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SOUTHERN CROSS

Serving the Catholic communities of Imperial and San Diego counties.

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Vol. 73, No. 36

25¢

September 20, 1984



Victims of the street

Archbishop Quinn joins debate over role of religion and politics

SAN FRANCISCO (NC) — The debate over the role religion should play in political decision making has become a coast-to-coast concern. While a vice presidential candidate and an archbishop have debated the issue privately and in the press, others have decided to join the fray.

Another politician and archbishop have taken up the gauntlet in the "politics and the pulpit" issue.

POLITICIANS WHO believe abortion destroys human life are bound by "logic and conscience" to use legislative action to outlaw it, Archbishop John R. Quinn of San Francisco, said in a speech prepared for a group of Yale University alumni.

A few days later Gov. Mario Cuomo of New York warned that attempting to legislate an end to abortion in the current

political climate would be an imposition of personal views, would not work and would endanger religious freedom.

Archbishop Quinn, a former president of the National Conference of Catholic Bishops, discussed the role of the Church in the public policy debate and the role of personal conscience in shaping the positions of officeholders.

"IF AN officeholder truly believes that human life is being destroyed through abortion — that that life has rights just as the mother has rights — then logic and conscience would demand that the officeholder make efforts to bring about the repeal of laws favoring abortion, and the enactment of laws protecting unborn human life," he said.

Because of a strike at the hotel where the meeting was to take place, the

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HMONG STUDENTS — A dozen elementary school-age children from the Hmong community enrolled this year at Holy Family School. Benefactors enabled the children to attend the Catholic elementary school in Linda Vista. See story, page three.

Juvenile prostitutes will be aided by two Catholic service agencies

By Veronica Garcia

SAN DIEGO — A shelter for juvenile prostitutes who are committed to changing their lives will be opened in November by the St. Vincent de Paul Center. That announcement came Sept. 17 at a press conference introducing a new community action group.

Concern for the spread of local juvenile prostitution has led to the formation of Project CAASE, Community Against Adolescent Sexual Exploitation.

ST. VINCENT'S and Catholic Community Services will cooperate to open a store-front office for juvenile prostitutes, Mary Case said. Case is social services director for St. Vincent's.

The office will offer medical aid, food, education and employment to adolescents not in a foster care program, Case said.

An estimated 250 youth may be involved in the "sex-trade-for-survival" business here, according to CCS estimates. A team from St. Vincent's is already on the streets trying to reach the youth, Case said.

TO AID young men and women, Project CAASE developed a plan calling for street counselors, a short-term "safe" house, long- and short-term foster care homes, a research section and an emergency overnight shelter.

Politicians, business people, law enforcement personnel, social service providers and others make up the group.

To heighten community awareness, Project CAASE wants this issue identified as a community priority. Community

Liturgist calls for routine revision of Church feasts

By Thomas Ewald

DETROIT (NC) — Liturgical feasts must be revised continually to relate to the everyday lives of the people, said the head of the world's largest liturgical institute.

Calling the liturgy "the heart of the Church," Benedictine Father Anscar Chupungco, president of the Pontifical Liturgical Institute in Rome, said, "At every turning point, at every critical moment in the life of the Christian people, there should be a liturgical feast that is able to accompany them during the period of transition and to assure them of God's abiding presence."

FATHER CHUPUNGO was speaking to 750 people gathered at Mercy College for the sixth annual Detroit Conference on Worship.

"When the Church celebrates and proclaims the paschal mystery in the language and symbols of peoples, she acknowledges the value of their culture and traditions and consecrates them to the Lord," he said.

Father Chupungco explained that because cultures and traditions are constantly changing, the Church needs to revise its feasts continually.

"WE HAVE to ask: 'How relevant are our feasts to the life and mission of the Church in the different parts of the world? Are their language and symbols an effective means of proclaiming the saving presence of Christ in the various facets of human life?'"

groups will be asked to invite speakers to address the issue.

SPECIALIZED FOSTER care homes are needed for youth seeking an alternative to street life. Foster homes and funds are the main needs of Project CAASE, Case added.

Funds are needed "for food and necessities for the youth," Case said, "and for transportation to medical appointments and jobs."

"Foster homes are needed soon or we may lose some kids," she said. These youth, she added, are a hard population to work with because they are generally rebellious, which makes finding homes for them more difficult.

FATHER DOUGLAS Regin, executive director for CCS, will help recruit foster care homes. CCS plans to have an outreach worker out soon, he said.

CCS has a "couple of locations in mind" for a storefront office. "We're looking at the El Cajon Boulevard or Rosecrans (Street) area where the traffic in youth prostitution is," he said.

The problem is funding, he said. "We've asked for a rent-free facility, but it has not come through."

FATHER REGIN estimates the cost for a 500-square-foot building will be \$500-\$700 a month. The proposed storefront operation relies on donations, he added, but CCS is "trying to get money from government sources."

Five organizations make up the providers' council of Project CAASE, Father Regin said. "They are CCS, St. Vincent de Paul, United Methodist Urban Ministry, San Diego Youth and Community Services and San Diego Youth Involvement Project," he said. The organizations will "cooperate to provide services" to juvenile street people.

Research conducted over the last 15 years has revealed that juvenile prostitutes come from middle and lower income families. The majority are white. Many of these adolescents have family backgrounds marked by physical and/or sexual abuse and family conflict. Most run away from home at a relatively young age.

THE RESEARCH, quoted by Father Regin, also suggests most of these youth are school dropouts, have been initiated early to sexual experiences and have run from homes to which they cannot or will not return.

An increase in drug traffic, assault and battery and muggings can be directly related to youth on the street and their dependence upon "pimps" who do not provide for their basic need, studies show.

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HOLTVILLE — Benedictine Father William Walker, 81, was killed Sept. 11 in an automobile accident near this Imperial County community. He was enroute to serve as chaplain for the Benedictine Sisters in Tuscon, Ariz. He was a priest for 57 years and a professed monk for 62 years. The native of Loogootee, Ind., had been living at Prince of Peace Abbey near Oceanside until just before his death. His funeral Mass was celebrated at the abbey Sept. 13, followed by burial in the abbey cemetery.

Briefs

CARDINAL A 'SYMBOL' — Ukrainian Cardinal Joseph Slipyj, who died Sept. 7 at age 92, was called a "symbol of faithfulness" at a funeral Mass concelebrated by Archbishop Stephen Sulyk of the Ukrainian Archdiocese of Philadelphia. The funeral for the leader of the Ukrainian church drew more than 1,000 Ukrainian Catholics, including about 100 Americans who attended the open-air Mass outside the Rome church of Santa Sophia, a small-scale copy of St. Sophia Church in Kiev, Ukraine.

BUSH'S OPINION — Vice President George Bush said he supports abortion in the case of rape but opposes using public funds to pay for it. Bush aides acknowledged the position was less restrictive than that of President Reagan, who supports a constitutional amendment making abortion illegal except when the woman's life is in danger.

MONOLITHIC? — The Catholic bishops' position on abortion may be monolithic, but the position of the Church as a whole is not, two Catholic theologians said Sept. 14 at a Washington press breakfast. The two, Daniel Maguire, Marquette University theology professor, and J. Giles Milhaven, professor of religious studies at Brown University, were among some 80 signers of a statement asserting that Catholics can, in good faith, disagree with the official Church position on abortion. The breakfast was sponsored by Catholics for a Free Choice, a group claiming 5,000 members backing legal abortion.

SPAIN VISIT — Pope John Paul II's planned Oct. 10-13 trip to Spain, the Dominican Republic and Puerto Rico includes a scheduled meeting with Latin American bishops in the Dominican capital, Santo Domingo. The pope also planned meetings with Spanish Catholics in Zaragoza, Spain, and men and women Religious in San Juan, Puerto Rico.

PERUVIAN PLEA — Bishops in Chile, Peru and El Salvador have called for an end to violence in their countries. The bishops made their appeal in separate statements during the weekend of Sept. 8. The bishops of Peru, where four years of guerrilla fighting have cost an estimated 4,000 lives, published an appeal against violence and for the respect of human life.

DR. SIN — Cardinal Jaime L. Sin of Manila, president of the Catholic Bishops' Conference of the Philippines, will be awarded an honorary doctor of laws degree by Manhattan College in New York Sept. 21. Two days later he will serve as principal celebrant of an annual Mass at St. Patrick's Cathedral honoring Blessed Lorenzo Ruiz, a Filipino who was martyred with 15 companions by the Japanese in 1637. Cardinal Sin is honorary president of the movement for Blessed Lorenzo's canonization.

FOR THE RECORD — Archbishop John J. O'Connor of New York said that he criticized statements by Democratic vice presidential candidate Geraldine Ferraro on abortion merely to set the record straight on Catholic teaching. He said she misstated Church teaching when she said in a 1982 letter, used as an introduction to the booklet, "The Abortion Issue in the Political Process," that "the Catholic position on abortion is not monolithic and...there can be a range of personal and political responses to that issue." A Ferraro spokesman said that she had been referring in her letter to the personal beliefs of lay Catholics, not Church teaching.

LITHUANIAN LIBERTY — Restrictions on religious liberty in Lithuania were a principal concern as 2,000 Lithuanian-Americans gathered in St. Patrick's Cathedral in New York to commemorate the 500th anniversary of the death of St. Casimir, Lithuania's patron saint.

HANDICAPPED RIGHTS — Pope John Paul II called on the handicapped to work together to defend their rights during a Sept. 10 visit to the Francois-Charon Centre, a medical facility for the handicapped in Quebec City.

VISITED SAILORS — Pope John Paul II paid an unscheduled visit to 14 Polish sailors who defied Polish government orders and sailed the schooner Gedania into St. John's harbor to see the Polish-born pontiff. The brief meeting took place in the morning when the pope stopped at the harbor on his way to the airport to fly to Moncton, New Brunswick. The sailors gave the pope a jacket stamped with the name of their home port, Gdansk.

VOTE BOYCOTTED — Most of South Africa's Indian and mixed-race minorities boycotted recent parliamentary elections because blacks are still denied the vote and because they felt the first-time representation for their communities still fell short of conferring real power, a spokesman for the Catholic Institute for International Relations said.

'CHRISTIAN DUTY' — Christians have an urgent duty to take personal and public measures against the spread of the "insidious epidemic" of pornography, said Cardinal Timothy Manning of Los Angeles. In a pastoral letter scheduled for publication Sept. 7, Cardinal Manning said pornography is "the epidemic which now devastates the personal and social well-being of contemporary man."

BLESSED NOVEL? — Jack Casey devoted over a year of his life to Blessed Kateri Tekakwitha — not on his knees or in chapel, but at a typewriter and in the libraries of New York state. His faithfulness has resulted in a 320-page historical novel based on her life. *Lily of the Mohawks*, is slated for a September release by Bantam Books as a mass-market paperback original.

PAPAL PICTURE DISC — Of all the souvenirs prepared for Pope John Paul II's Sept. 9-20 trip to Canada, one of the most unusual may be the record album with a portrait of the pope stamped on one side by a Canadian record company. The album, titled, *Pope John Paul II: A Message of Peace*, includes excerpts from the pontiff's 1979 speech to the United Nations and is said to be the first picture disc album to feature a pope.



