Our Lady of the Sacred Heart School and parish received another vote of confidence from Shawn Meth. "I am happy to be Catholic because I like this church because it is big and this is my first year here so I thought it would be a bad school but it turned out real good here. And I made my First Communion."



Fourth-grader Keith Denhart ponders his answer

RUBEN CAMPEZANO made it clear the Church isn't all sunshine and roses. "I am happy to be a Catholic because I go to Communion but really I don't like to be a Catholic because I have to stand up in the middle of Mass."

Richard Arellano's happiness with the Church is God-oriented. "I like being a Catholic because it's nice to know that God loves us and surrounds us each day. It's fun going to Mass and listening to God's words."

As for other students in the class:

• **Tom:** "I am happy to be a Catholic person because it is neat. I have a lot of friends. Another reason is because I always wanted to be an altar boy and now I am one. And I want to learn about Jesus and his apostles and a lot about God. I was baptized when I was little and I made my First Communion when I was in second grade. I made Reconciliation in third grade."

• **Gabriel:** "I am happy to be a Catholic because I can go and talk to someone when I want to. And when I take Communion it makes me forget all the bad things that there are and that's why I am happy to be a Catholic."

• **Marianne Gorshich:** "It's fun and interesting. You learn a lot of new words and meanings. It's exciting.

I like being able to tell someone the things I don't tell anyone and I can tell God."

• **Jose Luis Rojano-Garcia:** "I am happy to be a Catholic because I believe that Jesus once lived and they teach me lots of nice stories about Jesus and other things like songs we sing at church."

• **Andy J. Hoskinson:** "I like being Catholic because I like to learn about Christ and God our Father. Also because I like to learn about readings in the Bible. Because it is fun to read out of the Bible. Also being a Catholic has privileges. I'm an altar boy and it is fun to serve God. And receiving Communion makes you feel eternal life and that means that you really want to follow Jesus and God our father."

• **Damiane Morrison:** "The reason I am happy to be a Catholic is because all my friends are Catholic. The school has special events every year and they have sports every year like soccer, football, basketball and volleyball. The Reading lab I go to on Mondays help me understand things better. The teacher helps you and she explains things to you, that's why the teachers to me are special. That is the reason I want to be a Catholic at Our Lady of the Sacred Heart School."

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Viewpoint

By Father Louis Copestake

Body talk

How do Catholics look at the human body? Some people tell us "It's my body and I can do whatever I want with it." Others say that the Catholic Church should stick to theology and stay out of medicine...at the same time it's staying out of politics, morality, economics and education! Why is the Church so concerned about the body, anyway? Isn't religion a spiritual thing? Isn't religion concerned with the soul?

It just so happens that Christianity is a religion of the body! St. Paul talks about this when he says, "The body is meant for the Lord and the Lord for the body." This is what we mean when we say that we believe in the resurrection of the body and life everlasting. The unique thing about Christianity is not that it talks a great deal about the spirit. Religion had been spiritual enough before the coming of Christ, but with the coming of Christ, the new element is that the spirit and all spiritual language is hooked up with the body. There can be no lasting separation of soul from body or of the Spirit of Christ from the body of humanity...your body and mine, our concrete bodies, because "The Word became flesh and dwelt among us."

The body is the theater of the coming of the Lord. It is where the action is. There is a "religious" view that God claims our spirits...and lets our bodies go rot. How can this claim to be Christian, when the essential point in Christianity is precisely that God, in Christ, has a body? How can we overlook the fact that one of Jesus' most pressing concerns was for *bodies*: the legs and arms of the lame, the skin of lepers, the eyes of the blind? The moment you take the spirit out of the body, you reduce the body to a mechanism that is dead in itself, with no dignity, no importance. This is a terribly serious human problem today.

We are trivializing the body. Whether we blow our bodies up in war, or blow our minds up through drugs or alcohol, we are saying that bodies don't mean much. When people say that random sexual love is a nice activity which we should do with everyone, they are trivializing our bodies, making them unimportant in the extreme. This robs bodies of their real place in our lives. Our bodies are to be lived in, both now and forever, the temples of the Holy Spirit.

Catholicism is a religion with a lovely body accent and it speaks a wholesome body language. Look at how much the New Testament has to do with *eating*! Sometimes it makes me hungry just to read it...all they ever do is *eat*...what kind of spiritual book is that? According to the Bible it was through eating that we got into trouble and according to the Bible it is through eating that we gain eternal life and redemption. When Jesus was about to die and He wished to leave us a unique remembrance, He took bread and wine and said, "This is my body...this is my blood." Eating and drinking, then, has become a spiritual activity. Jesus says that it is by eating and drinking that redemption comes and this redemption comes right into our bodies, in the presence of Christ. Through the physical event of eating, we experience the most spiritual event we know in the Christian life, the Eucharist.

What does this reverence for the body mean? It means we locate the kingdom of God in our own bodies. Scripture says the kingdom of God is within you. We look for the work of the spirit in that concrete piece of the world that is our body. This body of ours is one and the same stuff as the entire universe. The water we drink and sprinkle on our lawns is the same water with which we are baptized. The bread we eat with our cheeseburger is the same material composition as the bread through which Jesus comes into our lives. The air we breathe is the spirit which supports life. We take these things quite literally, so that we might also see them symbolically. This is why all these issues that march across the stage of current events are spiritual issues for the Catholic...because Catholicism is all about eating and drinking and breathing and bodies.

Here then must be the clue for our way of life. We don't *have* a body, we *are* a body. What you and I do with our bodies is where we are, where our head is. It has to do with money and food, sex and politics, what we do with our bodies privately and politically. It is in this body of ours that the coming of the Spirit can work a new awareness, sharpening our senses, so that we become more sensible and more sensitive as we meet each other, without hurting or being hurt, and as we greet each other "with a holy kiss."

Letters . . .

'Distressed'

We were distressed to read the front-page article of the June 7th issue of *Southern Cross* stating one woman's opinion of the Oberammergau Passion Play.

We, too, viewed the opening play on May 21st — the main reason for taking a tour in Europe. All the comments we heard and our own included were that the play was extremely well done, was most impressive and we discerned no bias at all. In our opinion, Ms. Fleischner must have gone with preconceived ideas and read them into the play.

The play was in German but each member of our group received a text in English, the preface of which states in part, "From the historical viewpoint the Oberammergau Passion Play has nothing to do with anti-Semitism...The cross of Christ does not invite hatred, but love and reconciliation."

In the concluding paragraph of the article, the suggestion of Ms. Fleischner that future attendees should attend sessions to be alerted to possible misunderstandings is, in our opinion, not necessary, and would only call attention to one person's individual bias.

Mary W. Arbuthnot
Lucille Pieper
San Diego

'Bad press?'

I am writing in hopes of increasing the awareness of the staff of the *Southern Cross* and in support of Religious Education in our diocese. In the May 10 issue of the *Southern Cross* there was a very curt and unsupportive article addressing "graduations" around the diocese. Contained in this article was a five-line mention of the event and number of graduates for the commencement exercises at USD on May 20th.

However, there was no *direct* mention whatsoever of the 18 people who graduated from the Religious Studies Program with Master's Degrees. Nor was there even a hint at the number of undergraduate degrees granted in this area. It would seem that a diocesan publication would make an attempt to support those individuals who have made the commitment to Religious Education, furthering the message of the Gospels, and to ministry in the Catholic Church with more than a simple, curt, and non-directed comment.

It is interesting to note three other apparent things. First, Senator Pete Wilson was given more press in your publication than the Religious Studies graduates. Yet, his actual address to them was far from inspiring. And in my personal opinion, was directed at getting him, President Reagan, and the Republican party more "free press," than anything else.

Second in the May 31st issue of the *Southern Cross* the ordination of nine new deacons was given two pages of commentary with many photographs. Now I am not opposed in *any* way to the press given to the Deaconate (sic) Program. Yet, somehow this reflects a conscious or unconscious emphasis of ordination; and a corresponding de-emphasis of the lay apostolate in a specifically designated ministry. Last, but not least, this type of "bad press" is a blow to the morale of all of the efforts of Religious Educators who are attempting to "professionalize" ourselves and our ministerial efforts.

Russel A. Neuhart, MRE

All letters are subject to editing and must be signed with full name, address, and telephone number in order to be considered for publication. Mail letters to: *Southern Cross*, Letters to the Editor, P.O. Box 81869, San Diego, CA 92138.

The Pope Speaks

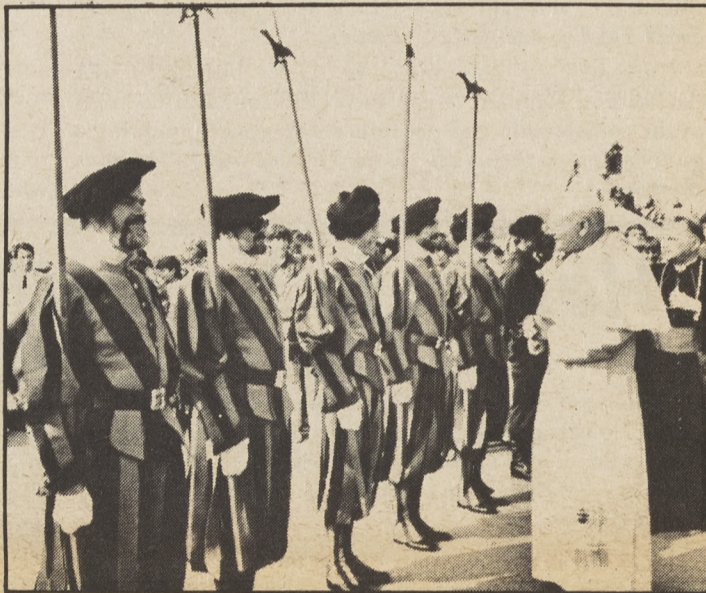


Visit to Switzerland

GENEVA (NC) — Pope John Paul II gave a strong stamp of approval to ecumenism June 12 when he stopped at World Council of Churches headquarters here during his visit to Switzerland. But the pontiff also told Protestant leaders that intercommunion with Catholics would be unrealistic without a shared, common faith, and that Catholics could not compromise their beliefs on the position and primacy of the bishop of Rome.

"From the beginning of my ministry as bishop of Rome, I have insisted that the engagement of the Catholic Church in the ecumenical movement is irreversible and that the search for unity was one of its pastoral priorities," John Paul told the WCC.

The pope also praised common points of doctrine held by Catholics and Protestants, including a growing awareness of a common baptism, an appreciation of Scripture and the role of the Holy Spirit. He called for common prayer although "it is not yet possible for us to celebrate the Eucharist together and communicate at the same table."



NC photo/UPI

REVIEWING THE GUARD — Pope John Paul II reviews a contingent of his own Swiss Guards upon his arrival at Geneva's Lugano Airport for a six-day visit to Switzerland June 12-17. He originally planned the trip more than three years ago, but the 1981 assassination attempt cancelled the visit.

"It would be of no use to do away with the pain of separation if we do not remedy the cause of this pain, which is precisely the separation itself," said the pontiff.

(Catholics and Protestants differ on substantial doctrinal issues, such as the role of the Church as mediator between God and man and the nature of ordained ministry. Intercommunion is one of the most visible practical issues faced by ecumenists).

In a meeting with Swiss Catholic theology professors, the pope told them to study controversial issues, but to approach them with discretion and not publicize private opinions as if they were official Church teachings. He added that the theologians must work in union with their own bishops and with the Holy See.

Theologians "are not called to be judges, but to be loyal colleagues of those who, through their office, have the duty of unity for all," he said. "Theologians must also be able to accept the fact that from their level, they cannot solve all the problems that are presented to them."

In his talk to the WCC on the role of the papacy, the pope said, "The Catholic Church...is convinced that in the ministry of the bishop of Rome it has preserved the visible pole and guarantee of unity in full fidelity to the apostolic tradition and to the faith of the fathers. St. Ignatius of Antioch in his time greeted the church "which presides in the region of the Romans" as that "which presides in charity" over the communion. The Catholic Church believes that the bishop who presides over the life of that local church which is made fruitful by the blood of Peter and Paul received from the Lord the mission of remaining as witness to the faith which was confessed by these two leaders of the apostolic community and which, by the grace of the Holy Spirit, brings about the unity of believers."

