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Southern Cross 1985, Volume 74 No. 15

Diocese of San Diego, California

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Vol. 74, No. 15

April 18, 1985



photo by Susan Nowak

STORE BLESSED — Deacon Paul Davidson (left) of Holy Family Church blessed the parish's new thrift store, Clothes Closet, April 13. Located in a mobile home behind the parish hall, the store's proceeds will benefit the parish's St. Vincent de Paul Society. The store's donated items may be perused on Saturdays and Sundays.

Sex seminar will stress NFP, chastity

By Susan Nowak

SAN DIEGO — The basic church teaching on sexuality, restrictive as it may be perceived by unwed teenagers, can nonetheless be interesting to them. "We can make it interesting," Nancy Brown said.

Brown, the director of Catholic Community Services' Responsible Parenthood, will lead "Sexuality and Our Catholic Youth: A Seminar for Teachers," April 24. The seminar is sponsored by CCS and the Department of Educational Ministry.

TEACHERS WHO attend will leave with a curriculum designed to help them present fertility awareness and natural family planning (NFP) to students in a manner in total agreement with the Church, Brown said. The instructors will not learn how to teach the method, but how to accurately present it to the youths.

Father Raymond O. Ryland, a University of San Diego religious studies professor and associate pastor at Church of St. Mary Magdalene, will talk about the scriptural and Church thought on sexuality.

"Our hope is we can underscore the pope's efforts to push NFP," Brown said. NFP is the only form of birth control the Church approves of, because it does not artificially interfere with conception. A woman interprets signs her body gives her that she is fertile and she and her husband refrain from sexual intercourse during the time of fertility.

THE CHURCH advocates natural methods and condemns other forms of birth control, "but has never advocated that we multiply like rabbits, either," Brown said.

Teachers who attend the seminar will be encouraged to stress that "sexuality is not genital sex." They will be trained to speak of sex in "the broad sense."

Brown will tell the teachers that all people are sexual and that sexuality is a "gift from God."

RESPONSIBLE PARENTHOOD will probably have to weather criticism from some Catholics who may think that introducing NFP to high school students, most of whom are not married, will encourage the youths to engage in sexual activity with the protection of the 97 percent effective sympto-thermal NFP method.

That would not be fair, Brown said. "We're not

teaching NFP. We're teaching chastity and knowledge of our bodies" with the hope that will "engender enough pride to keep them from pre-marital and promiscuous sex."

It is important to "look what we are competing with," she added. "Our competition is Planned Parenthood and BCI (the Birth Control Institute)."

THOSE ORGANIZATIONS "are not teaching people to respect themselves. They're teaching 'If it feels good, do it.'"

Planned Parenthood's approach "is so *totally* non-judgmental that the children are learning it (pre-marital sex) is all right."

If youths learn to respect themselves and discover the value in not gratifying one's immediate desires, they will come to "accept one another's sexuality," she said.

BROWN WANTS the youths to learn about NFP now so they may consider it as an option when they marry. Women who use NFP methods say they feel more valued by their spouses than they did when using other birth control methods, Brown said. Instead of being perceived as an ever-available sex partner, a woman who practices NFP finds out her spouse is willing to postpone immediate sexual gratification because he values their family planning goals.

Sister proud of work in sanctuary movement

By Joyce Carr

"What kind of a threat are a dozen of us church people who have helped a couple thousand Central Americans, when there are half a million here?" asked Franciscan Sister Darlene Nicgorski, referring to her indictment by the federal government for smuggling and harboring undocumented refugees from El Salvador and Guatemala.

She and 11 other sanctuary activists will be tried in the U.S. District Court in Phoenix July 9, her defense attorney, Michael Altman, said in his address to about 50 people at USD's More Hall April 11 following Sister Darlene's talk.

WHILE SHE was attending a Michigan conference for missionaries in January, armed immigration agents entered her Phoenix apartment and "removed a young Salvadoran woman and 49 items, including photos of Central American refugees," Sister Darlene said. The raid occurred after "infiltrators bugged Arizona sanctuary workers' meetings and refugees' Bible study classes" in a Lutheran church. "Such tactics are outrageous," she declared, because "the sanctuary movement operates openly."



Nancy Brown

Bishops' 1986 Synod postponed for a year

By Agostino Bono

VATICAN CITY (NC) — The 1986 world Synod of Bishops on the role of the laity has been postponed until the fall of 1987 because bishops need more time to prepare for it, the Vatican announced April 12.

The one-sentence announcement said the decision was made by Pope John Paul II after he received numerous requests for a delay.

"**MANY BISHOPS'** conferences asked to be given more time for consultations now that they have to also prepare for the 1985 extraordinary synod," Archbishop Jozef Tomko, secretary general of the synod, told National Catholic News Service after the Vatican issued the announcement.