Official

Bishop Leo T. Maher

Saturday, Sept. 22, 2:45 p.m., San Diego, USD, Camino Theater, closing Mass, Bilingual Catechetical Institute.

Tuesday, Sept. 25, 5 p.m., San Diego, U.S.D. Founders Chapel, Mass and Installation of Ladies of Charity Auxiliary to St. Vincent de Paul Center; dinner following at Hilton Hotel.

Thursday, Sept. 27, 7:30 a.m., San Diego, Elks Post 163, Boy Scouts Exploring Impact meeting.

Friday, Sept. 28, 1 p.m., U.S.D. board of trustees' meeting.

Father Peter M. Escalante
Secretary

Auxiliary Bishop Gilbert E. Chavez

Thursday, Sept. 20, 10 a.m., Lemon Grove, St. John of the Cross Church, meeting.

FEWER PRIESTS — Latin America and Southeast Asia are adding new priests, but not fast enough to check the fall in total numbers of priests resulting from declines in North America and Europe, according to Vatican figures released this month. The figures indicated that between 1973 and 1982, the ranks of Latin American and Southeast Asian priests increased by a combined 2,638, but during the same time there was a drop of 23,691 priests in Europe and North America. The statistics also showed a steady increase in the number of major seminarians from 1975 to 1982, from 63,795 to 73,001 men.

DOCUMENT 'LUCID' — Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, praised the Vatican Document on liberation theology released Sept. 3, calling it a "particularly lucid and helpful analysis of one of the most discussed movements in recent years."

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In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. Amen.

GOULART, Adolfo B. Husband of Mary Goulart; brother of Norbert Goulart. Funeral Mass: September 14 at Our Lady of Guadalupe Church.

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HASHEM, Mary. Mother of Julian, Robert and John Hashem; sister of Margaret Pinel and Salome Ferris; one grandchild; two grandchildren. Funeral Mass: September 15 at St. Josephs Church.

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RUGGIERO, Florence "Dolly". Wife of Vincenzo Ruggiero; mother of Anna Vatalaro and Edward Ruggiero; five grandchildren; one great-grandchild. Funeral Mass: September 10 at St. Martins Church.

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MORTUARIES

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Donors pay way for refugees' schooling

By Veronica Garcia

LINDA VISTA — A letter-writing campaign resulted in raising the funds needed for 12 children to attend Catholic elementary school.

When it was learned last year that the Hmong community here wished to enroll its children in Holy Family School, Estela Deptula, the school's principal, wrote letters to business professionals requesting funds for the tuition.

"MR. FANG, the Hmong community's leader, said he wanted the children in the school, but they had no money. Catholic education is not just for the rich...but for everyone whether they have the means or not," Deptula said.

Through her effort, 12 Hmong children began school at Holy Family on Sept. 4. The children's ages range from five to 13.

All but two of the children were born in Laos, the Hmong homeland. (The other two were born in the United States). "The word Hmong means mountain people," Deptula said.

ONE OF the Hmong seventh grade students, Pang Dao Fang, said they used to live in a "jungle" in Laos. A fifth grade Hmong student, Khou Fang, said they had to "cut down trees to build houses" when they lived in Laos.

Holy Family teachers were given two presentations about Hmong culture before school opened, the principal said. Deacon Paul Davidson and his wife, Renee, instructed the teachers about Hmong "geographic location, traditions, food and hierarchy," she said.

Before entering the school, Deptula said, the children were tested to determine grade placement. Some will repeat a grade, she said, but she didn't want to "shove them along" as had happened in public schools they had attended.

WHILE ALL the Hmong children speak English, their parents do not, making it difficult for parents to assist children with their school work. This problem is solved, Deptula said, by the "dedicated teachers" and volunteers who remain after school to help those who need extra instruction.

Deptula has heard "nothing but praise" for the Hmong children from Holy Family teachers. They have told her these students are "attentive, cooperative and eager to learn."

All of the Hmong children said they like their new school. Most agreed with Pang Dao who said her biggest problem is "pronunciation of some words in English." Others concurred with Xang Fang, a seventh grade student, who feels "too much homework" is assigned. One sixth grade student, Chu Moua, likes math class best because it can "help you to make money in the future."

CHU MOUA and his family left Thailand five years ago "because there was no food." He wishes the United States would help others who want to come to this country. (The school secretary called Chu "the leader of the Hmong children at Holy Family.")

While many Catholic school students dislike uniforms, Deptula said, the Hmong children were "anxious to wear



Estela Deptula
School principal

theirs" because it is a status symbol. "These children are envied by others in the Hmong community because they are able to go to Catholic school," she said.

Appreciation for their children's Catholic education is shown by Hmong participation in the parent volunteer program at the school, the principal said. "The whole family comes in to help, not just the mother or the father," she added.

DURING THE first week of school, Deptula said, the Hmong children did not mingle with other students during recess. But she has observed them "getting out with other children" lately.

Deptula thinks the Hmong students "will be a positive asset and influence in the school." Her only worry, she said, is locating money so these children may continue at Holy Family School next year.

Alcohol fight funded by foundation grant

SAN DIEGO — The Joan B. Kroc Foundation has awarded \$1 million to Dartmouth Medical School's Project Cork to expand its efforts to educate and train doctors and other professionals in the diagnosis and treatment of alcoholism and other chemical dependencies.

The gift will enable Project Cork to expand its information, resource, education and outreach services.

"DARTMOUTH MEDICAL School and Project Cork have a solid record of productive cooperation, particularly in the area of medical education and alcoholism, and we look forward to continued progress," Kroc said when she presented the award.

Project Cork was established at Dartmouth in 1978 through a grant Operation Cork, a program of the San Diego-based Joan B. Kroc Foundation. Its original aim was to develop a curriculum on alcohol and alcoholism, a public health problem which affects one out of every four families.

Priest ordained at St. Patrick's

NORTH PARK — Paul Quante, 39, was ordained Sept. 15 at St. Patrick Church for the Augustinian order.

Father Quante, a native of Philadelphia, served at St. Patrick Church for three months while he was a transitional deacon.

BISHOP LEO T. Maher ordained Father Quante during the morning Mass. Several diocesan and Augustinian priests concelebrated and placed their hands on Father Quante's head, a tradition welcoming the newly ordained to the priesthood and symbolizing the unity of the clergy.

The new priest's mother, Rita Caterson of Tacoma, Wash., attended the ordination. His father is deceased.

Father Quante studied for the priesthood at the Washington Theological



Coalition in Washington D.C. He now plans to visit his family in Philadelphia for a few weeks and then take on duties as a teacher and chaplain at Villanova Preparatory School in Ojai. He will continue to work on his Masters of Divinity degree, which he hopes to finish in a year.

ALCALA PARK — The University of San Diego opened the 1984-85 school year Sept. 10 with record-breaking enrollment. The preliminary enrollment count for fall quarter is 5,300, an increase of about 200 students compared to last fall. The total includes about 3,300 undergraduates and 2,000 law and graduate students. The university has added 32 new faculty members. Twenty-one are full-time, the remainder part-time.

Rock 'n' roll trio Army of Love goes to 'war' in San Diego nightclubs

By Susan Nowak

LA JOLLA — Army of Love might sound like a contradiction in terms, but three La Jolla musicians assembled under that name are proving that "army" and "love" can be as symbiotic as Christianity and rock 'n' roll.

Army of Love, a rock trio, can be heard on 91-X FM, in local bars and at Christian youth gatherings. They were the opening act when R.E.M. played at the Del Mar Fair this summer.

ARMY OF Love tries to be on the Lord's side in the spiritual warfare which the bandmates think is being waged in the world. "I believe it's a success for the Lord that *Exodus* and *Kingdom Rockin'* are being played" on worldly stations, Mark McCoy, guitarist and lead singer of Army of Love, said.

He and bass guitarist Jeffrey Harris are members of Mount Soledad Presbyterian Church. Drummer Ivan Knight attends a variety of Christian churches with his friends.

"Every time *Exodus* plays on the radio it's battering down the strength the enemy has on people's minds. It's military," McCoy said of one of the band's local hits.

THE GROUP has recorded one self-titled six-song album on Squadrun Records and is rehearsing songs for a longer second studio effort.

Although it might be expected that a group writing Christian-influenced lyrics would have difficulty gaining acceptance in the rock world, Army of Love has had no trouble. "The world is hungry for the Gospel. They are hungry to hear they are loved," McCoy said.

McCoy thinks people are "plagued with self-hate" in a world system that emphasizes the need to "be somebody" and thereby reinforces contempt for oneself. "They're never 'good enough,'" McCoy said.

MCCOY, WHO is the group's main songwriter and who pens all the lyrics, thinks Army of Love is popular because it refreshes people "to hear they're o.k. and that there's a way out...It's good news."

All the members of Army of Love seem convinced that love will lead others to

Christ. The messages of television evangelists ("turn or burn" as McCoy calls it) have wounded some people, he said.

He thinks people should be told they do not need short hair or a polyester suit to gain entrance into the Kingdom. "The Gospel is good news. So often it's presented as bad news...I believe the role of God and the role of Satan have been reversed in many people's minds. 'You've been a bad boy' — that's the message of Satan."

HARRIS, WHO is just 18, had long hoped to be in a band that wrote and performed its own songs with a "positive" outlook. Before he became a Christian one year ago, he manifested "a positive outlook through humor." Now, he tries to radiate "positive music through love."

McCoy and Knight had been in a San Diego band called Johnny Cat. "It was also a Spirit-filled band," McCoy said. After Johnny Cat broke up, the two began a search for new members. McCoy went to the beach to pray for guidance.



SPIRITUAL WELFARE — Army of Love is waging a rock 'n' roll battle for the Lord in San Diego, said lead singer Mark McCoy (left). This musical trio includes Ivan Knight (center) and Jeffery Harris (right).

The Lord told him to find his childhood friend, Harris, and not to be discouraged by the fact that the prospective member was not Christian, McCoy said.

"THROUGH THE band is when I first opened the Bible," Harris said. "So far, every prayer has been answered by this band," the bass player added.

Knight, the 21-year-old drummer, became a Christian four years ago. Even though Knight had been drumming for years and loved rock 'n' roll, he "got completely turned off to music." Eventually, God restored his love for music, he said.

"Musically I want to be the best I can be. The Lord is providing a way for me to do that. I just hope he keeps me humble," Knight said.

PLAYING IN Army of Love has "broadened" Knight. Once he thought only those who attended his church would go to heaven, but now he thinks many paths lead to the salvation.

McCoy, who was born in St. Louis, wound up in New York City at age 16.

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Viewpoint

By Father Louis Copestake

The feminization of poverty

By Virgil C. Blum, S.J.*

Although "the feminization of poverty" has become a political slogan, it deserves the careful study of our local, state and national politicians.