"To be in communion with the bishop of Rome is to give visible evidence that one is in communion with all who confess that same faith, with those who have confessed it since Pentecost, and with those who will confess until the day the Lord shall come. That is our Catholic conviction and our fidelity to Christ forbids us to give it up. We also know that it is a difficulty for most of you, whose memories are perhaps marked by certain sorrowful recollections for which my predecessor Pope Paul VI asked your forgiveness. But we have to discuss this in all frankness and friendship, with the seriousness full of the promise shown in the work done to prepare the Faith and Order study on baptism, Eucharist and ministry. If the ecumenical movement is really led by the Holy Spirit the time for that will come."

SOUTHERN CROSS

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Our Christian Way of Life

By Enid Lanyon

What pilgrim friends we have!

In *The Francis Book*, a compilation of articles and poems about St. Francis of Assisi, I came across a remark about the idea of canonization that diverted me for a while. Joseph Roddy, in a piece entitled "The Hippie Saint," referring to Francis' emphasis on poverty and the down-trodden, says, "It was the successmongers in medieval Assisi who hustled the first Franciscan into official sainthood two years after he died in 1226."

"Even then, canonization was a deft way to isolate and have done with anyone whose imitation of Christ embarrassed practical Christians." Even admitting the dry cynicism of the comment, it is hard to deny the underlying truth. Francis, and those like him, are thorns in our flesh for the simple reason that they point up in their lives and philosophies, those aspects of scripture that we practice least and may even totally ignore.

CANONIZATION successfully removes the thorn by removing the cause to a different spiritual dimension — a special place in the spiritual hierarchy we form for our comfort — beyond valid comparison and emulation! We may, indeed, follow in part their footsteps but our relieved "humility" bars us from going the whole way.

It is comfortable to be able to respond to exhortations to "be like St. Francis or St. Therese" or so on, with, "But they were *saints*". We, obviously, are not, and so no further effort in that direction is reasonable! It is very much the way we react to the idea of living as Jesus lived. Although He, Himself, explicitly said — if the gospels are accurate — that whatever He had done we could do and

more, in faith, our response is usually, "Well, but He was *God*." If we are too sophisticated to say it, there is no doubt it lies actively in our subconscious.

It has been said that St. Francis of Assisi was the only perfect Christian since Christ, but that seems to be a rather subjective evaluation. I believe that there have been more perfect Christians than we realize — even if they were not demonstrably perfect human beings — not all of whom have been canonized. On the whole this is not an idea that appeals to most of us since it leaves us floundering on the lower reaches of spiritual endeavor.

IF "ORDINARY" people" as opposed to saints, may not only aspire to but attain that kind of Christian commitment and singleness of focus, there is no reason why we should not be expected to follow suit. And that would mean changing a whole lifestyle and set of values and adopting those Jesus of Nazareth spoke so eloquently to. It would mean radical personal change and change is very threatening.

We need heroes. We need to hear of people who have achieved what we are striving towards on our pilgrim way. So we need our saints, but we also need to free them from myth and sentimentality and see them as the product of heroic struggle over the same conditions we face ourselves. That is, if we are to draw the full benefit from their example.

Perhaps most of all we are hungry for witness of the "lesser" saints, the ones who follow the "little Way" of

Saint Therese, the Little Flower, who became a spiritual giant through learning to respond with love and self-forgetfulness in the mundane events and relationships of her daily life. There will, no doubt, continue to be canonizations as long as the hierarchical Church exists. We can benefit greatly from learning of saintly people if we remember that they were all very much like us and prone to the same errors and faults as our own. The difference lies, not in their canonization, but in that they were just that much more driven by the love of God and that much more restless when separated from Him in any way.

IF WE READ the lives of people like Charles de Foucault or, for that matter, St. Paul, it is obvious that theirs was no smooth onward and upward soaring into bliss! Like us they had their successes and failures, their confusions and defeats, their going forward and falling back. They had their periods of distance from God and crises of faith. They knew lassitude in prayer and doubts that might shock us.

We would do them and ourselves a service if we took our saints off their pedestals and humanized hagiography so that their lives may seem as those of friends we have known, who would understand our own predicaments and point to a way for us that aided them. Christian brotherhood and friendship is a very broad and far-reaching concept.

Talks with Parents

By Dolores Curran

The real test of marriage

June brings crabgrass, fulltime kids and thoughts of vacation. Thousands of families are beginning treks to Grandma's where they'll experience family reunions, good cooking and hours of catch-up conversation.

Others will head for tourist meccas to sample the beauty and heritage of America while trying to retain a marriage. It is to this group I write today.

The real test of couple togetherness comes on vacation. Not only do couples pre-test retirement strains by 24-hour can't-get-away-from-each-other contact, but they renew their annual realization that they don't really enjoy doing the same things.

Here are the major reported couple stresses on vacation:

- **One wants to do; the others wants to be.** The one who wants to do collects those hundreds of little leaflets displayed in lobbies of motels and actually reads them while there (as contrasted to the rest of us who bring them home to read what we missed).

This reader rises at 6 a.m. and says, "Rise and shine. The day awaits us. If we want to take the 8 a.m. tour (and there's always an 8 a.m. tour), we have to get up now."

Meanwhile the other spouse and various progeny turn over, put the pillow over their heads and say, "Go away!" If Sunshine succeeds, she will inherit the wrath of the others only to see them come alive at 4 p.m. and tell her they really didn't mind and are ready for an evening of gaiety while Sunshine fades into the pillow at 8 p.m. planning tomorrow's early activity.

- **He likes the scenery; she likes the shops.**

One of the most familiar attractions at tourist sights is that of aimless men waiting outside shops with wives reappearing every half hour to assure them they're almost done. One woman told me that after three hours of viewing the same majestic mountains, she complained, "Let's get this over with and get on with the real fun — shopping."

There's something about tourist areas that brings out the deepest shopping instincts in women and men hate it. Never mind that all the shops carry the same items. We can't miss one or we feel we haven't seen the area.

The best tourist areas are those that put old boats, old railway cars, or old military equipment near a shopping area so the men can enjoy those leisurely without feeling guilty while the women can shop without feeling guilty.

I look upon old ships as men do upon shops — you've seen one, you've seen enough and I can't dredge up pretended enthusiasm for rudders, spars, and poopdecks indefinitely.

- **One likes to walk and one likes to ride.** The walker eyes the Muir Woods trails while the rider eyes a rental car. The walker loves those little painted feet on the famed Boston Liberty Trail while the rider sighs for a harbor cruise. Each spends his or her time trying to convince the other of the value of walking/riding.

- **One likes to snack all day while the other searches out the restaurants for three good meals.** This means one is always hungry and the other full except at mealtime and that one says, "Let's skip dinner and watch the sunset."

- **One wants to spend money and one wants to save money.** This is the toughest of all because the spender views vacation as an opportunity to spend without guilt ("After all, we're on vacation") while the other wants to go home and report to friends how much they saved by eating bologna in the park and riding the ski lift in July. Put these two together and vacation will not be boring.

Aren't vacations wonderful? And isn't return even more glorious?

Ins and Outs

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

'Public authority' failed

There's a ghost that haunts the mind of the ecclesial West. It's the persistent desire to find a person or body to bring harmony and peace, impose a rule of order and reason over conflicts between nations and states.

In our time this need was stated by Pope John XXIII in his 1963 encyclical, *Peace on Earth*. There he deplored the deteriorating relationships between nations and concluded that by themselves they "are unequal to the task of promoting the common good of all peoples." The pope wanted the establishment of a public authority, set up with the consent of all nations, which would have "as its special aim the recognition, respect, safeguarding and promotion of the rights of the human person."

POPE JOHN XXIII spoke of the United Nations and hoped that this organization would move forward from its 1948 Declaration of Human Rights to achieve the greater goals. The U.S. bishops in their peace pastoral echoed John XXIII's theme, calling for "a properly constituted political authority" along the lines mentioned by the Pontiff. They saw this "public authority" more than ever necessary. While they recognized the present Soviet system of repression, they too asked for a reformed and strengthened United Nations, even hoping the U.S.

would provide stronger supportive leadership in an interdependent world.

This longing goes back, to the days when the Roman empire, in collaboration with the Church, tried to achieve an "imperial order." Pope Stephen crowned Charlemagne Holy Roman emperor on Christmas Day, 800. It was pragmatic: the emperor would protect the pope against power-hungry rulers. Soon that Emperor himself became a threat and church/state contests began as to who best should bring God's order and peace. For some, that super-authority should be God's viceroy, the pope. For others, that would be the emperor.

John of Paris, a medieval philosopher, said: "It was up to the king to secure order, peace and the justice which promoted the common good of the social body." The pope was independent; his task was "to promote charity, see that the Divine Law was observed," and help men, even kings, on their way to heaven. "Where one or the other ruler fails," said John, "his counterpart could step in and indirectly seek to rectify the situation."

IN MODERN political America, John Kennedy's Camelot claimed this was its goal. In those "golden days"

we had Pope John XXIII as the spiritual ruler and he and Kennedy would promote world order. The president even faced down Khrushchev in the Cuban missile crisis.

But such "public authority" has failed in modern times. America created the League of Nations and from it, the World Court at the Hague in Holland. Now an American president ignores the legality of mining Nicaraguan harbors. The United Nations has become politicized. The "public authority" is now one world voice, Pope John Paul II, who appeals for human rights and life. But others, mostly some Americans, view the Pope as reactionary because he will not address "women's issues" as they would like it done.

Human institutions, as Augustine said, are flawed by the fall of man through original sin. For the bishop of Hippo, earthly power was naturally mutable and unstable. Aquinas said the state could be good if it helped men live virtuously. The dream beckons us on. The American bishops changed John Donne's "No Man Is an Island" to "No nation is an island." But humans still haven't learned to build the bridges which will get nations and peoples across isolations.

Says Church entering 'new age'

Continued from page 1

Warning of "perils" in such a shift, Father Dulles said that the brief period when Jewish and Hellenistic Christianity lived side by side "shows how cultural shifts can involve matters of life and death for the Church."

The coexistence of the two culturally distinct Christian communities "occasioned a sharp conflict and nearly led to schism.... The crisis was eventually solved by the virtual extinction of the Jewish Christian community after the destruction of Jerusalem. The Church then became once again monocultural, and such it has remained, generally speaking, until the present day," he said.

"THE CURRENT crisis is more complex than that of the first century, for it involves not two but many cultures," he added. "It is by no means easy to see how the Church can adjust to the new technological culture of the West and at the same time implant itself in the ancient, traditional cultures of Asia and Africa."

"Can a Church that simultaneously moves in these contrary directions keep enough internal homogeneity to remain a single social body? Can the Church adopt new symbols, languages, structures, and behavioral patterns on a massive scale without losing continuity with its own origins and its own past?" he asked.

Noting that "every culture carries with it a set of meanings, attitudes and behavioral patterns," he said that "acceptance of a new culture (by the Church) would seem to bring with it a modification of the Church's established meanings, attitudes and behavioral norms."

ASKING HOW the Church should be inculturated, or actively engage in and interact with different cultures, Father Dulles rejected as inadequate a "confrontation" approach that views Christianity as fundamentally in conflict with culture. "Even a critique of culture, it would seem, must be mounted in culture," he said.

He also rejected the "synthesis model" which views "Western civilization" — the historical synthesis of Christianity and culture in Europe — as something to be exported, with some adaptations, to other cultures. In Asia and Africa that is increasingly viewed as cultural imperialism, he said.

In approaching the relation of Christianity and culture Father Dulles proposed the "transformation model" as one that "strikes a balance between the previous two" and "appears to be clearly favored by Vatican Council II and papal documents issued since the council."

LIKE THE confrontation model, this approach "asserts that Christianity imposes demands on every cultural heritage, calling for continual renewal and reform," he said. At the same time, like the synthesis model, "it holds that Christianity must embody itself in appropriate cultural forms," he said.

The Church today, said the Jesuit theologian, must maintain "something like a common culture" that keeps Christians "a single people" grounded in Jesus Christ and sharing common beliefs and symbols expressing their unity and apostolic continuity.

At the same time, he said, the Church in various parts of the world must find "new symbols, rites, words and concepts" that can bring the faith to life in different cultures and circumstances.

"THE APPLICATIONS will frequently be controversial" and "such disputes can rarely be settled by sheer deductive argument from authoritative texts," he said.

"Cultural reciprocity" should be a hallmark of the multicultural world Church, Father Dulles said. Each local or regional Church would develop fully in its own cultural expression and contribute its own "special insights of value" to the Church in other cultures, he said, and at the same time each local or regional Church must be guided in its development by "the two principles of compatibility with the Gospel and communion with the universal Church."