In January the pope, in a surprise announcement, said an extraordinary synod would take place Nov. 25-Dec. 8 to analyze the teachings of the Second Vatican Council and to mark the 20th anniversary of the end of the council.

"Many bishops' conferences meet only once a year, making it difficult for them to consult with the laity and to consult among themselves for both synods," said Archbishop Tomko.

THE ARCHBISHOP said the synod on the laity probably would be held in October 1987.

On Feb. 19, the Vatican released a preparatory document on the role of the laity, to be used as the basis for consultation by bishops' conferences.

The 40-page document stressed the need for the laity to bring their faith to secular society through "work itself, education, the family, politics, the economy, culture and mass media." It also warned of the "persistent danger of a scientific and technical development" insufficiently rooted in ethics and religion.

POPE JOHN Paul, in announcing the extraordinary synod, said its aim was "to favor the further study and constant introduction of Vatican II in the life of the Church, in the light also of new needs."

The Second Vatican Council resulted in major reforms of the liturgy, strongly promoted ecumenical dialogue with other Christian churches and emphasized shared authority between the pope and the bishops.

The council was conducted in four sessions spread over three years. It began Oct. 11, 1962, and ended Dec. 8, 1965.

"Nobody wants to be thought of as a sexual object. They want to be accepted as who they are," Brown said, adding that NFP promotes valuing "the total person."

The seminar is designed for Catholic high school teachers, she said, but anyone who deals with high school and pre-high school youths may attend. Brown invited non-Catholic and non-Christian educators as well.

The April 24 program runs from 5-9 p.m. at the University of San Diego Manchester Conference Center, Room 211. Registration is \$25 and includes a meal, curriculum, books, materials and more. Information is available at 231-2828, extension 40.

The former teacher and social worker challenged current U.S. policy of deporting refugees from Guatemala and El Salvador. This practice violates the Refugee Act of 1980 which affords "political asylum to anyone with a well-founded fear" of religious or political persecution, she said. An immigration court judge, a former Border Patrol agent, "has granted political asylum to one Central American refugee" in the past three years. Citing statistics from a 1983 Congressional Research Service report, she said that three percent of Salvadorans and one percent of Guatemalans who apply for asylum receive it.

This contrasts with "71 percent of Iranians and 27 percent of Poles awarded political asylum" in this country, she added. "We have heard of one Polish priest being killed," but few realize "32 priests, seven Protestant pastors and over 50,000 civilians have been killed in El Salvador and Guatemala — deaths documented by the Legal Aid Society of the Catholic Church," the former Guatemalan missionary said.

DESPITE THESE tragedies, our government considers these Central Americans "illegal aliens seeking

please turn to page 7

Briefs

REASSIGNED — Father Robert Williams, the Detroit archdiocesan priest whose parish assignment was terminated because he was a delegate to the 1984 Democratic National Convention in defiance of his archbishop, has been assigned temporarily to a new parish. Father Williams was named associate pastor of a Sterling Heights, Mich., church. The announcement came April 10, nearly nine months after Archbishop Edmund C. Szoka of Detroit dismissed Father Williams as associate pastor of St. Lawrence parish, Utica, and suspended his priestly faculties.

U.S.S.R. PRAISED — Pax Christi USA has endorsed the Soviet Union's decision to freeze deployment of medium-range nuclear weapons in Europe and called on the U.S. government to "make a similar creative proposal." "This historic independent step by Soviet leader (Mikhail) Gorbachev is exactly what the United States Catholic bishops called for in their 1983 peace pastoral," said Auxiliary Bishop Thomas Gumbleton of Detroit, president of Pax Christi USA. Pax Christi USA is the U.S. branch of an international Catholic peace movement.

PAPAL HELP — Pope John Paul II has expressed hope that by stressing a common Catholic faith his May visit to the Netherlands will help overcome the sharp divisions in the Dutch church. "I come to you as a brother, as a friend," he said, emphasizing that he does not "have the power to make these troubles disappear." Archbishop Adrianus Simonis of

Utrecht, Netherlands, has said the visit will be a challenge for the pope because of the sharp divisions among Dutch Catholics which have developed since the end of the Second Vatican Council.

'CONTINUE FEARLESSLY' — Pope John Paul II has encouraged Czechoslovakia's clergy to minister to their fellow countrymen despite persecution. "It is necessary to continue fearlessly along the way of evangelization and witness, even if the historical situation of the moment makes it arduous, difficult and sometimes bitter," the pope said.

ACADEMIC QUESTION — Jesuit Father Raymond Schroth has resigned as academic dean at Holy Cross College because of a conflict over the U.S. bishops' proposed pastoral letter on the economy. Father Schroth sought to have a post in the economics department filled by a teacher "in sympathy" with the proposed pastoral. However, some faculty members objected, saying that it was "a violation of academic freedom," he said. Father Schroth said that contemporary economics needs "values" and that "economic policies have human consequences."