While the Reagan Administration's tax policies seem to have resulted in an increase in the number of poor families, other factors deserve serious study; for example, the sharp rise in sexual activity by teenagers and the consequent sharp rise in the number of unwed mothers and, secondly, the rise in functional illiteracy and consequent sharp increase in the number of unemployable minority youths and adults.

More than one of every three babies born in New York City last year were born out of wedlock. This ratio is triple what it was 20 years ago. Children raised by unmarried mothers are more likely to lead lives of poverty and to have a harder time educating themselves, finding work and assuming adult responsibilities. These children, like many of their mothers, will most likely end up on the welfare rolls and, if they are females, increase the feminization of poverty.

The high proportion of out-of-wedlock births was especially pronounced in Harlem, where 79.9 percent of babies were born to unmarried women, and in the Morrisania health district in the Bronx, where the corresponding figure was 72.2 percent. In the Bronx as a whole, the figure was 55.4 percent; in Baltimore it was 58.1 percent; and in Newark, which had the highest rate of any city, it was 59.8 percent. For the United States as a whole, 55 percent of black babies were born to unmarried mothers.

Families headed by single women are more likely to be poor and to apply for welfare payments. In fact 39 percent of the families headed by women are classified as poor, while only seven percent of two-parent families are poor.

There is of course no single cause of this rapid increase in the out-of-wedlock births. But some causes can be identified, and action should be taken to correct them. Space limits my consideration to only one.

Inner-city poor blacks are denied quality education. They are denied the opportunity to attend inner-city private schools; they are compelled to attend inner-city "blackboard jungle" public schools. As a result, 42 percent of 17-year-old blacks are functionally illiterate. Consequently, they cannot fill out a job application form; they are unemployable; they are condemned to welfare dependency.

What does life hold for them? Life is empty, meaningless, degrading and totally unfulfilling.

Unwed teenage girls often find their fulfillment in having children — to love, to care for, to possess, to give meaning and purpose to life — with the result that 45 percent of women in New York City who now receive Aid to Families With Dependent Children became parents in their teens. Sociologist Kenneth B. Clark says of these poor: "They're unemployed. There are very few pleasures in life for them besides sex and drugs." For young women growing up in the poorest neighborhoods of the city, Dr. Clark continues, an out-of-wedlock child "was at least something they had, a child was at least something there."

Inner-city Catholic schools are doing a remarkable job in educating minority children. Children who transfer from public schools to these Catholic schools do remarkably well. For example, fifth graders who transferred to newly reopened St. Leo in Milwaukee were from one to two years below national norms in reading, writing and arithmetic. When they graduated four years later they were near, at or above the national achievement norms.

Denied quality educational opportunities, millions of minority children remain functionally illiterate and unemployable. To find their place in society, many have out-of-wedlock babies and enter the rolls of welfare dependency and escalate the feminization of poverty.

*Reverend Virgil C. Blum, S.J. is a professor emeritus of political science, Marquette University and founder and president of the Catholic League for Religious and Civil Rights.

SOUTHERN CROSS

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Letters . . .

'Informative'

Re: Features written by Charlie Martin and Pat Wilson. I've been reading *Southern Cross* only a short period of time...but in that time, I have come to enjoy and profit from these writers' articles.

They are enlightening, informative and many times, as the saying goes, "they hit home."

Mary Andrea
Oceanside

Thanks

Thank you very much for publishing the excellent Spanish articles by Jaime Vidal. They are very informative, and they are very helpful to me in preparing my homilies for the Hispanic community. I am also very glad that these articles present excellent stories and models for the members of the Hispanic community.

Rev. John G. Proctor, Jr.
San Diego

In God we trust?

A recent Associated Press article quoted Walter Mondale as declaring that "linking religion to politics is not the American Way." In response we submit that we are not discouraged by the prospect of inheriting a leader whose plans do not include exalting religion as a worthy priority.

Our forefathers recognized the need for religion and when formulating our Constitution indicated that America was to be a "nation under God." They acknowledged that His Commandments, if obeyed, would incorporate a way of life that would assure peaceful co-existence for all, for all time. They confidently placed their "trust in God."

Consequently, we find it incredible that the leader of the Democratic party could envision leadership without embracing religion as a worthwhile guide. Plans to dispense with the word of God is especially appalling at this time when there is such a blatant urgency for Divine guidance in curbing the lawlessness which is fast — and inevitably — engulfing us all with its ugly consequences.

"Linking religion with politics" has always been the "American Way." We are unable to anticipate a political arena unsupported by that exemplary influence. And, with God's help we will avoid such an eventuality.

Michael Lawrence
San Diego

'Hooray'

When was the last time you were excited and wanted to shout "Hooray" (like at the Olympics) at what was going on in your local Catholic community? We were on August 19 when we read the Sunday bulletin at Our Lady of Mount Carmel, Rancho Penasquitos.

Several months ago the priests and council began to pray concerning the finances of the parish — like all of us, more and more going out and not more and more coming in — and after much prayer and deliberation, they decided to begin a sacrificial giving program. No more endless extra collections — no bingo! — just the simple gospel message preached and Msgr. Fawcett and Fr. Jim leading the way by doing what they asked of our community. Pray and ask God how you can return to Him a tenth of the gifts He has given to you.

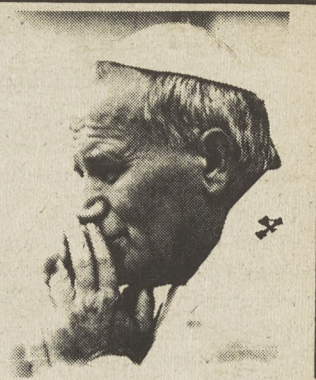
The results after the first full month: The envelope collection was nearly twice the average January through June. Our community practices what it preaches: we give five percent of the receipts to the needy in the parish and five percent to those needy outside.

Hooray Msgr. Fawcett; hooray Fr. Rafferty; hooray you brother and sister Mount Carmelites! The gospel is alive and well in Rancho Penasquitos!

Janice Brown
San Diego

Please turn to page 10

The Pope Speaks



While Pope John Paul II talked about economic injustice at the tiny fishing village of Flatrock in Newfoundland, his visit went beyond a lecture on economics.

The brief stop in a 12-day Canadian trip showed a man who stresses the pastoral nature of his office and who enjoys meeting people.

Under a white umbrella, a smiling Pope John Paul braved gusty winds and a steady drizzle to precede his talk with a slow winding walk through the crowd lining the shore. He kissed babies and patted their mothers and fathers on their arms and cheeks. He stretched his arms over the heads of others to shake hands with people in the second and third ranks behind the blue barriers set up for crowd control.

"God bless you," he said to the women and children while asking many of the males if they were fishermen.

Meanwhile security guards and organizers worried loudly that the procession was moving well behind schedule.

The pope also preceded his talk with private prayer at the outdoor Our Lady of Lourdes Grotto. The grotto is a Marian shrine built between 1954 and 1958 with the volunteer labor of the local people.

The pope's face was solemn as his lips moved in prayer.

In his speech the pope deplored the economic insecurity faced by the local residents "from the changed conditions in the fishing industry and in the world economy" because of prolonged international recession.

The pope arrived at Flatrock after a morning flight to St. John's, Newfoundland, from Montreal. He traveled the nine miles between St. John's and Flatrock in a flatbed truck topped with a bullet-proof glass compartment.

Questions You've Asked

With Father
John G. Proctor Jr.



Q. What does the 1983 Code say about abstinence on Fridays? Has the rule about "no meat" been reinstated?

A. From the very beginning of Christianity, fasting was acknowledged as one of the principal ways to fulfill the Gospel's call to penance. (Abstinence is a form of fasting.) Thus, the custom of fasting as a sign of penance is deeply rooted in the Church's tradition. The 1983 Code of Canon Law specifically mentions this longstanding practice: "All...the Christian faithful...are bound to do penance in virtue of divine law;...the Christian faithful (are to)...deny themselves by fulfilling their responsibilities more faithfully...especially by observing fasting and abstinence..." (c. 1249)

Specific legislation indicates the special season of Lent and all Fridays throughout the year are universal penitential times. However, the exact rules for fasting and abstinence are regulated by the National Conference of Catholic Bishops.

The law prescribes certain general norms. Abstinence from meat (or some other food) is a recommended penance for Fridays. Fasting and abstinence are to be observed on Ash Wednesday and Good Friday.

Everyone 14 years and over is bound by the law of abstinence. The law of fast binds between one's 18th and 60th birthdays. Furthermore, "minors" are to be educated in an authentic sense of penance.

One of the newer elements of the 1983 Code is its broader approach to penance. Thus, we are encouraged especially to works of charity and exercises of piety. The bishops also encourage volunteer work in hospitals, visiting the sick, serving the needs of the aged and lonely, instructing the young in the faith, participating as Christians in community affairs and meeting our obligations to our families, our friends, our neighbors and our community, including our parishes, with a special zeal born of the desire to add the merit of penance to the other virtues exercised in good works born of living faith.

In the United States, we are following the norms laid down after the Second Vatican Council. Thus, Ash Wednesday and Good Friday remain days of fasting and abstinence. The Fridays of Lent remain days of abstinence. All the Fridays of the year remain penitential days on which voluntary abstinence from meat is encouraged. It is also important to keep in mind that failure to observe a single day of fast or abstinence does not constitute a sin. Substantial failure to observe penitential times is, however, considered serious.

Our Christian Way of Life

By Enid Lanyon

Seeking greatness: Our way or God's?

A young mother was talking about her talented and intellectual 15-year-old son and mentioning her hope that he would grow into well-rounded manhood, intellectually and emotionally. With the Olympics in recent memory she admitted her disenchantment with the ideal of excellence in one particular field at the cost of the exclusion of all else.

She referred to the tremendously dedicated young people who had spent most of their young years in single-minded absorption in one accomplishment — the desire to be the best — to reach the "gold." She expressed concern that they might lose more than they gained in emotional development and inter-relational skills through such exclusiveness. There is more to life than that, she said, and believes that it is better to do well in many things than to excel in one.

THERE ARE, of course, those fortunate people — her son being one — who excel in many things and who could achieve the highest level in any of a number of accomplishments. Her point was that it is not necessary to strive to be the "best." To be the "best" implies that someone else is less and she deplored this. "People are different, not better or worse," she suggested. Some are born with more ability than others and they have an obligation to develop that to the full — not in competition with others, but because the gift must be cherished and used as fully as possible.

Talks with Parents

By Dolores Curran

Is peace feminine? Readers respond

Last spring I wrote a column asking readers to respond to the question: Is peace a gender issue?

Response was large and mixed. The only conclusion I was able to draw was a general attitude that we expect and teach boys to be more defense-oriented and war-loving than girls.

I WAS pleased that so many families used the column to discuss the issue of peace and war. A family from Auburn, WA, wrote: "Our family discussed your column at dinner last night after I read it aloud. Our consensus is that, yes, women would have a mellowing influence on politics. We felt that generally women are more inclined to compromise and seek a peaceful solution to disagreements. We feel men are naturally more aggressive. My husband added that this would bring hope for world peace only if women had more influence worldwide. Feminine influence in only one or a few countries would be of little help."