The theologian noted that in the Church the pope is the "symbol and agent of unity" who, according to the Second Vatican Council, has a "dual responsibility: to protect legitimate differences and to see that these differences do not hinder unity."

SPEAKING OF the challenges to unity that inculturation and diversity will pose, he commented, "Far from becoming less important, the papacy takes on greater responsibilities than ever as the new world Church becomes a reality."

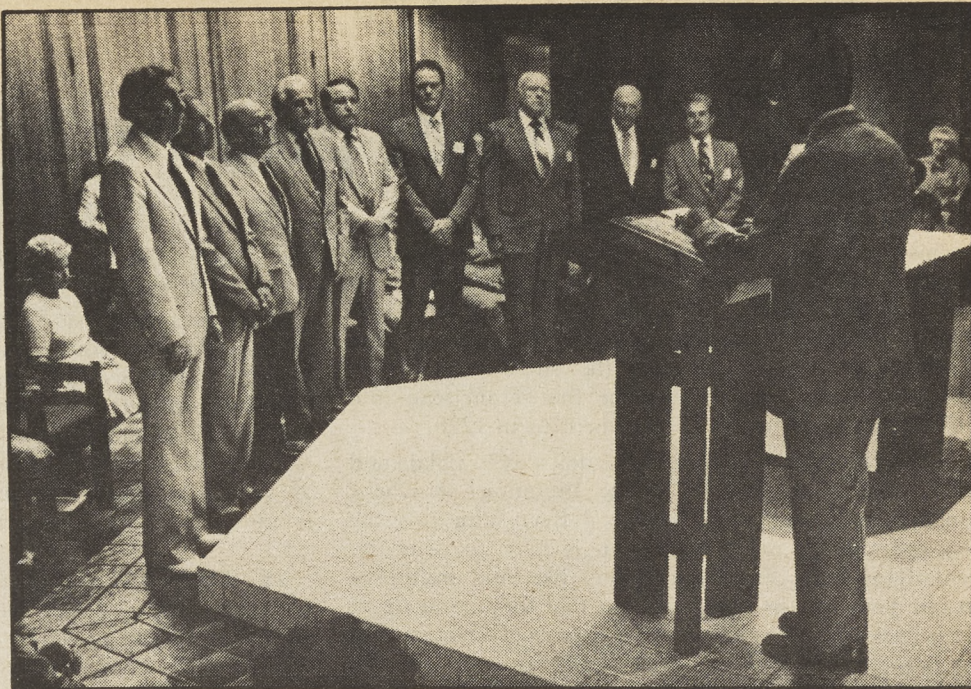


Photo by Larry Plaster

OFFICERS — The Serra Club's new officers for 1984-85 were sworn in June 11 at St. Francis Seminary. Bishop Leo T. Maher was principal concelebrant of a Mass for the Serrans, a group dedicated to fostering vocations. The bishop was joined by Father Richard F. Duncanson, seminary rector, and Father Peter M. Escalante, diocesan vocations director.

Parish, community help couple with medical bills

By Susan Nowak

VISTA — When the coach and third-grade teacher at St. Francis School had a courtship that led to marriage it was "a love affair the whole parish was involved in," a parishioner said.

Now the parish and the entire Vista community is supporting fund-raising efforts for Eric Gangnath, the 18-month-old son of Bruce and Maureen Gangnath. Eric drank gasoline over one month ago.

HE REMAINS in University Hospital in critical but stable condition, Joyce Gangnath, his grandmother, said. His lungs have been damaged and will improve over time, say his doctors, but it will be at least another 18 months before Eric will "be himself again," she added.

Meanwhile, the medical bills mount. The Gangnaths had no medical insurance. Bruce was unemployed then and Joyce had just begun a teaching position, but had yet to be insured.

"The community's really gotten together — not just the Catholic community," said Vicky Jones, organizer of a June 12 jog-a-thon for Eric.

ST. FRANCIS students participated in the annual jog-a-thon that usually raises about \$10,000 for the school. This year the money will go to the Gangnaths.

The jog-a-thon began just after Oceanside police officers ran the distance to the Vista school with a \$500 check from their Police Officers' Association. Eric's father's eyes welled with tears as he accepted the check.

The jog-a-thon had no overhead, since everything for it was donated, Mrs. Jones said. Bottled water and printing services were just two donated items.

TEACHERS, INCLUDING a Sister and one instructor who is pregnant, ran alongside students. Even the pastor, Msgr. Thomas Byrne, walked a few times around the parking lot, and associate pastor Father William Springer added his support. A boy in a wheelchair and a 22-month-old in a stroller were pushed around the course.

Even some eighth graders, who had graduated the weekend before the jog-a-thon (and a week before the other students), took part. Heidi Schutte returned to run, "because Mrs. Gangnath used to be our teacher...and I don't like to see Mrs. Gangnath worry."

Scott Baker, an eighth grader new to St. Francis this year, did not know the Gangnaths, but ran "for a good cause, for the kid."

EARLIER THIS year, St. Francis fifth- and sixth-graders kept up a prayer vigil for Eric. For a week, the church was never empty during school hours as students prayed.

Every class helped in some way, Beverly Nay, the eighth-grade teacher, said. "The whole school's gotten caught up in it." Her class made a prayer chain with paper.

The parish raised at least \$5,000 at a Mexican dinner held June 11 to benefit Eric, and Vista High School hosted an alumni-teacher basketball game.

CHARISMATICS...

Continued from page 1

competed with himself. After three years he had hit "the bottom of the barrel" and was "anxious" about preaching.

As an associate pastor at Our Lady of the Rosary parish in San Bernardino (now the cathedral for the new diocese), he attended a charismatic prayer group. "I was not slain in the Spirit...What did happen was Eucharist took on a different meaning."

His homilies no longer served to turn the Bible toward the parishioners as if it were a mirror. "I found out I had to face the word of God."

FATHER RAFFERTY began looking for fellowship with priests, joined a prayer group and faced his "materialism."

Asked if he sees more priests joining the charismatic renewal, Father Rafferty replied: "I don't see a whole lot of them

coming forward in our diocese...I feel a little saddened in my heart that there aren't more."

Deacon William Pollock of St. Agnes Church in Point Loma attended the three-day event with his wife, Cecilia. "It's absolutely fantastic. It's my first time and I know it's not going to be my last."

"THE MOST fun part for me has been seeing people from the diocese," Paul Griesgraber of Resurrection parish, Escondido, said; his brother is Father Dan Griesgraber of Holy Trinity parish, El Cajon.

This was the third SCRC convention attended by Barbara Ackerman of Holy Family Church, Linda Vista. "Every year I've come I've never been disappointed and the quality of the speakers has always been good."

Michael G. Kielty

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

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Faith Today

Encounters with injustice



Poverty. War. Racism. The world is still haunted by the specter of injustice and suffering. Faced with glaring examples of man's inhumanity to man, what's a Christian to do?

By Joe Michael Feist
NC News Service

When Bishop Joseph Howze of Biloxi, Miss., speaks about social justice he speaks from the heart.

He also speaks from experience.

The bishop, who was raised as a Baptist on the Alabama Gulf Coast, was the first black to head a U.S. diocese in the 20th century and only the third black bishop in the history of the U.S. church.

In a recent interview, Bishop Howze discussed the issue of justice and some of his encounters with injustice, both inside and outside the church.

"Once when I was a young man in Mobile I was denied the opportunity to receive the sacrament of penance. The priest told me that that wasn't my church and to go somewhere else. I never will forget that," the bishop said. "And I remember being directed to sit in the last pew of a church."

More recently, Bishop Howze continued, he saw a group of Ku Klux Klansmen passing out literature in his own diocese.

"I got in line to get some," he said. "They didn't want to give me any but they finally did."

Bishop Howze took the Klan material and showed it to some of the priests and people in his diocese as an example of the prejudice that still exists in society. It was a

small protest, he said, but small things can do much good.

The bishop, however, is reluctant to reduce the social justice question to a series of stories or anecdotes. Problems of racism, peace, sexism, discrimination, poverty and hunger are all enormously complex, he believes, and must be addressed on an ongoing, comprehensive basis.

In educating for social justice, the bishop said, people must be taught first "to appreciate their own dignity and (then) the dignity of all human beings."

Bishop Howze stressed that matters of justice — even worldwide issues such as peace — begin with individuals in neighborhoods and communities.

Msgr. Francis J. Lally, rector of the Cathedral of the Holy Cross in Boston, agrees with Bishop Howze that justice is not an

abstract idea detached from the lives of ordinary people.

"You run into these issues just by living," said the Boston priest. Msgr. Lally is the former U.S. Catholic Conference secretary for social development and world peace. Christian faith, he added, "compels us to do something" about unjust situations.

"Faith isn't something you protect and keep like a treasure," Msgr. Lally said. "Everything since Vatican Council II has emphasized that we're a Christian community. From the very beginning the church was a community. And everything is wrapped around Christianity in action."

The priest acknowledged that a "certain number of people are going to be uninterested. There's a tendency in all of us not to look at (social problems). People have to be persuaded that the problems are theirs."

Msgr. Lally cited the war and peace issue. A few years ago, he said, the general feeling was that the war issue belonged to the politicians and the military. Several factors, including the U.S. bishops' pastoral letter on war and peace, have caused the issue to come to the forefront in American society. It is an issue that's close to people now, he said.

Other justice issues remain clear — and abundant — in society today, Msgr. Lally believes.

"Who would have thought there would be food lines in 1984" or people living in the streets of American cities? he asked. The race issue, Msgr. Lally added, "has been swept under the rug" and has yet to be fully resolved.

Asked how ordinary Catholics can respond to seemingly extraordinary social ills, Msgr. Lally said that this is a basic question the church is seeking to address.

"You've got to look outside yourself. You may not have much money or much time but you've got to do something. Every place has people who are hurting, people who are oppressed in one way or another," Msgr. Lally said. "We can find practical ways to help if we really want to."

(Feist is associate editor of Faith Today.)

Working for justice: A west side story

By Katharine Bird
NC News Service

In the late 1960s, a group of seminarians set out to canvas Presentation Parish on the west side of Chicago. Their task, Father John Egan told them, was to listen to parishioners and uncover any problems. Father Egan was then pastor of the parish.

The seminarians returned with the discovery that everybody was talking about high house payments. Many parishioners complained that they had to hold down two or three jobs to meet the payments.

Puzzled at the number of these complaints, the seminarians decided to investigate property values at the county building.

What they discovered outraged them. In many instances, realtors bought houses at low prices from whites. Residents were scared with rumors of decreasing property values in racially mixed neighborhoods. Some realtors then sold the houses to minorities at exorbitant prices. A typical example: A house bought for \$7,000 and sold for \$30,000.

The problem was compounded because the area was "redlined," meaning mortgage loans were not available to it. People therefore were forced to buy on realtors' terms, with many contracts specifying that no equity was built up in the home until the final payment was made.

Uncovering that situation led to a massive campaign that spread beyond a single parish.

Motivated by the thought that "if we stand together, maybe it'll work," parishioners began to put pressure on realtors.

At its height about 500 minority families were involved and a class-action suit was filed.

But the suit never came to trial because enough minority homeowners got relief through renegotiated housing contracts.

Peggy Roach told of those events and described her involvement in that protracted fight as a most memorable experience in a lifetime of social-action work. Today she is administrative assistant to Father Egan at the Chicago archdiocesan Office of Human Relations and Ecumenism.

"I learned a lot from the experience," Ms. Roach says. She learned, for instance, that people can accomplish something together that would be virtually impossible alone. Realtors paid attention when 20 homeowners came to talk to them about those contracts, she said. "Solidarity helped the parishioners to stand pat and not lose faith."

She also discovered once again that a personal experience of exploitation is a key to developing "more than a passing interest" in justice concerns. Minority families visited other parishes to tell their story, Ms. Roach explained. Often they encountered the response, "I didn't know that was going on here."