VACUUM FILLED? — Recent U.S. bishops' pastoral letters are getting increased attention because the bishops are filling a vacuum in upholding the values of American society, Archbishop Rembert G. Weakland of Milwaukee said April 11. "So many of the moral and value standards of the nation had come from mainline Protestants and that was no longer filling the need, so we have stepped into that vacuum," the archbishop told a press conference at the National Catholic Educational Association convention in St. Louis.

Official

Bishop Leo T. Maher

Thursday, April 18, 3:30 p.m., bishop's office, meeting of executive board of Sisters' Council.

Saturday, April 20, 4 p.m., San Diego Sports Arena, closing Mass of FIRE rally.

Sunday, April 21, 9 a.m., San Diego, Christ the King Church, Mass, Confirmation, Canonical Visitation.

Monday, April 22, 10 a.m., bishop's office, meeting of executive board of Priests' Council.

Monday, April 22, 5:30 p.m., Austin House, Augustinian Community Vesper service and dinner.

Tuesday, April 23, 5:30 p.m., La Mesa, St. Martin of Tours Church, Mass, Confirmation, Canonical Visitation.

Wednesday, April 24, noon, University Club, CCS Board meeting.

Wednesday, April 24, 5:30 p.m., El Centro, Our Lady of Guadalupe Church, Mass, Confirmation, Canonical Visitation.

Thursday, April 25, 5:30 p.m., Carlsbad, St. Elizabeth Seton Church, Mass, Confirmation, Canonical Visitation.

Father Peter M. Escalante, secretary

Auxiliary Bishop Gilbert E. Chavez

Friday, April 19, 3 p.m., Chancery building, Hispanic Committee meeting.

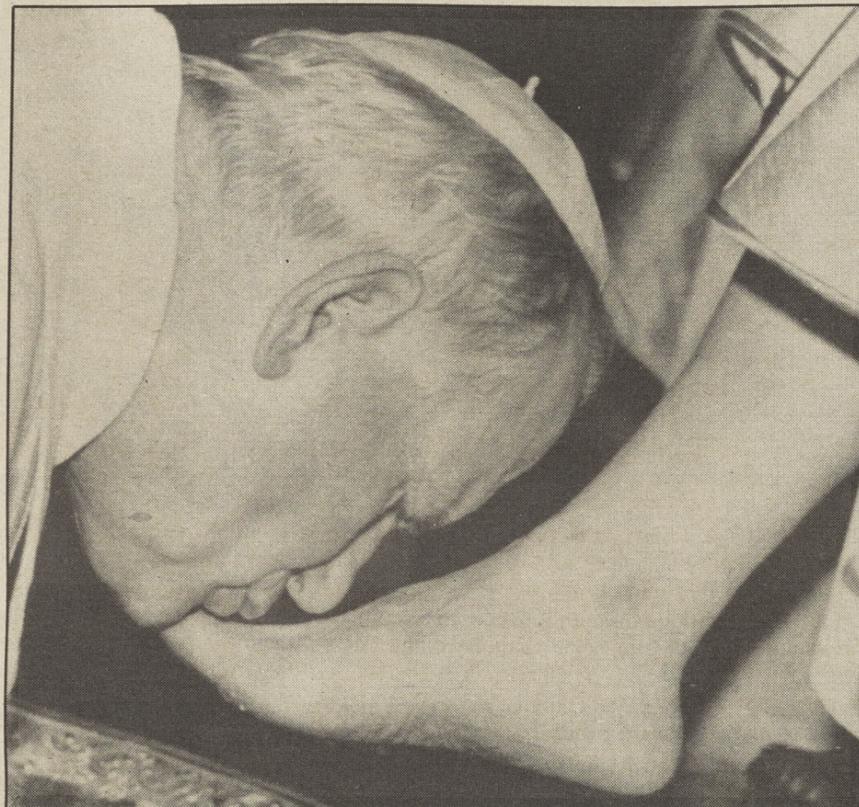
Saturday, April 20, 1 p.m., San Ysidro, Our Lady of Mount Carmel convent, Mass of Thanksgiving.

Saturday, April 20, 5:30 p.m., National City, San Dimas Guamanian Hall, meeting.

Sunday, April 21, 4 p.m., Lemon Grove, St. John of the Cross, Confirmation.

Tuesday, April 23, 5:30 p.m., St. Jude Shrine, Confirmation.

Wednesday, April 24, 5:30 p.m., La Jolla, Mary Star of the Sea Church, Confirmation.



NC photo from UPI-Reuter

HOLY THURSDAY RITE — During a Holy Thursday service at St. John Lateran Basilica in Rome, Pope John Paul II kisses the foot of a priest in memory of Christ's gestures to the apostles. The pope washed and kissed the feet of 12 priests during the service.