P.W. of Overland Park, Kansas, writes, "...our expectations of our males are still influenced by the 'macho man.' To show emotions, to cry freely, to be nurturing, to be sensitive and caring, all of these are considered feminine qualities which our culture does not

One of the principles on which she has raised all her gifted children is that they have a responsibility not only to use their talents gratefully, but to encourage and respect those less talented and privileged. The more brilliant a person is intellectually, the more physically skilled, the greater is their responsibility towards those who, through no fault of their own, seem in contrast to be deprived.

It is a wholly Christian idea. To do all things well is the ideal Jesus left with us. Nowhere did he suggest that we "best" one another. This is not to decry excellence — far from it — but to pursue excellence in all fields generously, without a sense of competition or superiority and self-gratification.

TRUE, WE are human and mostly of deficient self-esteem, and are thus easily tempted towards feelings of superiority over the apparently lesser achiever, but we are also Christian and Jesus said one thing in many ways with diverse emphasis — love one another. Love means responsibility and with responsibility should come gentleness and generosity.

William Barclay speaks of the way Jesus dealt with people with a "tender considerateness" that spared their feelings and healed rather than imposed guilt or feelings of inadequacy. When His life was completed, Barclay goes on, the people "declared that He had done all things

well." This is God's own verdict upon His creation! He saw that it was good.

Matthew's story of the man who used his talents profitably and responsibly gives him the master's accolade: "Well done, good and faithful servant." The man had, indeed, done better than the others in discharging his trust, but it was his concern that the talents be put to full and proper use that motivated him, not a desire to shine above his colleagues.

IT IS NOT as simple as it sounds, to do all things well. If it were, we would not have needed Jesus to come and begin the work of creation all over again, making all things well once more. It is, in fact, easier to excel in one area and borrow self-esteem from that one achievement, than to do well in all that one does. Success will only spoil the person who has failed to learn that he is only the custodian of his skills and so unjustified in claiming rights denied to others less fortunate.

The Christian message is full of paradox but perhaps none is more difficult for us to accept than that the "least" among us is the "greatest" in God's kingdom. It contradicts all our survival skills! As ever, our ways are not God's ways and the really valid response is not to seek for greatness, but to try sincerely to do all things well, and leave the rest to God. We should remember the generosity of Him who has gifted us and to reflect that generosity toward those whose gifts are not as readily apparent!

find 'manly.' For a man to develop a spirituality, for him to be the spiritual head of the family, is still not a comfortable role for our men.

"When we truly believe and understand that we all possess male and female qualities: when we find the 'gentle man' qualities of a man his strongest attributes and when we see our men as having deep spiritual qualities with which they can give to their families — when this man can be role model and hero to our boys, perhaps war and all that goes with it won't be as appealing to our men and boys."

C.H. of Daly, CA, writes, "It does not follow, however, that by default women are more peaceful. Because women generally are not in positions of leadership, their peacemaking ability or absence of it is seen in other ways. Passivity does not equate peace. Some examples of women's absence of peace are anorexia nervosa, compulsive overeating, crippling guilt, low self-esteem, political indifference, alcoholism, depression. These are characterized by an inward-turning of aggression, rather than directing it outward."

M.C. of Metairie, LA, writes, "If women become more vocally anti-war and less supportive of their sons'

involvement, then who will defend our homes and children? Or is the answer to submit to the aggressor?"

From T.M. in Richland, Iowa, "Last year when I was collecting signatures on the nuclear freeze petition, I collected 10 women's signatures for every man who signed...Women almost invariably said, 'Yes, I am concerned,' and would sign; men would hedge nervously and then say, 'No, thanks.'"

P.S. FROM Taylors, S.C., says, "I have been saying for years that as a mother of four sons and three daughters I am sick to death of wars fought in the name of peace-keeping...Our 22-year-old who just graduated from college has just left for the Peace Corps. As we took him to the airport, I saw another family with a son in military uniform. As hard as our separation seemed to be, theirs appeared worse to me."

Many readers echoed J. and G.F. from San Francisco, who said, "Whether we have a patriarchy or matriarchy changes little for we will still go around in mad vicious circles until we wake up and submit ourselves to a Higher Power that restores us to sanity and a new way of living. The war is found in each individual and here is where God gives His peace."

Ins and Outs

By Most Rev. Norbert F. Gaughan
Bishop of Gary, Ind.

'That ain't no way to treat Our Lady'

Once more a United States bishop has had to tell Catholics in his diocese not to pay any attention to an alleged vision of Our Lady supposedly granted to a woman in Louisiana. This new "apparition" happens just as the Necedah, Wisconsin, "visionary" has departed this world with that "shrine" debunked, and while other purported appearances of the Mother of God are still being supported by some in the U.S.

This new version claims that Mary is predicting a national disaster. But there's one way some people can be saved: if they say not just the Rosary, but a *special* kind of Rosary. The prayers must be said on a particular one made of various colored strings with knots in it. The seer says persons will not receive such exceptional protection unless they wear and use this "Knotted Cord of Love Rosary."

SAD TO say, some people have accepted this latest tale and with resulting furor. Older people are taking their life savings, storing up provisions, preparing their houses to guard against disaster and the famine that "Our Lady" is said to have predicted.

What gets into such people who always have Our Lady appearing as an angry woman? We think of recent stories of that kind in which holocaust, war, disaster are the substance of the messages supposedly delivered from

heaven. How different are they from the accepted apparitions at Lourdes, for example, and Guadalupe. There the Lady is gentle, kind, Mary-like. But if we accept these new visionaries, the Mother of God is made to sound like some angry mother who's threatening to beat up the kids unless they all shape up.

To begin with, that certainly is not the picture of Our Lady in scripture. Mary told the servants at Cana to do as her Son bade them. She did not threaten leprosy or a curse if they did not. And even when her Son got lost at Jerusalem in the temple, Mary's manner was mild; she did not take it out on St. Joseph. When the Church Fathers spoke of Mary, they stressed the word "mother" and did not make her vengeful.

OBSERVE THE Madonna statues of the Middle Ages. What a lovely smile lights up the face of her who fondly holds her infant at her hip. But the versions presented by these new prophetesses would suggest a picture of a hostile woman wagging threatening fingers, hand on her hip in anger.

When did this connection between supposed appearances of Our Lady and calamities begin? Fatima did speak of a secret, which led to devotion to the Immaculate Heart of Mary. A careful reading of the texts does not support beliefs that she stands ready to ask her Son to hurtle down thunderbolts and brimstone on

sinners.

What these modern alleged visions do indicate is a twisted view of Christianity. There seems to be in those who propose these visions the notion that the charity and love asked of us by Christ must be put aside when people do not behave according to the visionaries' preconceived notions.

THESE WOULD take that parable of the lost sheep and change the meaning so that the Good Shepherd would seem to be saying to the lost creature, "You get back here in the sheepfold, or if you don't, I'll do something terrible to you."

Therein lies the answer. Behind these seers you can note the dim outlines of a mother who in the early childhood of their offspring probably told them all to behave *or else*. She was presumably the kind of parent who said: "Now if you don't do what I say, I'll send you to bed without supper," or "I'll put you in a dark closet," or "I'm going to call the bogeyman."

More surprising is why some of our contemporaries feel the need to accept these incredulous stories, and even when Church investigation has said they are unworthy of belief, are ready to hang on to say, "We're right everybody else is wrong." Surely this is a sad way to treat Mary, the Mother of Christ. It is certainly no way to treat a Lady, through whom God's love in Christ came to us.

Bishop still lives simply

By Marianne Comfort

(NC) — Dressed in a T-shirt and 5-year-old blue jeans, Bishop Edward O'Rourke of Peoria, Ill., gathers and cleans a bushel of vegetables from his two gardens each day and then delivers to the needy what he does not use for the simple meals he cooks himself.

Bishop O'Rourke, 66, has been advocating a simple lifestyle for 10 years, but he believes his example speaks louder than his words.

IN AUGUST he marked the 10th anniversary of his editorial for a simple lifestyle with another editorial in his diocesan newspaper saying the experience has been worth it.

Soon after he was installed in 1971 as bishop of Peoria, Bishop O'Rourke moved from a mansion-like residence to a five-room house in the city's rundown north side.

In an interview he said the residence he inherited along with the bishop's title was "terribly extravagant for one person." He sold the 24-room house with its library, chapel and four-car garage for \$203,000 and built a simpler home on a diocesan-owned lot. The remaining money from the sale was placed in a priests' retirement fund.

IN HIS new home, Bishop O'Rourke does his own housework, yardwork and cooking. He drives a 6-year-old Ford Fairmont, dresses in black clothing he finds at stores selling slightly imperfect goods, and enjoys free recreation. The object is to save money and live simply.

In his 1974 editorial in *The Catholic Post*, the newspaper of the Diocese of Peoria, the bishop urged others to adopt a similar lifestyle. In the follow-up editorial 10 years later he wrote, "My experiences of the past decade have confirmed my stand on this issue."

The first editorial and people's response to it "was providential so this community could survive this recession," Bishop O'Rourke said.

"MANY, MANY people...channel money through me to the poor," he said.

In those 10 years the diocese has "nearly trebled the gifts we make at home and abroad to those in severe circumstances," he added.

Bishop O'Rourke, who said he grew accustomed to simple living while growing up on an Illinois farm during the Great Depression, defined a simple lifestyle as "placing emphasis on the spiritual and enduring rather than on the material."

HIS RULE is "what you do not spend on yourself, redirect to those who need it and make sure it gets there."

Although he is not a teetotaler, he urges moderation in drinking as well as in the quality and quantity of clothing and recreation. He said his only recreation expense is for transportation to an annual fishing trip.

Noting that he does not advocate an unhappy life, Bishop O'Rourke counts more friends, good health, less pressure and "peace of conscience" as benefits of the simple lifestyle.

NUMEROUS PEORIANS live similarly, he said, and others exist at the poverty level, but he suggested following the more stringent path "with only strong spiritual counsel."



Photo by Susan Nowak

REST TIME — Students at Nazareth School's new pre-school try to settle their minds and bodies during "quiet time," as the classroom's director (above) explains the new facility. Theresa Carrillo, the director, is a 10-year employee at the school. The pre-school, which is licensed to serve 22 students at a time, opened Sept. 5. It is open Monday through Friday from 7 a.m. to 4 p.m.

USCC is 'ready to help' Vietnamese refugees, official says

WASHINGTON (NC) — A U.S. Catholic Conference official, saying the Church stands ready to assist the tens of thousands of Vietnamese imprisoned in "re-education camps," endorsed congressional efforts to get those Vietnamese released.

John McCarthy, director of the USCC Migration and Refugee Services, said Sept. 6 that the Church in the United States "is prepared to guarantee housing, food and jobs for any of those released" even if that number should be as high as the 40,000 to 60,000 Vietnamese he believes are now in the camps.

IN THE camps are 134 Catholic bishops and priests, he said.

Vietnam's Prime Minister Phan Van Dong said in a *Newsweek* interview in May that his government is prepared to release all the re-education detainees which the United States would agree to accept.