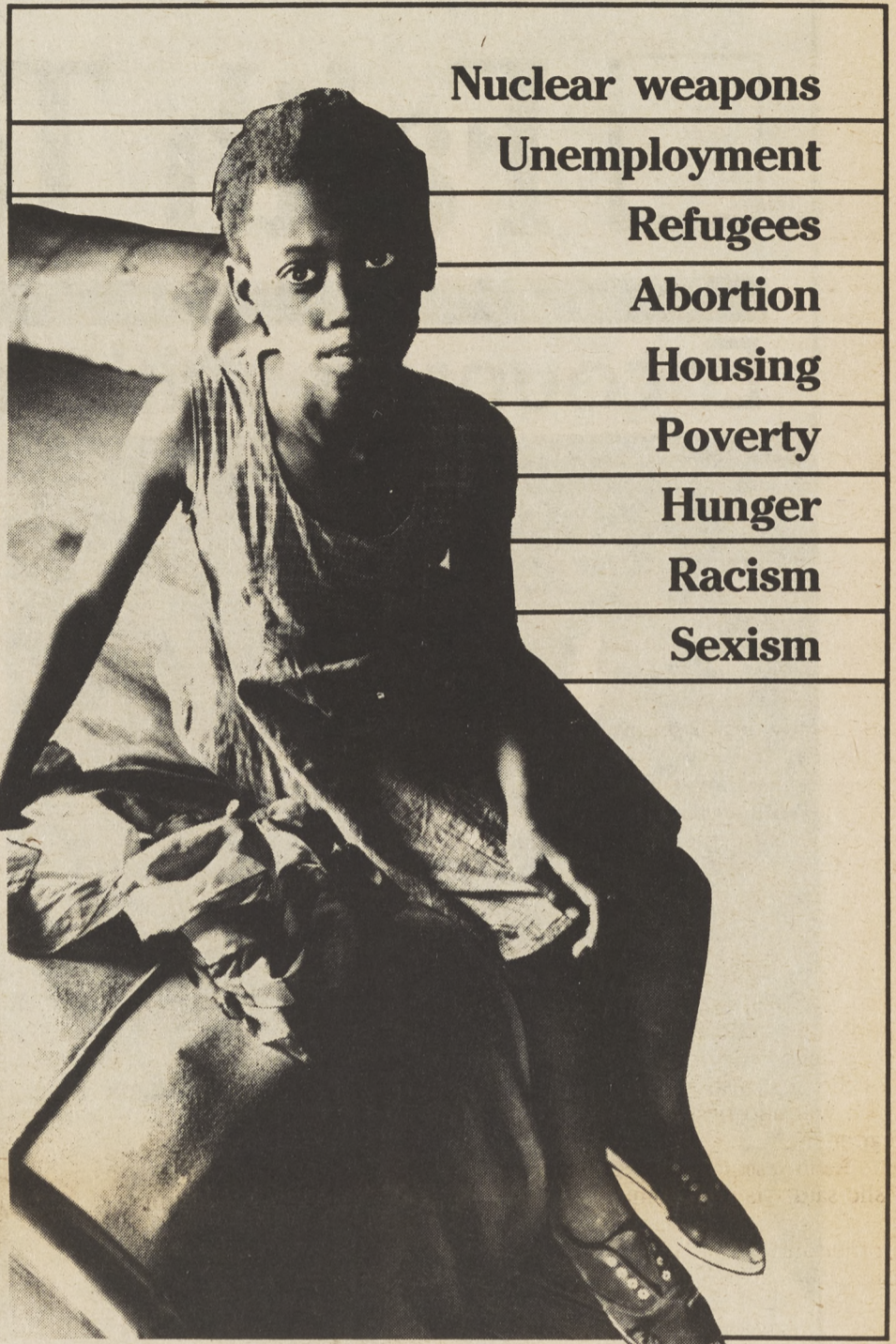
Many people responded by taking an active interest in the issue, Ms. Roach said. Non-parishioners helped in many ways, including writing letters to the newspapers and giving cash donations to help those evicted from their homes.

Ms. Roach's involvement in social issues dates back to her teen-age years when she attended programs sponsored by Friendship House in Chicago. These aimed at helping blacks and whites get to know each other better, she said.

Today Ms. Roach thinks employment issues, especially job retraining, hold an important spot among justice concerns. "The bottom line is jobs," she comments, as more and more people all across the board are discovering.

Asked how a beginner could get involved, she suggested that becoming an informed voter is a way open to anyone. Look carefully at where candidates stand on issues that touch the dignity of human life, she said.

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



Sold into slavery for a pair of sandals

By Father John Castelot
NC News Service

At a time when the northern kingdom of Israel had reached a peak of prosperity, the Old Testament prophet Amos appeared on the scene.

It was a time of cultural sophistication — and abominable injustice within society.

The rich got richer — at the expense of the poor, who got poorer.

Respect for human dignity had vanished. People who were well-off treated the less fortunate with callous disdain.

Here is what Amos had to say about the situation:

"Thus says the Lord: 'For three crimes of Israel and for four, I will not revoke my word;

"Because they sell the just man for silver and the poor man for a pair of sandals.

"They trample the heads of the weak into the dust of the

earth, and force the lowly out of the way...

"Beware, I will crush you into the ground as a wagon crushes when laden with sheaves" (Amos 2:6-7; 13).

In that colorful way of speaking, Amos was referring to the crimes of the people. What crimes? Exploitation of weak people.

What did Amos' reference to selling people mean? Just what it says. Here is how things worked:

A poor man would find himself in a predicament and would borrow from a wealthy neighbor. The neighbor would insist on collateral, even if it was just the poor fellow's sandals or his all-purpose cloak.

Then, when the debtor couldn't pay back the loan, the wealthy man would sell the person into slavery, recouping his loan at a fat profit.

Talk about trampling the heads of the weak!

Nuclear weapons

Unemployment

Refugees

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Sexism

By Ivan
NC News

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Working for justice: The strength of numbers

By Ivan Kauffman
NC News Service

Three years ago a group of us, frustrated by our awareness of how little one person can do to make the world more just, joined the social concerns committee at our Washington, D.C., parish. Our idea was to work on projects together and see if we could be more effective.

The woman who now heads the committee probably is typical of most members. She is employed by a large organization and although she always has been a faithful church member, she'd never before been particularly involved in activities to promote social justice.

But a few years ago she started helping out with a group which provides meals for the homeless. That beginning sparked her enthusiasm and imagination for all kinds of people afflicted by injustice. Since then she's moved on to involvement in everything from giving Christmas presents to neighborhood children to helping put on a major televised discussion of the U.S. bishops' pastoral letter on war and peace in the nuclear age.

"The main lesson we've learned," she said, "is that a small group of people who care about each other and about other people can really make a difference."

She added, "I feel like I'm part of a group that cares about me, even apart from the work we do.

I feel supported."

She explained: "At one point I went through a very difficult time on my job. I never would have gotten through it without being able to talk things out in this group. I've learned so much from all of them."

Another committee member stressed the importance of combining spiritual growth with service activities. "Most of us had separated spiritual growth from our concern with social justice," he said. "But since we've started connecting the two we've discovered they're not separate at all."

Each meeting opens with a period of prayer led by group members. "That's what has given us the resources and inspiration to do what we've done," he explained.

"We've been able to help others because we had the inner resources that make you want to help people and which keep the group together," he added. "We look forward to our meetings. They're a source of energy."

In the time they've been together, the group has worked on a number of activities including:

- a series of panel discussions to educate people on the problems of the homeless;
- clinics to assist low-income families with tax-related matters;
- a forum on current problems in Central America.

During a recent meeting, a man from Central America who spoke during the committee's forum on that region thanked the group for what they were doing for his people. In response, a member commented: "We're the ones who should be grateful. We read about these problems all the time and we feel helpless. It's a privilege to be able to feel you're doing something that really matters."

Everyone involved in the committee seems to agree: It's the group that makes the difference. The members also observe that whether the issue is poverty, or abortion, or drugs and alcohol, or racial injustice, or nuclear war, concerned individuals are pretty sure to find others, probably in their own parishes, who have similar concerns.

The woman who heads the committee puts it this way: Don't be afraid of feeling overwhelmed, either by the problem or by the small number of people involved. "What we can't do alone we can do together," she says.

(Kauffman is a free-lance writer in Washington, D.C.)

Samaria fell to the Assyrians. The proud Israelites were dragged into exile.

It was the same in the southern Kingdom of Judah. Here prophets like Isaiah and Jeremiah tried in vain to save their people from their greed. But people did not listen and in 587 B.C. the South fell to Babylon.

This is what a prophetic mission is all about: bringing God's message of justice to an arrogantly unjust society.

The prophets were first and foremost people who delivered God's message to their world through their words and actions. They fearlessly voiced God's concerns about contemporary society.

It follows that their words give a pretty clear picture of just what God's concerns are — and what our concerns should be.

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

FOOD...

...for thought

—"Joe," a Washington, D.C., maintenance worker, developed drug and alcohol problems when he lost his job in a government cutback after eight years of satisfactory service. Evicted two years ago from his home, he was found living on the streets with scant hope for a better future.

—"Tom" could find only a part-time, low-paying job in North Carolina. Returning from a funeral in New York, he and his wife and children were stranded in a large city with major car problems and no money. They lived in the car for a week. The son developed pneumonia and was taken to a local hospital. The daughter was housed with a local family. Finally, helped by a local parish, the parents found housing in separate shelters for the homeless.

—"Dolores" is a Hispanic woman with severe emotional disorders. Because she has a behavioral problem, several shelters turned her away. Finally she found housing at a shelter where she also received psychiatric help. Finally, after her condition stabilized, Dolores found employment and reentered the mainstream of life.

Each of those individuals represents a human face of a large-scale problem: homelessness.

Auxiliary Bishop Eugene Marino of Washington, D.C., told their stories during a January 1984 appearance before the House Committee on Housing and Community Development.

Bishop Marino testified that the church is making an "unprecedented commitment of resources and energy" to help alleviate the distress felt by so many poor and homeless. He added that "this commitment cannot be understood in the abstract — it only makes sense when you put human faces on the numbers."

In his statement the bishop voiced the church's growing concern for the number of homeless people in society. He cited the greatly expanded need for shelter by individuals and families with children witnessed by Catholic Charities agencies in recent years.

Urging the federal government to use more resources to help the poor, the bishop said that failing to do so undermines "human dignity, threatens the common good and betrays our national heritage."

He also observed that for Christians "the test of a society, the measure of justice in our communities, is how we treat 'the least among us,' the hungry, the homeless and the vulnerable."

...for discussion

1. Behind the statistics on poverty, or joblessness, or homelessness, there are human beings — individuals and families who possess dignity and human rights. What is the human toll of unemployment? What can happen to people — what is the risk — when hunger or discrimination are large factors in their lives?

2. Why do you think it so often is said in the church today that justice issues are moral issues?

3. Some of our writers indicate that it's easier to work for justice in a group with others. Why?

4. Do you know of work being done for justice in your local community? Do you know of justice needs in your local community that are not currently being met?

5. Is justice a new issue for the church, brought on by the many problems in today's world?

SECOND HELPINGS

"Pastoral Letters of the United States Catholic Bishops," Vol. 4, 1975-1983, edited by Father Hugh Nolan. In an introduction, Cardinal Joseph Bernardin of Chicago writes: "Not to know and study these documents would be to miss the soul of the history of American Catholicism for these years and a significant segment of the secular history" of the United States. The bishops' statements included in the volume cover a wide variety of social justice concerns including: hunger, unemployment, homelessness, and responsibility toward the poor and persecuted in other nations. The bishops frequently voice concern in these statements for the plight of human beings affected by events beyond their control — people whose dignity isn't recognized, who are deprived of rights or victimized. (U.S. Catholic Conference, 1312 Mass. Ave. N.W., Washington, D.C. 20005. \$19.50 plus \$2 postage and handling.)

CHILDREN'S STORY HOUR

A young man listens to Jesus

By Janaan Manternach
NC News Service

David was a young Jew. He grew up in Jerusalem. His parents were very devout people. The whole family belonged to the group called "Pharisees."

The members of David's family were good people. They were concerned about keeping God's law. They tried to keep all the commandments, those that told what the Jews should do and those that told what Jews should avoid.

The Pharisees were so careful about God's commandments that they had developed additional rules. These extra rules were ways to keep people from even getting near to breaking any of God's laws.

David learned all the commandments. He tried hard every day to obey them all. He believed God loved those who kept all these laws.

One day David was with a group of Pharisees who were angry with Jesus. "He does not keep all of the commandments," some were saying.

"He probably doesn't even know all our rules," another added.

At the same time, Jesus was talking with his friends. Soon a large crowd gathered to listen to Jesus. David and the small group of Pharisees stood at the edge of the crowd.

"The scribes and the Pharisees are teachers of God's law," Jesus began. "They are successors of Moses who first gave us God's law. So do what they say about the law."

David smiled proudly. But his

smile disappeared as Jesus went on speaking.

Jesus warned the people not to follow the example of those among the Pharisees who "lay heavy burdens on people but don't lift a finger to help people bear the burdens."

Jesus continued his warning, saying: "The people I have in mind like to be seen doing good works. They take the front seats in the synagogue and the place of honor at special dinners."

David felt those words strongly. "Not all Pharisees are like that," he said to himself.

Jesus had even more to say. "They love to be called 'rabbi,' or 'teacher.' Avoid being called 'teacher.' You are brothers and sisters of one another. You have only one teacher."

David knew what Jesus said was true of some people. He hoped others didn't think he was like that.

"The greatest among you is the one who serves the rest," Jesus continued. "Whoever makes himself great, will be humbled. Whoever humbles himself will be made great."

David walked away from the crowd. He wanted to think.

"Jesus really makes me think," he said to himself as he walked alone down a side street. "How can greatness be found in becoming like a servant?"

Story Hour biblical quotes — this week from Matthew 23:1-24 — are paraphrased.

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

The Pharisees listened as Jesus spoke. "The greatest among you is the one who serves the rest," he said.



Forgiveness

The promise of God's forgiveness is fulfilled as Father Robert Whalen, S.J. hears the confession of a prisoner in the Federal Medical Prison in Springfield, Missouri. Father Whalen's message of forgiveness and the love of God help heal the pain of confinement for large numbers of repentant prisoners.

With help from the Catholic Church Extension, Father Whalen introduces prisoners to basic Christianity. It's a tough job in a hostile environment.

Father Whalen is part of a team of home missionaries who, together with Extension, pursue the vital and urgent task of evangelization here in the

United States. But the team is too small to do the job without help. It needs new members. It needs you.

Join us. Become a member of the Extension Society team. Although you won't be present in the home missions personally, your impact will be felt in this holy effort. Together we can bring the Word of Christ to those who don't have it.

Write for a free subscription to Extension magazine today and discover the difference you can make. Together, and with God's grace, we can achieve His missionary goals here in our own beloved country.



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HOW ABOUT YOU?

- Have you ever noticed someone helping another person in a big way? What kind of help was it that you saw?
- Do you think you ever help other people — really help them? How? Do you make them happy, or comfort them, or take care of a task someone else didn't have time for?
- Why do you think Jesus said it is a great thing to help others?

Children's Reading Corner

In some cases it is good — even important — to be different from others in your crowd. But it may take courage. "Nog's Vision," by Brian Hall, is a story about Nog, who doesn't fit in with the others in his city. Because he is so special — because there is no one else quite like him — Nog has something special to offer to others. This actually helps them. After reading this story together, you might talk about what it means to be different in some way from others. And also talk about how important it is to like yourself — to enjoy being you. For, like Nog, you too are special. There is no one else quite like you. (Paulist Press, 400 Sette Dr., Paramus, N.J. 07652. Paperback, \$3.95.)

U.S. Church seeks reversal of Vatican's alcoholic priest rule

By NC News Service

The U.S. bishops are trying to get the Holy See to reverse a recent ruling that alcoholic priests can no longer get permission to celebrate Mass without consuming consecrated wine.

Each year several hundred U.S. priests undergo rehabilitation for alcoholism.

IF THE Vatican sticks to its decision, both the relapse rate for those priests and the amount of professional help they need to be rehabilitated will increase significantly, said Richard Paddock, executive director of Guest House in Lake Orion, Mich., the nation's largest and oldest rehabilitation center for alcoholic priests.

For nearly a decade, from 1974 until late last year, an alcoholic priest who underwent treatment could receive permission from his bishop to use unfermented grape juice when he celebrated Mass alone or not to drink from the cup when he concelebrated with other priests.

That special permission, or indult, was given for the United States in 1974 by the Vatican Congregation for the Doctrine of the Faith. Last Sept. 12, however, Cardinal Joseph Ratzinger, head of the congregation, sent a letter to the U.S. bishops revoking it.

HE SAID priests who had already received permission not to use or consume wine in celebrating Mass would retain that permission, but no new permissions could be granted.

Alcoholic priests who do not have the special permission "can take Communion by intinction," or dipping the host into the consecrated wine, he wrote.

The letter indicated that other bishops' conferences or individual bishops around the world who had received the power to give the special permission were also having it revoked. France and West Germany were among other nations that had the permission.

WHEN THE U.S. bishops held their annual meeting in November, during a closed-door executive session they asked Archbishop Edward O'Meara of Indianapolis, episcopal moderator of the National Council on Clergy Alcoholism and Related Drug Problems, to intervene with Rome to seek a reversal of the new ruling and a restoration of the permission.

Archbishop O'Meara could not be reached for comment, but NCCA executive director Father John O'Neill said the archbishop has submitted a request for reconsideration to Rome. To Father O'Neill's knowledge no answer had yet been received.

The priest called the Vatican decision to revoke the indult "arbitrary" and said it caused considerable confusion and difficulty for bishops and for some alcoholic priests in this country.

THE VALIDITY of the Mass celebrated without wine by alcoholic priests is not an issue, he said, since Cardinal Ratzinger's letter continues the permission for those priests who have already received it.

But the Vatican letter provoked difficulties of conscience for some priests who had legitimately received the permission, Father O'Neill said. Although they still have permission, some have gone back to using wines, he said.

Father O'Neill and Paddock both indicated that in practice many bishops seem to be waiting for a response to their appeal to Rome before putting the new Vatican instruction into effect.

PADDOCK SAID that the Guest House in Lake Orion, and a smaller branch facility in Rochester, Minn., treat about 200 to 225 priests each year.

Before the 1974 indult was given, he said, the relapse rate among alcoholic priests was higher, even though counselors then spent considerable time in rehabilitation treatment "helping priests to understand that they were consuming the Precious Blood, not alcohol" when they drank the consecrated wine.

After 1974 "we were able to cut down on the treatment time considerably, and the number of relapses was reduced because of this indult," said Paddock.

HE CITED extensive research by Jesuit sociologist Father Joseph Fitcher as well as Guest House's experience with more than 3,000 alcoholic priests over the past 28 years to back his claim that the indult contributed to a higher perseverance rate of rehabilitated priests.

The new Vatican norm of intinction, because of the "minute amount" of wine involved, "would present a lesser hazard" than the pre-indult practice in which priests had to drink the consecrated wine, Paddock said.

But even that small amount violates the fundamental medical rule on alcoholism, that "total abstinence is the primary criterion for recovery," he said.

AN ALCOHOLIC'S need for alcohol stems from a combination of physiological and psychological reasons, he said.

SERRA MESA — Father Neal Carlin, founder of Columba House in Derry, Northern Ireland, will speak about the Columba Community's ministry of reconciliation and healing at a meeting June 28 at 7:30 p.m. at St. Columba's Church, 3327 Glencolum Drive. The Columba Community reaches out to prisoners, ex-prisoners and their families "on both sides of the political divide." For other opportunities to hear Father Carlin during his stay in San Diego, contact Father Frank Maguire, rector of Good Shepherd Episcopal Church, Bonita, at 479-0943.

House renews teen family planning \$\$\$

Continued from page 1

In the current fiscal year, the family planning program has been allocated \$140 million, for some 4,500 family planning clinics, while the adolescent family life program has been given \$14.9 million for grants to 75 groups.

CATHOLIC CHARITIES and social services organizations have been among those who have received grants for the pregnant teen-agers program since it took shape, in its present form, in 1981.

Some anti-abortion groups had sought to tighten restrictions on the family planning provisions by setting limits on the parental income of teen-agers getting family planning services, by the parental notification rule, and by further curbs on family planning agencies that also are involved in providing abortions.

During Senate hearings in May on the Adolescent Family Life Act, Father Edward M. Bryce, director of the National Conference of Catholic Bishops' Committee for Pro-Life Activities, backed extension of the act, with reservations.

HE CITED "many positive features" in the legislation which should be retained and specifically cited provisions aimed at offering pregnant teen-agers alternatives to abortion, emphasizing adoption, calling for family involvement, discouraging teen-age sexual activity, and restricting promotion or performance of abortions by agencies funded under the program.

However, the priest expressed concern over recipient agencies being able to supply teen-agers with contraceptives or abortion referrals.

Fr. Diehl's friends says thanks...with car



OCEANSIDE — Father Miguel Diehl has a new car — not too remarkable, except that his old car was so old a mushroom was found growing in it.

Friends of Father Diehl, diocesan director of Charismatic Renewal for the Spanish-speaking, presented him with a 1980 Honda on May 26 to replace his old two-cylinder Honda; the gift was made on the grounds of Mission San Luis Rey.

THE OLD car, on loan to Father Diehl for the last six years from friends in Carlsbad, was in good shape but had been

used to transport gleanings from nearby farms to poor field workers. He also used the car to haul clothing and blankets to the poor.

Even children chipped in their pennies and dimes to help purchase the newer Honda. Prime movers in the effort were Elizabeth McCue of Boston, Mr. and Mrs. O'Malley, Mr. and Mrs. Jose Lopez, Dolores Watson, Lucio Camacho, Mr. and Mrs. Olais, Rosa Avila, Mrs. Eugenia, Mr. and Mrs. Max Gutierrez and Mr. Elias.

USD spirituality talks set

ALCALA PARK — The 1984 summer lecture series on "Spirituality and Theology" will begin at the University of San Diego June 26 and continue through July 24. The four-part series, sponsored by USD Continuing Education and the Evangelization and Adult Education Office, Diocese of San Diego, will be held in The Douglas F. Manchester Executive Conference Center from 7:00 to 9:00 p.m.

The first lecture, "The Christian in Relationship to God, Church and World," will be presented June 26 by Alan McCoy, OFM, Director of the Franciscan Conference and the former president of the Conference of Major Superiors, U.S. Father McCoy will discuss the integration of prayer, life and involvement with the values of the Kingdom of God.

ON JULY 3, "A Centered Life" will be the topic of Basil Pennington, a

Trappist monk of St. Joseph's Abbey in Spencer, Mass. Author and speaker, Father Pennington will describe how to find God and a practical way to pray.

Sister Jose Hobday will present "Prayer" on July 20, drawing on her Seneca Iroquois heritage and a long legacy of Native American spiritual insights. She will talk about special aspects of prayer, sacredness, mystery, revelation and faith.

On July 24, Father George McCauley, S.J. will present a "developmental view" of the sacraments at his lecture, "Sacraments — Strange Gods Before Them." Father McCauley is a member of the faculty of the graduate program in religious education at Fordham University, New York.

REGISTRATION is \$5 per lecture or \$18 for the series; multiple registration rates are also available. Call 293-4585 for information or registration.

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ORDINATION: Priests...

Continued from page 1

delayed Father Holtey's acceptance of his vocation, said the new priest: "I never thought I could do it, but over the years it became more realistic for me."

A half-year of diaconal internship at St. Kieran Church in El Cajon with Father James Rankin, the pastor, "helped solidify it," said Father Holtey. "It gave me a fresh start, and I loved parish work; I needed that after being in the classroom for five years before that. It reassured me that the people would accept me."

That acceptance was important in discerning his vocation, said Father Holtey, because while vocation is answering God's call, he felt that call was coming to him through others. "People are asking us to serve them as ordained priests, and we're in an age when we can't go it alone any more," he said.

THE PRIEST, to Father Holtey, is a "sacramental leader of people and a caller of people to prayer." To persevere in his priesthood, added Father Holtey, the priest must see himself as doing something "more than just a job; that's not going to carry someone through. It's a lifestyle, the kind of life you want to pursue and live...."

For Father Dunleavy, the idea of priesthood was always something in the back of his mind, but time and the working of the Holy Spirit were needed before he was able to make the decision to enter the seminary.

A graduate of San Diego State University with a degree in political science, Father Dunleavy went on his first vocations retreat at the age of 12 and "had the most miserable time of my life."

AFTER SEVERAL years in private business in San Diego, he entered St. Francis Seminary, and was ordained a transitional deacon in April of last year. He spent the rest of 1983 interning at St. Mary Church, El Centro, before returning to Collegeville to complete his major seminary formation. His months as a deacon in the Imperial Valley confirmed in his own mind his idea of priesthood when he first decided to enter the seminary, said Father Dunleavy.

"Maybe it was because I was older when I went in," he said. "I had my perception of priesthood and call and everything which supports that."