"Now is the time to test the Vietnamese government's sincerity," McCarthy said.

THE HOUSE of Representatives scheduled a committee hearing on the Vietnamese detainees, and members of Congress have asked President Ronald Reagan to send a signal of the United States' concern for the detainees to the Vietnamese government.

The re-education camps, opened in 1975 when the communists took over Vietnam, are really prison camps, McCarthy said, "with people living in the most vile of conditions and a death rate abnormally high."

McCarthy said guidelines issued by the U.S. Immigration and Naturalization Services lists Catholics as among the categories of "presumed victims of persecution" in Vietnam and that priests and Catholic lay people were placed under house arrest soon after the communist takeover.

St. Rita and Holy Trinity victorious in ecumenical volleyball league

MISSION BAY — St. Rita Catholic Church's team took first place in the "Power League" of the San Diego County Ecumenical Conference summer volleyball league. Second place in the power league went to La Jolla United Methodist and in third place was Holy Trinity Catholic Church.

Holy Trinity had two winning teams in the intermediate league. A Holy Trinity Church squad took second place and the Holy Trinity CYO group took third.

THE LEAGUE is still accepting applications from teams that would like to join the league next summer. Information is available at 296-4557.



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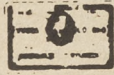
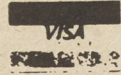
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Pulpit and politics role is bi-coastal debate

Continued from page 1

the archbishop did not deliver his speech orally but distributed written copies to group members.

The current debate, Archbishop Quinn said, exists because "we have not reached a national consensus on the basic question of whether it is a public issue and therefore to be regulated by law, or whether it is a private issue and therefore subject only to the dictates of personal conscience."

"FOR THOSE who describe themselves as pro-choice, abortion is a matter of private morality and the state should not control or regulate a woman's choice to have a child," the archbishop said.

But the Church teaches that a fetus also has rights, including a right to life, which conflict with a mother's right to bear children, the archbishop said. When the rights of two people conflict, "there is a legitimate place for the state to be involved."

"Our formulation of the issue, then, involves the woman, the child and the state, and for us it is an issue of public, not merely private, morality," he said.

ARCHBISHOP QUINN said private objection almost always affects public issues and cited debates over the killing of whales and the deployment of the MX missile. "Principled private objection to these is usually accompanied by public opposition as well."

Politicians also avoid making abortion a public issue because they fear conflict with the separation of church and state, but the debate is more complicated than that, Archbishop Quinn said.

"The problematic can no longer be contained simply in the formula 'church-state.' We must also speak of the church and society," he said.

SOCIETY IS the base for government, said the archbishop, and the Constitution guarantees the church's right to influence society.

"It holds that religious institutions should expect neither favoritism nor discrimination in the exercise of their civic or religious responsibilities. Religious organizations must earn their way into the public debate by the quality of their positions," the archbishop said.

Because of these circumstances, the church can express moral judgments on public policy by guiding the "formation of the conscience of believers" and "by creating space for the moral dimension" of the issues.

"IN SHORT, whatever may be said about the separation of church and state, it can never be a pretext for the separation of the church and society," Archbishop Quinn said.

In a talk at the University of Notre Dame, Cuomo said he was not opposed to the U.S. bishops speaking out on politics. "God does not insist on political neutrality," he said. But Cuomo warned that "it is not wise for prelates and politicians to be tied too closely together."

Cuomo said he agreed with the statement issued by the National Conference of Catholic Bishops in August that it is not the bishops' place to support or oppose candidates.

THE NCCB in Washington had no immediate response to Cuomo's speech. A spokesman said a new statement on moral principles and public policy might be issued later.

About 600 people attended the speech at Notre Dame, where about 20 protesters carried anti-Cuomo signs.

Father Richard McBrien, chairman of the Notre Dame theology department, had invited Cuomo to speak before his selection as keynote speaker at the Democratic National Convention in July and before his well-publicized discussions on abortion and politics with Archbishop John J. O'Connor of New York.

CUOMO, WHO has said he is personally opposed to abortion but must defend the constitutional guarantee of freedom of choice on the issue, earlier this year disputed a comment by Archbishop O'Connor, who had said he did not understand "how a Catholic in good conscience can vote for a candidate who explicitly supports abortion."

As a result of the subsequent dialogue with Archbishop O'Connor, his initial impression "that official Church spokespeople would ask Catholics to vote for or against a specific candidate" on abortion "was not accurate," Cuomo said.

Cuomo warned that attempting to legislate abortion policy might result later in a loss of religious freedom.

"THE PRICE of seeking to force our beliefs on others is that they might someday force theirs on us," he said.

Pornography battle continues in San Diego

Residents of the San Diego diocese are urged by Bishop Leo T. Maher to write to their legislators calling for action in the battle against pornography's proliferation. Addresses are provided below.

U.S. Senators

Alan Cranston (D)
5757 W. Century Blvd., No. 515
Los Angeles, 90045

Pete Wilson (R)
880 Front St., S-69
San Diego, 92188

U.S. Representatives

Jim Bates (D-44th district)
880 Front St., Room 5-S-35
San Diego, 92188

Duncan Hunter (R-45th district)
2530 Highland Ave.
National City, 92050

Bill Lowery (R-41st district)
880 Front St.
San Diego, 92188

Ron Packard (R-43rd district)
1207 Elm Ave.
Carlsbad, 92008

California Senators

William Craven (R-38th district)
2121 Palomar Airport Road
Carlsbad, 92008

Wadie Deddeh (D-40th district)
430 Davidson St.
Chula Vista, 92010

Jim Ellis (R-39th district)
2755 Navajo Road
El Cajon, 92020

California Assembly

Bill Bradley (R-76th district)
2091 E. Valley Parkway
Escondido, 92027

Peter R. Chacon (D-79th district)
1129 G St.
San Diego, 92102

Robert C. Frazee (R-74th district)
3088 Pio Pico, Suite 200
Carlsbad, 92008

Lucy Killea (D-78th district)
3248 Brant
San Diego, 92103

Sunny Mojonier (R-75th district)
3368 Governor Drive, Suite C
San Diego, 92122

Steve Peace (D-80th district)
430 Davidson St.
Chula Vista, 92010

Larry Stirling (R-77th district)
7051 Alvarado Road
La Mesa, 92041

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1600 Pacific Highway
Room 402
San Diego, 92105

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Paul Fordem — 2nd district
Patrick Boarman — 3rd district
Leon Williams — 4th district
Paul Eckert — 5th district

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202 C St.
San Diego, 92101

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Bill Cleator — 2nd district
Gloria D. McColl — 3rd district
William Jones — 4th district
Ed Struiksma — 5th district
Mike Gotch — 6th district
Dick Murphy — 7th district
Uvaldo Martinez — 8th district

Mayor Roger Hedgecock
202 C St.
San Diego, 92101



MASS OF THE HOLY SPIRIT — Over 1,000 faculty and students from the University of San Diego gathered in Immaculata Church for a Mass Sept. 14 to celebrate the start of the 1984-85 academic year at the college. Bishop Leo T. Maher was the principal celebrant at the Mass, where those present asked for the guidance of the Holy Spirit while they pursue truth and wisdom.

"To assure our freedom we must allow others the same freedom, even if occasionally it produces conduct by them which we would hold to be sinful."

This freedom is the fundamental strength of American government, Cuomo said. "I protect my right to be a Catholic by preserving your right to believe as a Jew, a Protestant or non-believer, or as anything else you choose."

The process of government may be used to convince fellow citizens to take certain moral positions, Cuomo said, but he raised questions about when doing so could threaten the pluralistic nature of the country.

A DAILY PRAYER

LORD JESUS, I INVITE YOU TO LIVE IN MY HEART MORE COMPLETELY. I GIVE TO YOU ALL OF MY PLANS, AND I ACCEPT YOUR PERFECT PLANS FOR MY LIFE. I WILL STRIVE TO YIELD TO YOUR WILL AND THE GUIDANCE OF YOUR HOLY SPIRIT, IN EVERY DETAIL OF MY LIFE. PLEASE CHANGE ME IN WHATEVER WAY NECESSARY, SO THAT I MAY KNOW YOU MORE PERSONALLY, LOVE YOU MORE DEEPLY, AND SERVE YOU IN EVERYTHING I DO.

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Serra was "accomplished preacher and teacher"

During the 18 years that Fray Junípero Serra lived, worked and prayed at the Convento de San Francisco, Palma de Mallorca, books and study dominated his time.

Late in 1731, Serra received tonsure and the minor orders, the first steps to ordination. Then came the copious classes in theology required for reception of the ministerial priesthood.

SERRA WAS ordained deacon on Saint Patrick's Day, 1736, but the exact date of his advancement to priesthood is unrecorded. His biographer suggests that the event took place just prior to Christmas, 1737, when Serra had reached the prescribed canonical age.

Aware of his pedagogical talents, Serra's superiors singled him out to be a professor within the Seraphic Order. After passing the necessary examinations, Fray Junípero Serra was awarded the coveted title "lector of philosophy."

Serra began his professorial career early in 1740. Fortunately, one of his students kept a careful written transcript



of Serra's lectures which is still extant. It numbered 808 pages!

ACCORDING TO the transcription, Serra concluded the three-year course

with a personal note of deep spiritual import: "I desire nothing more of you than this: that when the news of my death shall have reached your ears, I ask that you say for the benefit of my soul "May he rest in peace," and I shall not fail to do the same for you so that all of us will attain that goal for which we have been created. Amen and farewell...I am no longer your professor but your most humble servant."

In 1743, a year after receiving his doctorate, Serra was named to the Chair of Scotistic Theology at the Lullian University. During his tenure in that prestigious assignment, Fray Junípero Serra took preaching appointments in various parts of Mallorca.

Serra was as accomplished at preaching as he was at teaching. Sprung from the country soil himself, he never lost the ability to touch his simple hearers. Generally, he preached in the Mallorcan dialect, which was akin to Catalan.

HIS EASY eloquence, resonant voice and fiery earnestness won Serra many listeners in academic circles, too. His biographer recalled one panegyric delivered on January 25, 1749:

"Everyone was full of admiration. With my own ears I heard one of his listeners, a professor and brilliant preacher who was himself a little jealous...exclaiming, "There is a sermon that deserves to be printed in letters of gold.' "

In June of 1743, Serra was singularly honored by being invited to preach on the Feast of *Corpus Christi* in Palma's historic cathedral. That event was usually a more memorable local celebration and only the most outstanding speakers were asked to participate.

By all the reasonable standards, Fray Junípero Serra, now in his early thirties, had achieved all any friar could ever have anticipated. And there was promise of future advancement in the ranks of his own order. Seemingly none of that interested him.

In the midst of this well-ordered and useful existence, Fray Junípero Serra reviewed this life and thought about the years ahead. He could not have known then that the Californias figured into his future.

Army of Love mixes rock 'n' roll and religion

Continued from page 3

He played with a variety of renowned rock musicians when the U.S. punk music scene was in its infancy. He was set to tour Europe with David Johansson (who was with the New York Dolls, a seminal U.S. punk band) when he visited family and friends in San Diego.