The priesthood, to Father Dunleavy, "is a call to serve in a special role which is no greater or lesser than a call we all receive as Christians. But it's a special role; I don't consider my role better than a single person or a married couple," he said.

WHY ARE fewer young men being ordained to the priesthood today? Although celibacy is often cited as one reason for fewer vocations, both Father Holtey and Father Dunleavy say the matter is just not that important.

"If somebody doesn't have a vocation, then celibacy is an easy out," said Father Dunleavy. "It is a gift, and it is the only one we have to give."

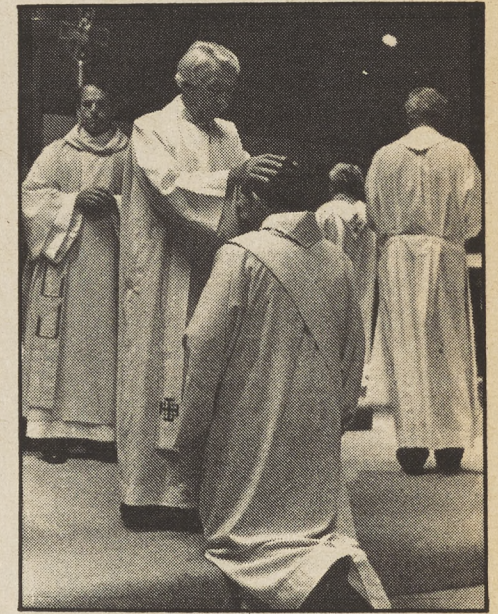
Rather, he said, neither the Church's ministers nor Catholic parents are really taking the time to develop and nurture vocations. "Nobody in my family was happy about my decision to become a priest, but now they're reconciled to the fact."

"CELIBACY IS just not a 'biggie' any more," said Father Holtey. "We're getting older men today who have already gone through that process. Given the option, most seminarians would not marry."

The decline in priestly vocations stems from a perceived vagueness about who the priest really is today, said Father Holtey. The old picture of a priest who lives in a rectory, just says Mass and is always available for people to talk to has now "become fuzzy, even for seminarians," he said.

The spiritual and academic formation in the seminary, Fathers Holtey and Dunleavy agreed, helped each grow as individuals and prepared them well for the priesthood.

BUT NO amount of preparation can prepare someone for the emotion of being ordained, Father Dunleavy said June 12, three days before ordination. "I just hope I can keep my hands together while the



Photos by Larry Plaster

ORDINATION — Bishop Leo T. Maher ordains Father Steven Dunleavy to the priesthood while his classmate, Father Gary Holtey, looks on (top); moments before, they prostrated themselves during the Litany of the Saints; afterwards, all the priests present, including Msgr. Thomas Maloney, welcomed them as brother priests.

bishop anoints them," he said.

Following last Friday night's ordination, both priests celebrated their first Masses the next day at their "home" parishes: Father Holtey celebrated a morning Mass of Thanksgiving June 16 at Blessed Sacrament Church, and Father Dunleavy an early afternoon Mass of

Thanksgiving at El Centro's St. Mary Church.

The two deacons of the ordination Mass were Rev. Mr. Thomas Burdick and Rev. Mr. William Gavin, with the students of St. Francis Seminary serving; Jud Holtey and Sister Eymard Flood, OSC, were the lectors.

Happy to be Catholic: The fourth grade at OLSH

Continued from page 3

• **Jennifer Kniss:** "I am happy to be a Catholic because I think I live a better life being Catholic. I meet lots of new people and I like being close to God, and being a Catholic is fun."

• **Teresa C.:** "Because I am part of Jesus' family and I got baptized and I love Jesus very much and my whole family is Catholic and because I don't believe in another Jesus because there is only one Jesus and that is the one I believe in! Because I was baptized with Catholics and I take Communion too."

• **Norman V.:** "I am happy to be a Catholic because I believe in God and what He does. I see God in other people. I believe He made the world. I believe he loves us all. He helps us in everything we do. That's why I'm happy to be a Catholic. P.S. Have a nice day."

• **Marivie H.:** "I am happy to be a Catholic because I believe in God, I was baptized, and I had Holy Communion on May 5th. I am also happy because I go to a Catholic school, and I am part of God's family."

• **Jesse Kelley:** "I am happy to be Catholic because I believe that Jesus came down from heaven to take away our sins to save us. And if I was not Catholic I would believe the wrong thing."

• **Daniel:** "I like to be Catholic because we have religion and some schools don't. And another thing is that

we go to Mass, and some schools don't even have a church."

• **Christina Escalante:** "I am happy to be a Catholic because being a Catholic means that we belong to Jesus. And that we all are a family. And being a Catholic I think everyone should be because you are part of Jesus. And I am happy to be a Catholic."

• **Henry Lopez:** "I am happy to be in a Catholic school because they teach you about Jesus and you have good friends. There are hardly no fights and that's why my mom put me in a Catholic school."

• **Peter Bilicki:** "I am happy to be Catholic so I can be with God and to pray for Him, dream about Him and to Love Him. And so my family can go for Communion. And I never want my family to change."

• **Karine Rashid:** "I am glad to be a Catholic because I do believe in God and because I am not forced to do things that other religions do. I also like to be Catholic because I like to take Communion and penance. I hope that when I grow up, my child/children will be Catholic, too!"

• **Dorothy Black:** "I am happy to be a Christian because I like to go to church on Thursday with my class. You learn a lot at church. I like helping people in many

different ways. That is why I am happy to be a Christian."

• **John McGinnis:** "I am happy to be a Catholic because Catholics believe in the same things I believe in. I like hearing Bible stories and going to church."

• **Pablo Villegas:** "I am happy to be a Catholic because I learned more about God than I use to and because God will forgive my sins. I am because you can meet a lot of friends and I love to receive Communion. And because God is very special to me."

And finally, one young man wasn't quite sure what to say, and gets an "A" for honesty. Admitted James Morgans: "I'm not real sure what makes me happy to be a Catholic."



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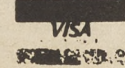
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No compromise on homosexuality: Abp. O'Connor

By Tracy Early

NEW YORK (NC) — The New York Archdiocese will not compromise Church teaching on homosexuality even if it means giving up millions of dollars of government money for social service agencies, said Archbishop John J. O'Connor of New York.

The archbishop said he would support laws against discrimination on the basis of sexual orientation if the term was defined to denote only an inclination, not active practice or teaching of homosexuality.

"**BY ORIENTATION**, we mean an inclination, but some states have interpreted it to include active homosexuality and the teaching of homosexuality," he said. "There is a tremendous difference between an inclination and the argument that heterosexuality is only one preference. The word 'orientation' is filled with pitfalls."

The archdiocese is considered a principal force in blocking anti-discrimination measures brought before the New York City Council, most recently in March 1983.

Archbishop O'Connor made his comments following a Mass celebrated for the June 8 meeting of Courage, a group of Catholic homosexuals who accept Church teaching and try to live in accordance with it.

IN AN interview with NC News Service and the New York archdiocesan newspaper, *Catholic New York*, the

archbishop said the archdiocese would not compromise its principles to keep the millions of dollars of government money currently received by its social service agencies. The city contracts with these agencies to provide services such as day care for those too poor to pay for themselves.

But as the result of an executive order issued by Mayor Ed Koch in 1981, agencies receiving funds are required to pledge they will not discriminate in hiring on the basis of "sexual orientation or affectional preference."

Archbishop O'Connor said he had not met with Koch but that "my associates are talking with his associates" and he was confident that the mayor did not want to put the Catholic Church in the position of violating its fundamental teaching.

SOME AGENCIES apparently became aware of the change only after having signed the revised contracts for one or more years. Jack Hale, lawyer for the archdiocese, said some agency executives did not read the contracts, which are often lengthy and almost identical year by year.

Hale said others signed and claimed exemption on the sexual orientation section. They became aware of the problem when they were asked to fill out a questionnaire regarding compliance, he said.

The issue came into public debate earlier this year when the Salvation Army said it would give up its contracts with the



NC photo

NO COMPROMISE — New York Archbishop John O'Connor speaks to members of Courage, a group of Catholic homosexuals who accept Church teaching and try to live in accordance with it, following a Mass for them at St. Elizabeth Seton Shrine in New York. The Archbishop said the New York archdiocese will not compromise Church teaching on homosexuality.

city rather than comply with an order violating its moral principles.

HALE SAID the archdiocese was taking a somewhat different approach than the Salvation Army. Rather than giving up its contracts, he said, it is contending that it is exempt under both state and city human rights laws that

specifically say provisions in violation of religious principles do not apply.

During the Mass, Archbishop O'Connor made no direct reference to homosexuality. He explained later that he thought it would be "more respectful" to address this congregation like any other and because he planned to issue a written statement soon.

Those gifts to the pope usually given to others

By Sister Mary Ann Walsh

VATICAN CITY (NC) — Some people have a problem deciding what to give someone. Pope John Paul II's dilemma is deciding what to do with what he gets.

Each year the pope receives thousands of gifts ranging from works of art and hand-crafted replicas of his coat-of-arms to sumptuous butterball turkeys and homemade breads and cheeses.

WHAT HAPPENS to these gifts? Papal aides give the following answers.

Some gifts go to the private storeroom for papal gifts in the Vatican library. Other gifts, such as foodstuffs and animals, go elsewhere. And edible gifts are given away immediately, usually to Vatican employees or charitable institutions in Rome.

Occasionally the pope and his household enjoy some of the cheeses and sweets which pilgrims bring as gifts, said a member of the papal household.

IN APRIL, a group of young people gave the pope a cocker spaniel.

The dog was sent to the pope's summer residence of Castelgandolfo to join the cows, chickens and lambs on the pope's farm.

The pope frequently receives money. Gifts earmarked for specific purposes, such as aid to Poland or Africa, go to funds established for these purposes. Gifts designated for the missions go to the Vatican Congregation for the Evangelization of Peoples, the office which oversees missionaries worldwide.

MONEY NOT designated for a specific purpose goes into a charitable fund which the pope may use as he wishes. It was from this fund that the pope made a recent donation of \$50,000 to a hospital for refugees in Thailand.

Some people send money as Mass stipends. This money goes into a Mass stipend fund which is sent to bishops in mission lands where priests celebrate Masses for the intentions requested.

Often the pope receives a work of art from a foreign country. Such gifts of art

frequently become presents to heads of state of other countries.

"**A GIFT** from the president of one country might become a gift to another head of state some day," said a papal aide.

Religious objects also are frequently given away. During a recent trip to South Korea, the pope gave an image of Our Lady of Czestochowa to a church where a new sanctuary was being built.

Some art works given to the pope decorate the papal household. One is a picture of Our Lady of Guadalupe given to Pope John Paul II by the people of Latin America. Gifts also decorate his residence at Castelgandolfo.

MOST WORKS of art, however, go to the Vatican museums, the Vatican library or the Vatican Curia offices.

Walter Persegati, secretary of the Vatican museums, said that he "accepts only those works which would add to our collection."

One gift accepted is the moon rock given to Pope Paul VI by President Richard Nixon.

FINE WORKS of art also decorate the Vatican library. These include a large crystal vase, a gift from the Church of Poland.

Papal aides say that what can be used to aid the poor is used for that purpose but the Vatican never sells a gift because "you never sell a gift."

Gifts can be given away, papal aides said, because no one expects that the pope will personally use every gift which he receives. As a result, a few lucky priests in Alpine countries travel the mountains and plains on skis and snow shoes given to the pope. And at the North American College in Rome, seminarians from the United States bowl on alleys given to Pope John XXIII by Brunswick Co.

THOSE WHO give gifts to the pope do so in various ways. Most people mail them. Others hand them directly to the pope at the weekly general audience as he travels through the crowd. Other gifts are presented to the pope during the Offertory procession at papal Masses.

Phoenix St. Vincent de Paul shelter closes

PHOENIX, Ariz. (NC) — Amid confusion over public and private funding, a Phoenix shelter for the homeless sponsored by the St. Vincent de Paul Society has been forced to close because of lack of funds.

The shelter took care of an estimated 90,323 homeless in 15 months of service. At the time of the closing, nearly 180 people, including 30 women, were forced out.

THE ST. Vincent de Paul Society had opened the shelter in a rented warehouse in February 1982 at an expected annual cost of \$330,000. In December 1983, local millionaire builder Charles Keating pledged \$1 million, payable in \$25,000 quarterly increments over 10 years.

The society turned down \$26,735 appropriated by the Phoenix City Council, citing a longtime tradition of not accepting government or United Way funding.

But monthly operating costs on the shelter ran close to \$28,000, not including meals. The average cost per person was \$5, said Jim Baglini, shelter director.

OUTSIDE DONATIONS failed to offset the monthly costs, including \$6,000 for rent. Keating's donations stopped and the homeless again found themselves out

on the streets.

Although much volunteer work was done, renovation costs ran to nearly \$55,000. The purchase of beds, chairs and tables added to the bill, Baglini said.

Phoenix Mayor Terry Goddard solicited several charitable organizations to help fund a new shelter for the people displaced by the closing, but all the organizations contacted lacked proper funds.

THE SOCIETY also provides a food kitchen and travelers' aid center in Phoenix, and both will remain open.

MAYNOOTH, Ireland (NC) — Ireland's bishops have denied that they boycotted President Reagan's June visit to Ireland, but a spokesman said many bishops had engagements which prevented their attendance at functions for the U.S. president. "There was certainly no collective plan and no collective snub," said Bishop Joseph Cassidy of Clonfert, spokesman for the Irish bishops' conference. Bishop Cassidy said that a small number of bishops were invited to functions in their localities involving the president, but most had other engagements. Archbishop Dermot Ryan of Dublin sent a representative to a luncheon for the president.

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Luncheon and card party at St. Patrick parish, June 23 at noon. Donation \$3.50. Reservations: 291-9122.

Joseph and the Amazing Technicolor Dreamcoat, a Broadway musical, will be performed at 8 p.m. June 23-24 by St. James Catholic Church (Solana Beach) Youth Group. Free — donations accepted. Modern biblical interpretation of the story of Joseph and his brothers. More: 755-2545.

Holy Hour, rosary, benediction, Little Office of the Blessed Virgin, will be conducted by Msgr. Jeremiah O'Sullivan at Holy Family Church, June 24 at 1:30 p.m. Lay Carmelite meeting will follow at 2:30 p.m. More: 277-0404.

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.

Group retreat at Seal Beach, led by the sisters at La Providencia House of Prayer, from June 24-29. Info: 698-6775.

Divine Word Camp, for children six-13, mixes spirituality and physical activity, with weekly sessions for girls June 24-July 21; for boys, July 22-Aug. 11. Swimming, horseback riding, archery, drama, etc. Price for one week includes meals: \$140. To register, write 11316 Cypress Ave., Riverside Ave., Riverside, Calif. 92505.

Roving Mass for young adults will be offered at Holy Trinity parish, El Cajon at 6 p.m., June 24. Social afterward. More: 588-9039 or 442-9002.

Installation of officers of Heffernan Institute 76, Young Ladies' Institute, June 25 at 8 p.m. at Columbus Hall, 4425 Home Ave. Refreshments. Members, friends and guests invited.

Summer computer camp will be run by St. Augustine High School for grades 6-8 in three two-week sessions beginning June 25, July 9 and July 23. Details: 282-2184.

Bible class taught by Fr. Jerry Bevilacqua, is set for June 25 at 7:30 p.m. at St. Patrick Church hall, North Park. Free.

Mass and healing service led by Fr. Jerry Bevilacqua is June 26 at 7:30 p.m. at Our Lady of Grace Church, Fletcher Hills. Details: 284-2674.

Spirituality and Theology are the subjects of 1984 Summer Lecture Series at USD in Manchester Conference Center, June 26, July 3, 20 and 24 from 7-9 p.m. "The Christian in Relationship to God, Church, and World," is first lecture, by Franciscan Fr. Alan McCoy. More: 293-4585.

Women's Retreat at Hi-Pass Camp will be held the weekend of June 29-July 1 by Augustinian Fr. Jerry Bevilacqua. Cost is \$33. Details: 695-2949.

Las Vegas turn-around bus trip to the Four Queens is sponsored by St. Pius X Altar and Rosary Society. Bus leaves McGinley Hall, 36 E. Naples St., Chula Vista, June 29 at 7:30 a.m. and returns June 30 at 8 a.m. Donation \$5. Reservations: 420-5162 or 427-3021.

Feast of the Sacred Heart of Jesus, June 29, observed with all night adoration, St. Patrick Church, 3585 30th St., North Park. Adoration begins with Mass at 8:15 p.m., closes with Mass of the Immaculate Heart of Mary at 6:15 a.m.

Monthly Mass for deaf Catholic community will be offered July 1 at 10 a.m. at St. Mary Magdalene Church, Bay Park. Social follows. Info: 260-1019 or TDD-Voice.

Lawender Follies at Sebastian's West will be seen July 1 by tour group from St. Patrick's Seniors. Cost is \$29.50 and includes mini-Las Vegas musical comedy and brunch. Details: 282-7109 or 232-0708.

Humanities Lecture Series at SDSU will be attended by Catholic Young adults, July 2 at 7:30 p.m., Little Theater, free.

Potluck picnic and fireworks at the beach near Hotel Del Coronado will be sponsored by North County Young Adults, July 4. More: 748-1001.

First Saturday Mass at Church of St. Mary Magdalene will be offered July 7 at 7:45 a.m. Sponsored by Blue Army. Rosary and Fatima prayers after Mass. More: 276-3693.

Ode to St. Cecelia by Handel will be performed by Martha Hamilton, Gerald Whitney, Michael Parker and chorus, July 8 at Mary, Star of the Sea Church, 7727 Girard Ave., La Jolla. Free. Info: 454-2631.

Laguna Arts Festival Pageant bus tour will be sponsored by Stella Maris 183 Y.L.I., July 16. Reserve now, pay \$25 later: 757-7075.

Humanities Lecture Series at SDSU is free and will be attended by Catholic young adults, July 16 at 7:30 p.m., Little Theater.

Beach party, sponsored by South Bay Young Adults, is set for July 21. Details: 691-1940.

Basic Catechist Course at St. Michael parish, San Diego, begins July 26 at 6:30 p.m. Cost is \$40. More: 479-8500.

Roving Mass for young adults will be held at Sacred Heart, Coronado, July 28. Details: 435-2852.

Miramar Horn Trio will perform at Mary Star of the Sea Church, 7727 Girard Ave., La Jolla, July 29. More: 454-2631.

El Salvador killers get 30-year maximums

SAN SALVADOR, El Salvador (NC) — Judge Bernard Rauda Murcia June 18 sentenced five former Salvadoran national guardsmen to 30 years in prison with no possibility of parole for the 1980 murder of four American Catholic women missionaries, three of them Sisters, the fourth a lay volunteer.

"For me it has been a triumph, and it has been a triumph for Salvadoran justice and all those who believe in it," said Murcia, who tried the case.

THE SENTENCES are the maximum allowed under Salvadoran law, according to a U.S. State Department El Salvador specialist.

The former guardsmen were also convicted of destruction of property and robbery stemming from the murder case, but will not serve extra time for those crimes because of the 30-year limit, the State Department official said.

The five men were convicted of the slayings May 24 after a 20-hour trial which had become a key issue in El Salvador's relations with the United States.

THE FOUR women, Maryknoll Sisters Ita Ford and Maura Clarke, Ursuline Sister Dorothy Kazel and lay missionary Jean Donovan, were found shot to death Dec. 2, 1980, along a country road 15 miles from the San Salvador airport. They were last seen alive by a group of Canadian Church workers.

The delay of more than three years in bringing the case to trial had jeopardized U.S. military aid to El Salvador, which is locked in a bloody struggle with rebels. A bipartisan attempt was made earlier this year in Congress to link the aid to a verdict.

Suspicion still lingers in some quarters that high-ranking Salvadoran military officers were directly involved in the murders. The Maryknoll Sisters and Gov. Mario Cuomo of New York have called for more

"Family Reunion", sponsored by Good Shepherd Prayer Group, is for all former and present members of the group and their families. Mass, dinner and prayer set for Aug. 11, but reservations are due Aug. 1 by mail at 10928 Parkdale Ave., San Diego, 92126 or at 271-0320.

Monthly Catholic Deaf Community Mass and social is set for Aug. 5 at 10 a.m. at St. Mary Magdalene Church, San Diego.

Psychological, Moral, Faith Growth will be examined Aug. 6-17 (Weekdays), from 8-11 a.m. at USD's Camino Hall. Course will examine growth of whole person and the implications for moral and faith growth. Clinical psychologist Ed Shafanske, instructor. Info: Ginger Infantino, 574-6311.

Music, games, dancing, raffle and queen contest are features of St. Anne Church's annual fiesta, slated Aug. 11-12 from 1-9 p.m. at 621 Sicard St. Details: 239-8253.

Great Pacific Northwest will be visited by St. Patrick's Seniors, Sept. 4-20. Cost is \$1060 twin, \$1451 single. Info: 282-7109 or 232-0708.

"**Fundamentalism** — the Catholic Response," will be discussed by Fr. Bob Burns, OP, Sept. 15 at a time and place to be determined. Sponsored by Young Adult Ministry Office. More: 583-9181.

New Zealand, Australia and Tahiti will be toured by St. Patrick's Seniors, Oct. 31-Nov. 17. Cost is \$3560 twin, \$3984 single. Details: 282-7109 or 232-0708.

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.

investigation of those allegations, but Salvadoran President Jose Napoleon Duarte has said he plans no further probe.

HOWEVER, TWO U.S. government-commissioned investigations have reinforced allegations that Salvadoran higher-ups were involved in a cover-up of the murders.

A report by retired U.S. Judge Harold Tyler Jr. concluded that "the first reaction of the Salvadoran authorities to the murder was, tragically, to conceal the perpetrators from justice." His report, released by the State Department May 25, said that the Salvadoran Minister of Defense, Gen. Carlos Eugenio Vides Casanova, may have "been aware of and acquiesced in the cover-up" when he served as head of the national guard.

Tyler said, however, that all available evidence indicated the five guardsmen acted alone.

A 1980 report prepared at the request of President Carter concluded that there was a "high probability that an attempt was made to conceal the deaths" by some Salvadoran officials.

HILLCREST — The Francis West Auditorium at Mercy Hospital will be the setting June 28 for a two-hour seminar on "Homeless Women — Invisible Minority." The program, which begins at 2 p.m., is sponsored by Rachel's Women's Center, and will include a film presentation and guest speaker, said Sister RayMonda DuVall, CHS. The public is invited.

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Los amigos del Padre Diehl le regalaron con un carro Honda

OCEANSIDE — Los amigos del Padre Miguel C. Diehl, quien fue nombrado como Director de la Renovación Carismática para los Hispanos en la Diócesis en el Condado del Norte y en San Diego, le presentaron con un carro Honda 1980, el sábado 26 de mayo.

La presentación tomo lugar en el jardín de la Misión San Luis Rey durante un día de campo designado para el y en su honor. El Reverendo Martin McKeon, OFM, pastor del Padre Miguel durante su estancia en la Misión, presencio la ceremonia.

DURANTE LOS años que Padre Miguel ha servido como pastor asistente en las diversas parroquias del Condado del Norte y de San Diego, ha adquirido un gran número de amigos que le aman mucho.

La razón es muy simple: El siembra amor y cosecha amor.

El ha trabajado incansablemente con la gente hispana, ayudando en todo lo que el ha podido, tanto en lo material como en lo espiritual.

EN MUCHAS ocasiones, el a llenado su carrito viejo con ropa, cobijas, comida, y verduras que le han regalado en los ranchos, y que el ha repartido entre la gente necesitada. A veces entre la gente de las vecindades pobres o en los campos en donde la gente no tiene ni en que dormir. A veces duermen en los arboles, debajo de los puentes, o en chozas hechas de cartón o de plástico. Allí el ofició Misas y distribuyó la Comunión. No era raro que de allí el levantara algun enfermo y lo

llevara a su médico sin costo alguno para el enfermo.

Y, así como ha ayudado en lo material, también ha ayudado en lo espiritual, visitando a los prisioneros, a los enfermos, a los inválidos en sus casas, consolando a los deprimidos, y aconsejando a la juventud que encuentra en problemas con la ley. Especialmente tratando de ayudar a aquellos jovenes que el sabe que son buenos, pero que por desgracia han fracasado, en algunas ocasiones el ha podido ayudar para que ese joven reciba mas consideración.

NUNCA SE a negado a servir cuando le han llamado en emergencia. El se ha presentado sin fijarse en la hora, ni en su cansancio, ni en la condición de su carrito. Por todas estas buenas obras que no han sido ni ignoradas, ni olvidadas, le han correspondido con un grande amor y respeto.