While he was here, he visited his friend Chris O'Rourke, a young surfer who was dying of cancer. On his deathbed O'Rourke told McCoy he was worried because the musician had not accepted Christ.

MCCOY WAS amazed at O'Rourke's peace. It impressed him that a dying man could think or care about someone else.

Meanwhile, McCoy's sister (who recently became a Catholic) had lost a job but told her brother she had faith the Lord would care for her.

"I saw these indestructible people," McCoy remembered, who seemed to have faith in the midst of dire circumstances. "I lacked that peace and hope."

DURING THAT visit he prayed with his sister. "I was healed of drug addiction in that first prayer. It was His love that drew me and to this day it is His love and His grace that has kept me," McCoy said.

Army of Love came together last summer and the year has been filled with exceptional success. "The key to our success is we delight in the Lord and He's given us the desire of our heart," McCoy said, alluding to Psalm 37.

"As long as we put the Lord first we'll be successful, whether we're washing dishes at Denny's or playing in a band," McCoy said.

SOME OF the band's lyrics are not blatantly Christian, but could seem to refer to a human love relationship.

One new song, *Warm Sunny Day*, states: "I crawl into your chamber, you color me with love, suspended in deep rapture, in places high above."

"My relationship with the Lord is a love relationship, kind of like a husband and a wife," McCoy said. People can feel "bludgeoned" by overt Christian images, so McCoy sometimes uses "romantic" lyrics to express his love for God.

HIS REFERENCE to "rapture" in *Warm Sunny Day* expresses "the feeling I get when I'm in prayer or praise...like I could just fly."

"I believe that anything that expresses truth will lead someone toward God...I believe that our music is inspired by the Spirit. A lot of our songs possess truth...They aren't necessarily John 3:16," McCoy said.

Success in the "worldly" environs of bars and radio stations starts, McCoy thinks, with attraction to the beat of rock music. "Hook 'em with the beat and then reel them in with the message," he said.

PLAYING IN nightclubs has only strengthened the faith of the band members, they agreed. Seeing young people with mohawks, swastikas and studded leather clothing does not dismay them. McCoy thinks those people only need healing and love, not rejection.

The calling of Army of Love is not much different than the job of any Christian working in the world, McCoy said. Christian bankers, dentists and city councilmen deal "with subtle warfare that is clothed in decency," he said, but Christian rockers work in clubs where the ravages of the devil are "so obvious."

"The enemy is not the people...Their depravity is something that God has allowed," McCoy said. His job, he said, is "to bind up their wounds."

KNIGHT FEELS nothing but "compassion" for the people in the audience who need healing, he said.

God is "melting walls" between religions, McCoy said. "I believe the church is one foundation and that the divisions are man-made...We're stuck with no other alternative than to hold hands with the whole church."

Joint effort planned to aid juvenile prostitutes

Continued from page 1

In the past, most cities expected law enforcement agencies to deal with all prostitution. But, because of the number of youth involved, law enforcement's ability to battle the problem has been strained, according to research quoted by Father Regin. Many communities have had to look to social service intervention in this area.

LOCALLY, JUVENILE prostitution flourishes in Balboa Park and on 70th Street and El Cajon Boulevard and the beach areas. Young women may also be seen hustling downtown while young men may be involved in homosexual activity in Hillcrest, according to Father Regin.

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Islamic law applies whip to Christian brother

Brother Joseph Manara is now back in his homeland, Italy, safe from the reaches of Islamic law. He was formerly a missionary brother of the Comboni Missionaries of the Sacred Heart, stationed in Khartoum, the capital of the Sudan. His job was to supervise and provide all the stores needed for the missions.

The Sudan has never been without danger for Christian missionaries. And it was Islamic law, applied to the letter, which earned for Bro. Joseph 25 lashes of the whip, 30 days in jail and a fine of 500 Sudanese Sterlings.

Islamic law is applied in some regions more strictly than in others and his "crime" according to local police, is that his storeroom contained one bottle of whisky, 16 bottles of wine and a case of canned beer. These were stores sent from Italy which Bro. Joseph was holding for the Bishop of Wau, in

southern Sudan, and where Islamic law against alcoholic beverages is not applied.

But the missionary was found guilty and got his lashes, his imprisonment and his fine. It led to an international outcry locally and even the president of the Sudan, Gafaar el Nimiery, intervened to get the few remaining days of Brother Joseph's imprisonment commuted.

However, the missionary was expelled from the Sudan and, soon after his return to Italy a few weeks ago, he was received in audience by the Pope at a general audience.

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St. Patrick's: Old church, new look

At a cost of about \$45,000, St. Patrick Church in North Park recently was remodeled. A Mass marking the reopening of the church was celebrated Sept. 8 by Augustinian Father Robert Gavotto, the pastor.

Tile that was laid in 1929 eventually was carpeted over, but it was uncovered and reused (UPPER LEFT: The resurrected tile surrounds the sanctuary).

AT FIRST, the church looked as if it had been gutted by a bomb or fire. (BELOW: A stack of boards rested where the sanctuary now stands.)

To bring more light into the church, some walls were opened up. (BOTTOM LEFT: Paul Cossette, a parishioner, chips away at a wall that now is a side entrance into a pamphlet rack area.)

The pamphlet rack area is tucked away at the back of the church. (BELOW, SECOND FROM BOTTOM: This archway is one of many original architectural features that a committee decided to preserve, Father Gavotto said.)

ALMOST EVERYTHING, including the pews and the floorboards, had to be removed during the two-month effort. Most of the labor was volunteered by parishioners, Father Gavotto said. (BOTTOM RIGHT: Glenn Carlson works on the floor supports where the new sanctuary stands.)

The architect was Armando A. Ruiz of Rowland Heights and the contractor was a parishioner, Tim Conaty.

"I think it was a miracle we were able to accomplish so much in two months," Father Gavotto said. He has known people to take more time to remodel a kitchen, he added.

THE DECISION to remodel caused considerable controversy from a few parishioners who wanted no change at all, the pastor said. "We tried to steer a middle ground" between the conservatives and liberals at St. Patrick parish, he said.



**Photos by Susan Nowak and
Larry Plaster**
Text by Susan Nowak



Around the Diocese

Sunday Mass, a Catholic Liturgy for Television
Sept. 23, 7 a.m.
Channel 39
Father Ronald Pachence
Celebrant

September swing '84, Sept. 21, San Diego Hilton Beach and Tennis Resort, 8 p.m.-midnight, to benefit St. Vincent de Paul Center. The Bob Crosby Band will perform. Cost: \$10. For ticket info call: 297-2756.

Catholic Alumni Club is a Diocesan approved organization of Catholic single college graduates (and R.N.s) eligible to marry in the Church. Prospective members are invited to call 299-6056 for more information.

Praying the Bible, a Scripture course taught by Father Ralph Weishaar, OFM, held in the Peyri room of Mission San Luis Rey Retreat Center, Wednesdays, 9:30-11 a.m. Current series is on Gospel according to St. Matthew. Everyone welcome.

Catholic Alumni Club, T.G.I.F., Sept. 21, 5 p.m., Reflections lounge, Sheraton Hotel, Harbor Island. More: 299-3055.

Pirates of Penzance performed in the Don Room of the El Cortez Hotel by Tom Rusch Productions, Sept. 20, 22-23, 28-30 and Oct. 4, 6-7, 12-14 at 8 p.m. Sunday matinees at 2 p.m. Cabaret seating prices: main floor \$10; sides \$8; senior citizens/children under 13 \$6. Sponsored by St. Vincent de Paul Center. Reservations: 231-4703.

Luncheon and card party St. Patrick hall, Sept. 22, noon. Donation: \$3.50. Reservations: 291-9122.

Irish cultural festival and Celtic games, St. Columba Church, Sept. 22-23, 8 a.m.-7 p.m. Irish dance competition, entertainment, sports, food, drink, games. Adults \$2; seniors and teens \$1; children free. More: 264-7706.

Blood drive, for reserve fund of St. Catherine Laboure parish. San Diego Blood Bank mobile unit will be at parish Oct. 27, 9 a.m.-2 p.m. Sign-ups begin Sept. 22-23 after Masses and continue every weekend. Info: 278-4836 or 277-6316.

Annual barbecue, for St. Stephen Church, Adams Park on Cole Grade Rd., Valley Center, Sept. 23. Mass at 11 a.m. followed by good food, entertainment, games and prizes. Drinks available. For tickets call: 749-1301 or 749-0716.

RENEW sign-ups for the fall semester at Church of the Resurrection, Escondido, Sept. 23 in the patio.

How to meet the opposite sex, a presentation at St. Therese hall, Sept. 23, 6 p.m. Learn how to meet compatible, unattached men and women, how to turn every day encounters into dates and how to show someone you're interested. Presenter: Barbara Jones, human relations consultant. Sponsored by PATRONS, a diocesan approved self-help group for separated and divorced Catholics. More: 281-5923 or 278-8239.

Sacraments and Reconciliation, a U.S.D. Religious Studies Dept. course, Sept. 17 and 24, St. John Church, Encinitas, 7:30 p.m. Instructor: Father Ron Pachence. Info: 753-2945.

Rummage sale, St. Gabriel Church, Poway, Sept. 22, 10 a.m.-3 p.m. More: 748-3306.

Charismatic Mass, Sept. 25, St. Charles Borromeo Church, 7:30 p.m. Celebrant: Father Ray Jacobowski. Info: 226-0443.

Serra Club luncheon meeting, Padre Trail Inn, Sept. 26, 12:05 p.m. Father Vincent Lorenz will speak on "Catalunna and California" relating to the life of Father Serra.

Diocesan Council of Catholic Women, bi-monthly executive board meeting, Sept. 26, Pea Soup Andersen's Inn, Carlsbad, 10 a.m. Coffee at 9:30 a.m.; Lunch at 11:30 a.m. Reservations a must. Call: 745-4030.

Padre playoff and World Series tickets. A drawing for two tickets to be held Sept. 28, during half-time of football game (Mission Bay vs. Saint Augustine) at USD stadium. Winner need not be present. For tickets call: 282-2184.

Eucharistic Ministers training sessions, Sept. 29, St. Catherine Laboure parish, or Nov. 3, St. Mary parish, Escondido. Hours: 9 a.m.-4 p.m. Fee: \$10 per person. Bring your own lunch. Offered by Center for Liturgy and Prayer. Details: 293-3375.

Bright New Wings, a scriptural musical by St. Francis of Assisi Church choir of Vista in Resurrection Church, Escondido, Sept. 30, 7 p.m.-8 p.m. Info: 747-2091.

Prayer meeting, sponsored by Fountain of Life Community, a Charismatic group, Oct. 1, St. Patrick hall, North Park, 7:30 p.m. More: 284-2674.

North American Conference of Separated and Divorced Catholics, Mass and reflections on forgiveness, Oct. 1, 7:30 p.m., St. James Church, Solana Beach. Celebrant: Father Tom Stehly, a priest/psychologist from San Luis Rey. \$1 at the door. Details: 755-2545.