Por los ultimos seis o siete años, el Padre Miguel ha manejado un carrito viejo Honda de dos cilindros. Despues de todos estos años de uso, el carrito ya estaba en muy mala condición. Todos los que le aman estaban muy preocupados por su seguridad.

Así fue que cuando se presentó la oportunidad de conseguir un carro en buena condición y a precio moderado se pusieron las comunidades en acción. Todos los que aprecian al padre Miguel donaron lo que pudieron. Hasta los niños donaron lo que generalmente gastaban en dulces y chicle para comprarle un carro nuevo a su querido Padre Miguel.



Y ASÍ empezo la tarea que duraría un mes para completar la cantidad de dinero. Pronto surgieron voluntarios que gustosamente colectaron en sus vecindades.

La culminación y gozo de su tarea fue al ver la felicidad reflejada en la cara de su querido Padre Miguel. El trabajo de todos no fue en vano!

En forma muy especial se les agradece a todos los que colectaron y apoyaron el proyecto: La Sra. Elizabeth McCue de Boston; Sr. y Sra. Lawrence O'Malley; Sra. Dolores Watson; Sr. y Sra. Jose Lopez; Sr. Lucio Camacho; Sra. Rosa Avila; Sra. Eugenia Vazques; Sr. Elias; Sr. y Sra. Maximino Gutierrez.

Que Dios los bendiga a todos!

Resumen de Noticias

WASHINGTON (NC) — El Secretario General de la Conferencia Católica, Mons. Daniel F. Hoye, ha pedido apoyo para fijar la fecha límite para la legalización de extranjeros indocumentados en 1982 y no en 1980.

En una carta dirigida al Presidente Reagan, hecha pública el 13 de junio, Mons. Hoye pidió a la administración respaldar la fecha límite de 1982, señalando que la fecha de 1980 "fue generosa cuando fue inicialmente propuesta" en 1981, pero que la larga espera por parte del Congreso, la ha hecho muy restrictiva.

La Conferencia Católica es el brazo de política pública de los obispos norteamericanos.

El debate sobre la reforma total de la ley de inmigración se inició en la Cámara de Representantes el 11 de junio.

El proyecto de ley Simpson-Mazzoli, H.R. 1510, estableció a 1982 como la fecha límite, pero una enmienda propuesta podría cambiar esta fecha a 1980 para poner el proyecto de ley de la Cámara de Representantes en línea con el proyecto aprobado por el Senado en mayo de 1983.

En otra carta a los miembros de la Cámara de Representantes, Mons. Hoye les pidió que voten en contra de todo el proyecto de ley si éste no mantiene la cláusula de amnistía para legalizar a los extranjeros indocumentados.

Mons. Hoye se opuso a la enmienda propuesta por el Representante Bill McCollu, R.-Fla., que eliminaría el programa de legalización del proyecto de ley sobre inmigración.

Mons. Hoye también se opuso a dos enmiendas que restringirían el número de extranjeros indocumentados elegibles para la legalización. Una es la propuesta para fijar en 1980 y no en 1982 la fecha límite para la amnistía, mientras que la otra substituiría un sistema de legalización de doble vía.

Si cualquiera de las tres enmiendas fuera aprobada, dijo Mons. Hoye, "La Conferencia Católica le pide que vote contra el proyecto H.R. 1510, en su fase final."

Hoye dijo que la Conferencia Católica considera al programa de legalización "el mas importante de las provisiones del proyecto de ley. Sin la legalización, el programa propuesto de reforma de inmigración y control, sería un fracaso."



Miguel Figueroa (abajo izquierda) de Oceanside, seminarista en su segundo año en St. Francis Seminary, fué uno de un grupo de seminaristas hispanos de California que se reunieron en Fresno recientemente para desarrollar el tema de las próximas reuniones de seminaristas hispanos a nivel estatal en 1984-85. "Queremos concientizarnos del PORQUE, PORQUEN, Y PARA QUE queremos ser sacerdotes en los Estados Unidos. Buscamos nuestra propia unificación para no perder nuestra cultura, reforzar nuestra identidad, y promover nuestros valores religiosos en este país tan pluralista y dentro de esta Iglesia Peregrina," dijeron los seminaristas.

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1/s/James T. Rinn
This statement was filed with the County Clerk of San Diego County on May 16, 1984. Statement expires Dec. 31, 1989. 5/31,6/7,14,21

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media notebook

By Henry Herz
NC News Service

The passage of civil rights legislation in the 1960s accomplished little toward changing deep-seated racial attitudes of the electorate, according to *Power and Prejudice in America*, a documentary study airing Monday, June 25, 8-9 p.m. EDT on KPBS, Channel 15.

Narrated by Judy Woodruff of the *MacNeil-Lehrer Newshour*, the program looks at the relationship between racial prejudice and the voting booth. Starting with the fact that most whites do not vote for black candidates, it proceeds to show how slavery's legacy of racism still affects voters — both white and black.

WHILE HISTORIANS, psychologists and political experts give their insights into the old stereotypes that still impede the full participation of blacks in the political process, the major portion of the documentary is devoted to a detailed account of one particular election held in 1983 in Quitman County, Mississippi.

Some 56 percent of Quitman's 12,000 inhabitants are black. Yet, among the county's 17 officeholders, only one elected official was black. When a court-ordered redistricting of the county provided blacks with an opportunity to increase their representation, the local black community mounted a voter registration campaign bringing 82 percent of eligible blacks on to the rolls.

However, in this county where blacks constitute the majority of the population, only two of 11 black candidates won office in the November elections.

THE REV. Carl Brown, a local minister who led the voter registration drive, was disappointed but not discouraged by the results. It was a start, he believes, in overcoming the generations of fear, intimidation and lack of education. Much has to change before the black community in Quitman County is confident enough to exercise its political power.

This was a theme echoed by the black Democratic presidential contender, the Rev. Jesse Jackson, at a pre-election rally: "We are giants with a grasshopper complex. You don't know how powerful you really are."

More directly, Mr. Jackson advised his listeners: "Don't pick cotton, pick educators...pick legislators on Tuesday."

MR. JACKSON'S presence electrified the crowd at the rally but not in the voting booth. Yet several commentators on the program assert that it is only a matter of time before the public accepts a black presidential candidate just as it did John Kennedy, a member of another minority.

Others interviewed for the program point out that the black vote already is

- Recent Film Classifications**
- *Ghostbusters* (Columbia): A-III, adults; PG, parental guidance.
 - *Gremlins* (Warners): A-III, adults; PG, parental guidance.
 - *Star Trek III: The Search for Spock* (Paramount): A-II, adults and adolescents; PG, parental guidance.
 - *Streets of Fire* (Universal): A-III, adults; PG, parental guidance.

Capsule Movie Reviews

• *Ghostbusters*
Three parapsychologists, including Bill Murray and Dan Akroyd, decide to exterminate ghosts for cash. They use their proton accelerators to engage the forces of darkness in a supernatural shootout atop an Art Deco apartment house on Central Park West. Take it from there.

• *Gremlins*
A nasty and tasteless little movie about toothy little wretches who go BUMP in the night. At one point Mom pulverizes one of the teeny things in the blender. Goes downhill from there.

• *Star Trek III: The Search for Spock*
Picks up where the last one left off. Trekkies will love it; non-Trekkies, weaned on *Star Wars*, might find things a bit too serious. But this movie proves it is possible to be both civilized and entertaining, something almost unheard of these days.

• *Streets of Fire*
Billed as a "rock and roll fable," this is a listless and boring piece of drivel without one shred of credibility. Cowboys and Indians updated to bikers and rockers, plus lots of violence and a homosexual dance sequence.

TV Film Fare

Saturday, June 23, 8:30-11 p.m. (CBS) *The Fury* (1978): Crude, heavy melodrama, wallowing in gore. O, morally offensive; R, restricted.

Wednesday, June 27, 9-11 p.m. (CBS) *Atlantic City* (1981): Seedy, tawdry, unrealistic, but yet some fine performances. A-III, adults; R, restricted.

Saturday, June 30, 8:30-11 p.m. (CBS) *The Sphinx* (1981): Violent, muddled "thriller," so badly done that it's actually funny. A-III, adults; PG, parental guidance.

and will continue to be a significant factor in the 1984 presidential race, with or without a black candidate.

The point of the program is that blacks are turning a corner in putting together broad coalitions that have meaning in national politics. They have already succeeded on the level of city governments where, for example, in Chicago Mayor Harold Washington was elected with 97 percent of the black vote.

The message of this program is that the political forum is crucial to testing the public's commitment to the American ideals of social and political equality. More than being a political issue, racial justice and harmony is a moral imperative.

7-Elevens to be picketed

TUPELO, Miss. — 7-Eleven stores in more than 100 U.S. cities will be picketed Aug. 6 because of the company's refusal to pull pornographic magazines like *Playboy*, *Hustler* and *Penthouse*, said the Rev. Donald Wildmon, head of the National Federation for Decency.

Wildmon, a United Methodist minister, called 7-Eleven "the largest retailer of anti-Christian magazines in America," and said the company has refused to pull the magazines because they are making too much money from them.

SEVERAL COMPANIES have

recently stopped selling the magazines, said Wildmon. Among them are Eckerd Drugs, the nation's second largest drug retailer with over 1,000 outlets, and Alpha Beta stores. Rite Aid, the third largest U.S. drug chain, has pulled the magazines from its 1147 stores.

"The tide is changing," said Wildmon. "People are beginning to speak out, get involved and boycott stores selling porn." He said some owners no longer want to be associated with the "filth" in the magazines, and that the publishers are having a harder time to get advertisers in their magazines.

Vatican: 'Plot' is absurd

By John Thavis

VATICAN CITY (NC) — The Vatican has criticized as "fantastic and absurd" allegations in a book by a British author that Pope John Paul I was murdered and that high-ranking Catholic officials may have been involved in the plot.

A two-line statement issued June 12 by the Vatican press office expressed "shock and disapproval" of the book, *In God's Name*, by David Yallop.

AN ARTICLE summarizing the book was published in *The Observer*, a British newspaper, June 10. The book was scheduled for publication in Britain June 14.

"It provokes shock and disapproval that hypotheses like these can even be formulated in a book — hypotheses that whoever is familiar with the facts and the people (involved) must find fantastic and absurd," said the Vatican.

The book lists six people it says had motives for killing Pope John Paul I who died in 1978 after only 34 days as pope. The list includes U.S. Archbishop Paul Marcinkus, head of the Vatican bank; the late Cardinal John Cody of Chicago; and the late Cardinal Jean Villot, papal secretary of state when the new pope was elected. The book alleges that Archbishop Marcinkus and Cardinal Cody feared being removed from their posts because of financial mismanagement while Cardinal Villot worried that the new pope might alter Church teachings on birth control.

THE BOOK claims Archbishop Marcinkus was about to be removed from his post by the new pope because of his dealings with Roberto Calvi, head of Italy's Banco Ambrosiano, which went bankrupt in 1982.

Calvi, who was found hanged under a bridge in London in 1982, was also named among those with a motive for

murder. The others listed are Licio Gelli, an Italian fugitive wanted for his alleged role in trying to illegally influence Italian public figures through the secret P-2 Masonic lodge; and Michele Sindona, a former Italian banker serving a 25-year sentence for bank fraud in the United States.

Sindona and Calvi were once banking associates and both had been involved in banking ventures with the Vatican bank. Sindona and Calvi also were said to be members of the P-2 lodge headed by Gelli.

THE BOOK alleges that Gelli may have ordered the murder for fear that the removal of Archbishop Marcinkus from his Vatican post threatened his international financial operations.

The author speculates that the drug digitalis was used to kill the pope. He cites the lack of an autopsy and alleged confusion about the time and circumstances of the pope's death as reasons to believe the pope was murdered.

Pope John Paul I died Sept. 28, 1978. The Vatican announcement, issued Sept. 29, said death occurred around 11 p.m. and was due to a heart attack. Several days later Italian Cardinal Silvio Oddi said the College of Cardinals did not consider having an autopsy because "we know, in fact, with certainty that the death of John Paul I was due to the fact that his heart ceased to beat by entirely natural causes."

CARDINAL ALBINO Luciani of Venice, Italy, was elected to head the Catholic Church on Aug. 26, 1978 and took the name of Pope John Paul I.

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