Sharing Scripture Together, a study at Resurrection parish, every other Wed., 9:30 a.m., starting Oct. 3. Call: 747-2091.

Vegas turn-around bus trip to the Four Queens, Oct. 3-4, by St. Pius X Altar and Rosary Society. Leave at 7 a.m.; return at 8 a.m. Donation: \$5. Reservations: 420-8860.

Greek of the New Testament a course at Resurrection parish, Thursdays at 7:30 p.m. beginning Oct. 4. Instructor: Jim Butkis. Details: 747-2091.

First Friday fish fry, Immaculate Conception Church, Old Town, Oct. 5, 5-7 p.m. Cost: \$3.50. Reservations: 295-4148.

Country fair at St. Gabriel Church, Poway, Oct. 5-6. Begins at 5 p.m. Fri., 10 a.m. Sat. Event includes adult and children's games, used book sale, food, arts, crafts, and an auction. More: 486-4039.

Bus trip to Old Town and Seaport Village, Oct. 6. Cost: \$12. Hosted by Stella Maris no. 183 Young Ladies Institute. Details: 757-7075.

Workshop on "Building the Circle of Mutuality: Christian Interaction Skills," Oct. 6, 9 a.m.-3 p.m., Our Lady of Mount Carmel parish, Rancho Penasquitos. Designed to help those involved in interacting with others — parents, teachers, managers, pastors. Presenter: Sister Kathleen Schinhofen, coordinator of outreach services of the Interfaith Peace Ministry in Orange County. Free.

First Saturday Mass in honor of Our Lady of Fatima, St. Mary Magdalene Church, Oct. 6, 7:45 a.m. Rosary and Fatima prayers follow Mass. Public invited. Info: 276-3693.

Italian night and silent auction, Oct. 6, Junipero Serra Hall, Immaculate Conception Church, Old Town. Bidding starts at 6:30 p.m. Baked ravioli with Italian sausage dinner at 7:30 p.m. Donation: Adults \$6.50; Children \$3. Sponsored by Knights of Columbus, Point Loma Council no. 3947. All welcome. Tickets needed. Reservations: 224-4481 or 276-3591.

Boutique sale, Oct. 6-7, Sacred Heart Church hall, Ocean Beach, to benefit Court Mother of Divine Grace (no. 1687) charities. Hours: Sat.: 10 a.m.-6:30 p.m.; Sun.: 8 a.m.-1:30 p.m. Featured are homemade items, gifts, and baked goods. More: 276-4451.

Fall jamboree, Holy Family Church, Linda Vista, Oct. 6-7. Special attractions: Priority One, (a Christian rock band), Cruisin' (a 50's and 60's band), llama rides, ethnic folk dancers, Padres' visits and more. Hours: Sat. 9 a.m.-9 p.m.; Sun. 10 a.m.-8 p.m.

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.

Letters . . .

Continued from page 4

'Unity needed'

As a Catholic layman, I feel conscience-bound to answer Fr. Patrick Dalton's letter to the *Southern Cross*, Sept. 13, in which he accuses Ms. Patton (a critic of Geraldine Ferraro's pro-choice stance) of being ignorant of her faith.

First, Father uses two phrases that are no longer in vogue, "mortal sin" and the "Baltimore Catechism." I have not heard a priest use the term "mortal sin" in over 10 years and the Baltimore Catechism is an anachronism used in the 1980s by only the "reactionaries." If the Baltimore Catechism is necessary to know one's faith then two generations of children are religious illiterates.

The fact that Mrs. Ferraro does not give full consent of her will to having an abortion herself seems clear, but she does appear to give full consent of her will to supporting others to have abortions. Whether she is actually committing a mortal sin is between her and her Creator and is beside the point. I have heard no Catholic label her a sinner. The problem here is that Mrs. Ferraro is a prominent Catholic publicly and loudly opposing the stand taken by her Church on one of the most critical moral issues of modern times. One is not so concerned with the state of Mrs. Ferraro's soul, but for the souls of thousands of women who may be influenced by her public stance.

To counter-balance this assault by Catholic politicians, Mario Cuomo included, we need a united clergy speaking out against the hypocrisy of compartmentalization of moral thought, the danger of conveniently separating one's private moral principles from one's public moral actions.

The rationalization that takes place in order to successfully compartmentalize one's beliefs is a powerful defense mechanism, highly effective in suppressing guilt. I imagine it was used extensively in Nazi Germany, and possibly even further back in history, some 2,000 years ago, when some people stood by passively as others shouted "Crucify Him."

Charles S. Smith, M.D.
Poway

Likes Rev. Falwell

I am sure that if you check you will probably find that there is not a Father Pat Dalton.

No Catholic priest would come down so hard on Jerry Falwell who is a great moral leader. I wish we Catholics had such a man.

What does he mean "No full consent of will" regarding Ferraro's weak stand?

Your paper is a great embarrassment to its readers by printing such divisive material. Any more of this and my subscription will be terminated.

Howard E. Brolaski
Murrieta, CA

(Ed. Note: There is a Fr. Patrick Dalton, a priest of our diocese now retired. We do not necessarily agree with each letter to the Editor, but if the letter is coherent and cogent it is printed. People wishing to read only one opinion should subscribe to *Pravda*.)

classified ads

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Help me, St. Jude. I shall continue to pray to you. M.S.L. 9/20

Thank you St. Jude for once again answering our prayer. A.A. 9/20,27

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Temas del Tercer Encuentro: evangelización y cultura

Por el P. Luis F. Bernal

Los 350 obispos católicos de los Estados Unidos, en su carta pastoral sobre los hispanos (12/12/84) nos convocan para un Tercer Encuentro Hispano Nacional, cuyo proceso se inició desde entonces.

El primer paso de consulta a la base, sobre la situación nacional fue ampliamente respondido, y se computarizó en Chicago (Abril 1984); de los millares de respuestas surgieron cinco temas centrales, que ahora están siendo enfocados y vividos en las comunidades y parroquias, con la metodología de Medellín y Puebla: **ver, juzgar, actuar.**

En los presentes artículos quisiéramos colaborar para ese enfoque de los temas, y hoy empezamos con el primero — evangelización.

En 1974, obispos de todo el mundo trataron en el Sínodo Romano este tópico, y luego Paulo VI escribió sobre él su obra maestra, "Evangelii Nuntiandi," en la cual dice que "la evangelización es la misión esencial de la Iglesia" (EN, 14).

Este fue también el tema capital del II Encuentro (1977), y después de ocho años nuestro pueblo, en la consulta nacional ha vuelto a elegirlo como primera prioridad; lo cual quiere decir que se debe profundizar el tópico evangelización, para hallar mejores respuestas a las nuevas necesidades de nuestra realidad siempre cambiante: "evangelizar será siempre nuestra vocación como Iglesia" (EN, 14).

Paulo VI en su gran documento presenta siete aspectos de la evangelización, que aquí nosotros, por escasez de tiempo y espacio, sintetizaremos en cuatro capítulos:

I — Fe y cultura

II — Misión de Jesús y la Iglesia: el Reino

III — La Iglesia comunidad

IV — La planificación pastoral

Hoy tratamos de la evangelización y la cultura, y sólo como en un esquema destinado a trabajarse ampliamente en las asambleas parroquiales, con los aportes enriquecedores de las comunidades.

Evangelización y cultura

Dios llama a cada pueblo por medio de su propia cultura. A Israel, nos narra el A. Testamento, cómo Yahve lo eligió y acompañó a través de su historia, por todos los medios de su propia civilización y cultura; y cuando llegó el momento de encarnarse, el Verbo se hizo miembro de ese pueblo y asumió su lengua, sus costumbres, su vestir, su alimentarse, sus modos de vida, tradiciones..., su cultura entera (Cfr. Mt. 1,18ss; Lc. 1,5ss).

La Iglesia en su Magisterio (Vat. II) nos dice que "nadie alcanza el nivel plenamente humano, sino mediante la propia cultura" (GS, 53), y que por ello "se deben evangelizar las culturas, no para identificarlos con el Evangelio, que es independiente de ellas, sino para construir el Reino de Dios que es vivido por humanos profundamente vinculados con sus culturas" (EN, 20).

"El Evangelio y la evangelización deben impregnar todas las culturas, sin someterse a ninguna. El rompimiento entre el Evangelio y la cultura es el drama de nuestro tiempo." (EN, 20)

Un aspecto principalísimo de la evangelización de la cultura es la "religiosidad popular" (EN, 48) que tiene sus peligros, pero bien orientada por el Evangelio, brinda grandes valores como la sed de Dios, la capacidad de generosidad y sacrificio hasta el heroísmo por la fe, el hondo sentido de los atributos profundos de la divinidad, etc. (EN, 48).



MISA EN QUEBEC — Acompañado por el Arzobispo Louis-Albert de Quebec, El Papa Juan Pablo II llegó para celebrar la Santa Misa en la Universidad Laval en la Ciudad de Quebec.

El Magisterio de Latinoamérica (Puebla 397) y el de los Estados Unidos (Hispanic Presence, 5) nos hablan también de la íntima relación entre la cultura, el Evangelio y la fe. Las reuniones parroquiales juzgarán la realidad a la luz de estos y muchos otros textos de la doctrina.

Por ahora, para proseguir nuestro enfoque demos algunas definiciones de cultura y de evangelización.

Dice el Vaticano II que "la cultura es el estilo de vida común que caracteriza a cada uno de los diversos pueblos, por el modo particular con que en cada uno de ellos los hombres y mujeres cultivan sus relaciones entre ellos mismos, con la naturaleza y con Dios, para llegar a un nivel pleno y verdaderamente humano..." (GS, 53).

Y Paulo VI dice que "Evangelización es llevar la Buena Nueva de Cristo a todos los ambientes de la humanidad y, con su influjo, transformar desde dentro y renovar a la misma humanidad...convirtiendo simultáneamente la conciencia personal y la colectiva de los humanos, la actividad en que están ellos comprometidos, su vida y su ambiente concretos..." (EN, 18).

Ante estas definiciones tenemos primero que **ver** la situación de nuestra cultura hispana; luego, la **juzgaremos** a la luz de Cristo; para tomar por último los necesarios compromisos de **actuar**, que producirán la conversión o el cambio.

Ver:

¿Cómo, cuál, qué es nuestra cultura hispana? ¿Dónde están sus raíces? ¿Qué cosas la caracterizan? ¿Cómo está presente en ella Dios, y qué es lo que más en ella nos acerca a Dios?

¿Cuáles son los antivalores o puntos negativos de nuestra cultura que más alejan del Señor? ¿Cuáles son los valores principales de nuestra religiosidad popular? ¿Por qué no los usamos más en la evangelización?

¿Quiénes y cómo han utilizado la fe y la cultura de nuestro pueblo? ¿Qué actitudes y formas de vida estamos aceptando ahora, en desacuerdo con nuestra cultura? ¿Cómo se impone esto a nuestro pueblo?

¿La Iglesia toma en cuenta los valores del pueblo hispano? ¿Por qué los grupos protestantes atraen a los católicos hispanos? ¿Cómo mantener hoy aquellos valores de nuestra cultura que son evangélicos?

Los grupos parroquiales se están reuniendo para enriquecer con su aporte éstos y muchos otros interrogantes y someterles después al juicio cristiano.

Juzgar:

¿Cómo juzgamos los valores de nuestra cultura a la luz de la Escritura y de los documentos de la Iglesia? ¿Cómo juzgamos a la luz de la fe a la cultura y a la sociedad moderna?

¿Utilizamos los valores culturales para ayudar a la gente a vivir mejor su fe?

¿Evangelizamos los elementos nuevos de nuestra cultura moderna (la técnica, la comunicación, la TV, la música, el confort, el deporte, la electrónica, el arte...)?

Mirando, nuestra situación actual aquí, comparada con los principios de la cultura que profesamos, e iluminada con la Biblia y el Magisterio, ¿no descubrimos grandes cambios necesarios? Veamos algunos, dejando su profundización a las reuniones parroquiales.

Por ejemplo, uno de nuestros grandes valores culturales es la familia compacta y extensa y llena de tradiciones cristianas; ¿la estamos manteniendo así? ¿Acaso no se nos desbarata ya y se paganiza...?



PESCADOR — El Obispo Rene H. Gracida de Corpus Cristi, Texas, prepara su caña de pescar antes de tratar de atrapar el róbalo en el Rio Frio. El obispo se reunió con los monaguillos de la diócesis durante su semana en el campo.

Otro valor cultural hispano es el gran respeto por la dignidad de la persona humana, que se traduce por la amistad inquebrantable y la hospitalidad sagrada; ¿acaso el egoísmo individualista no está destruyendo la tradición del "amigo" y llenándonos de odios, envidias, celos y luchas contra el bien del prójimo?

Otro valor es el maravilloso sentido de "comunidad" que hasta se celebra en la "fiesta"; pero fuera de la fiesta (y aún en ella) no estamos notando que la verdadera unión de la comunidad ya no existe?

Y el otro valor, nuestra auténtica devoción a la Virgen María; ¿no se está convirtiendo para muchos en el paso a sectas que niegan la virginidad, la maternidad divina y todas las demás prerrogativas de Nuestra Señora?

Actuar:

Después de considerar todo lo anterior con nuestro grupo parroquial, ¿en qué acciones vamos a comprometernos para que los valores de nuestra cultura se tengan en cuenta para la evangelización? ¿A qué actuación práctica nos llevan las conclusiones de este tema?

Los grupos parroquiales nos están esperando para que las cinco prioridades del Tercer Encuentro Nacional Hispano penetren la mente y en especial la vida de todas nuestras comunidades y produzcan los cambios que todos estamos necesitando.

Por ejemplo, qué maravilloso sería si, con base en nuestra cultura de familia, de amistad, de hospitalidad, lográramos unirnos los hispanos de San Diego en un bloque único, basado en la fe Cristiana, para ayudarnos mutuamente, cada uno en el renglón de su propio trabajo o profesión, y facilitar a los hermanos el precio módico de los diversos servicios, como en una gran cooperativa o hermandad.

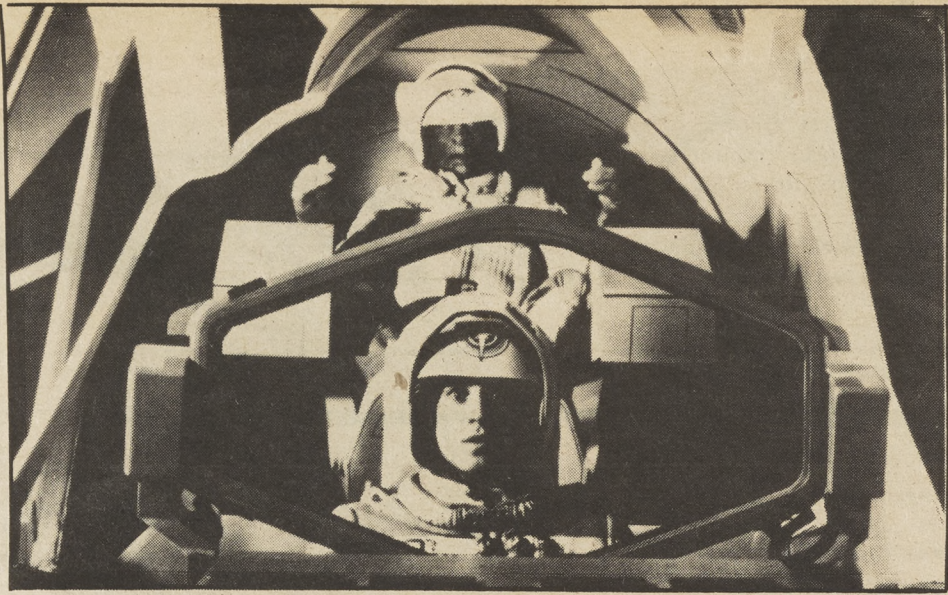
Esta ayuda mutua que diéramos a los demás y recibiéramos de ellos, en todos los renglones de trabajos, de servicios, de profesiones, de especializaciones, de economías, de auxilios, de colaboración..., impregnada con la fe del Evangelio, sería no sólo la verdadera evangelización de nuestra cultura hispana en San Diego, sino uno de los más fuertes vínculos e instrumentos de la unión nuestra, de la unidad...que tanto añoramos y necesitamos entre nosotros.

ROMA (NC) — Ex sacerdotes y religiosas están ayudando al gobierno sandinista a formar una "Iglesia Popular" en Nicaragua opuesta a los obispos católicos, dijo el 7 de septiembre el Obispo Pablo Antonio Vega, Presidente de la Conferencia de Obispos de Nicaragua.

Muchos de los ex sacerdotes y religiosas están siendo pagados, directa o indirectamente, por el gobierno, dijo al Servicio Nacional Católico de Noticias. El Obispo Vega estuvo en Roma por algunos días en conversaciones con funcionarios del Vaticano sobre las tensas relaciones entre el Estado y la Iglesia en Nicaragua.

También dijo que la jerarquía nicaraguense está preparando una declaración sobre el caso de los cuatro sacerdotes que se niegan a dejar sus puestos gubernamentales.

En relación a la "Iglesia Popular", el Obispo Vega dijo que los ex sacerdotes y religiosas se están haciendo pasar como sacerdotes y religiosas y están protegidos por el gobierno, ayudando a formar la llamada "Iglesia Popular".



STAR WARRIOR — Lance Guest, front, plays an 18-year-old earthling who is recruited by visitors from another planet to become The Last Starfighter. Veteran screen star Dan O'Herlihy, rear, co-stars as Grig, a lizard-like being who is one of the top Gun Star navigators in the Star League of Planets.

CAPSULE MOVIE REVIEWS

The Brother from Another Planet

A black extra-terrestrial crashes to Earth and finds sanctuary in Harlem from two bounty hunters whose job is to find and return him to his home planet. Moderately entertaining, but it has some profane language and a relatively restrained sexual scene. The U.S. Catholic Conference has classified it A-III — adults. There is no industry rating.

The Family Game

This Japanese film is a gentle comedy of family life and problems as well as an incisive social satire. For those willing to read subtitles, the film will be an enjoyable as well as rewarding experience of the universality of human nature. The U.S. Catholic Conference has classified it A-II — adults and adolescents. There is no industry rating.

A Joke of Destiny

Director Lina Wertmuller's satire on modern life and Italian politics is a disappointing misfire. Plodding and

heavy-handed, the film's comic invention fails after a brilliant opening. Adult sexual situations. The U.S. Catholic Conference has classified it A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.

The Bostonians

An interesting adaptation of the Henry James novel notable for some fine performances. However, in a key role, Madeleine Potter doesn't generate enough magnetism to be credible either as a feminist Joan of Arc or the focal point in a struggle between an archetypal male chauvinist and the older feminist whose protege she is. The U.S. Catholic Conference has classified it A-II — adults and adolescents. There is no industry rating.

The Jigsaw Man

A dismal spy movie which wastes an excellent cast. Moderate violence. It has been classified A-II — adults and adolescents — by the U.S. Catholic Conference. The industry rating is PG — parental guidance suggested.

USCC official says PG-13 movie rating avoids discussion of values

By Cindy Liebhart

NC — A U.S. Catholic Conference official criticized a new film rating rule which limits the use of profanity permitted in movies attended by minors because it focuses solely on language while avoiding "any discussion related to value matters."

Richard Hirsch, USCC communication secretary, urged development of a system being considered by the Motion Picture Association of America which would provide more information about the nature and degree of sex, violence and profanity in movies rated PG, PG-13 and R.

THE LANGUAGE rule, which was adopted in late August by the MPAA's Classification and Rating Administration, requires an automatic PG-13 rating for any movie which includes a single use of "one of the harsher sexually derived words" if that word is used merely as an expletive, according to Kenneth Clark, MPAA executive vice president.

More than one use of that four-letter expletive in a movie, or a single use of the word in a sexual context, will require the rating board to issue an R rating, Clark said.

The PG-13 rating, which went into effect July 1, warns parents that certain movies contain some material which might be inappropriate for young children and strongly cautions them "to give special guidance for attendance of children under 13." An R rating restricts attendance of children under 17 unless they are accompanied by an adult.

HIRSCH, WHO in July denounced the PG-13 rating as a "transparent ploy to exploit the young for crass commercial purposes," said in an interview he objects to the new rule because it addresses only profanity and ignores larger concerns about the messages movies communicate to young people.

"I don't say the use of strong language is insignificant," he said, "but by focusing on that, you miss what a movie is really doing, which is purveying values.

"Our concern is much greater than one use of a word," Hirsch said. "We are concerned about how values and what values are being transmitted to teen-agers through movies. The film industry has explicitly ruled out those kinds of concerns."

FOR EXAMPLE, he said, a movie rated PG-13 may feature a "hero" who uses drugs. "That hero is a role model for youngsters but that is totally acceptable within the criteria of this rating system."

It would be "very difficult" to explain to parents why one usage of the particular word referred to by the MPAA is legitimate in a PG-13 movie while the other usage is not, Hirsch said.

Hirsch supports the development of an MPAA program which would provide more detailed explanations about why a movie was issued a particular rating.

THE POLICY review board of the rating administration is giving "very serious consideration" to the possibility of initiating a system which would offer brief descriptive phrases about sexual, violent or profane content along with movie ratings, Clark said.

If such a policy is adopted, the information could be provided in movie advertisements, in newspaper movie listings, on theaters' recorded messages or at the box office.

The issue was discussed at the board's August meeting, Clark said, but action was postponed to a later meeting.

IT IS important "to provide parents with as much information as possible so parents can make a decision" about what movies their children should see, Hirsch said.

But before giving blanket approval to an MPAA program, "we would like to see what the explanations are really going to contain — what kind of information and is the information going to be useful," he said.

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DISCOVERY — Border patrol officers Treat Williams, left, and Kris Kristofferson discover the remains of a long-abandoned jeep in a Texas desert in the action adventure Flashpoint.