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.

WATKINS, Lorain K. Mother of Patricia Williams and Brigid Babbitt; 2 grandchildren. Memorial Mass: April 8, 1985 at Navy Hospital Chapel

Goodbody's Mortuary

PARMIGIANI, Serafino Jr. Brother of Emidio, Salvatore, Louis and Beatrice Parmigiani; son of Mary and Serafino Parmigiani, Sr. Funeral Mass: April 9, 1985 at Our Lady of the Rosary Church.

Goodbody's Mortuary

DILLON, Nida Mother of Mel Moreno and Howard Dillon; sister of David Diaz, Andrew Diaz, Mary Louise Ford and Eva Diaz; 9 grandchildren; 14 great-grandchildren. Funeral Mass: April 10, 1985 at Immaculate Conception Church.

Goodbody's Mortuary

LEHRKE, Carl Anthony, Father of Charles and Paul Lehrke, Eleanor Borner, Carla Ray Shaffer, Mary Lou Arnold; brother of Hilda Lehrke; 20 grandchildren; 19 great-grandchildren. Funeral Mass: April 10, 1985 at Our Lady of the Sacred Heart Church.

Goodbody's Mortuary

PROFFER, Dorothy D. Wife of Philip Proffer; mother of Stephen, James, John, Peter and Ann Proffer; sister of Joan Dalton; 2 grandchildren. Funeral Mass: April 11, 1985 at Blessed Sacrament Catholic Church.

Goodbody's Mortuary

SULLIVAN, Margaret Mary Sister of William H. Sullivan. Funeral Mass: April 11, 1985 at St. Patrick's Catholic Church.

Goodbody's Mortuary

BERGAMO, John Tom Father of Margaret Jupp, Betty Whetstone, Barbara Armstrong, John R. and William T. Bergamo; brother of 3 brothers, 4 sisters; 10 grandchildren; 9 great-grandchildren. Funeral Mass: April 12, 1985 at Blessed Sacrament Catholic Church.

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Happy to be Catholic: Campbells favor well-blended diversity

By Veronica Garcia

MISSION HILLS — Larry Campbell has found "a feeling of Christian community" at his parish, St. Vincent.

Larry and his wife, Lynn, have been St. Vincent parishioners for 18 years. Their children, two girls and two boys, are graduates of the parish elementary school.

"ST. VINCENT is a unique and loving" parish, Lynn said. A "diversity" that "blends well" exists at the parish, she said.

Many types of people are able to work together at the parish, she explained. "If you have a specific type of need, you can fill it at St. Vincent," she added, noting the different kinds of Masses, like folk and Tridentine, available there.

Larry has been a Eucharistic minister at the parish since the lay program began. Lynn has been a lector for about five years.

SHE AND her husband have been active in one of the parish's earliest charismatic renewal groups for close to 13 years

The couple's involvement in the charismatic group began when they attended a prayer meeting at the parish, Larry said.

Gradually they became more involved in the group of about 30 and now attend a prayer meeting once a week, he said.

THE PRAYER meeting is divided into three sections, Larry said. First is "praise and song." Then comes a time to share who Christ is in one's life. The meeting concludes with petitions, he explained.

During petition time, people pray for different things including the parish, Lynn said.

Larry has always thought himself a "strong Catholic."

"I WAS raised in a very Catholic family," Larry said. He attended Catholic educational institutions as a child and is a graduate of Loyola University.

However, he said his faith is "more than heritage. It's a union with other Catholics" whether they are his fellow workers or people in other towns, he added.

"I also feel a strong sense of pride with the pope...as a representative of the universal Catholic Church," he said.

LYNN CONVERTED to Catholicism several months before she married Larry, nearly 25 years ago.

Raised a Lutheran, Lynn said she "always had a relationship with God."

She said she did not join the Church because she "needed to find" God, but because Larry's Catholic faith seemed so "solid."

THROUGH LARRY she became aware of the "traditions and solidity of the Church," she said. She believes the "traditions and ceremony" Catholicism offers are important.

"If I had a question, it was answered," she said of the Church's teachings. "I didn't have to figure it out on my own," she added. The Church's traditions gave her faith a "foundation," she said.

Later Lynn felt she "needed to discover Christ" and develop a more "personal relationship with Christ." It



Larry and Lynn Campbell

was this need that led her to a charismatic renewal group, she said.

"SO MANY people need to hold on to things in a certain way," she said. "But if you let go, you can grow" and "add on" to one's faith, she added.

"Traditions are important because people have given them to us. But we're also called to grow and mature...and not live through others who go before us," Lynn said.

As an example of change, she cited a visitation program begun at St. Vincent whereby people send cards or visit parishioners who are in the hospital.

THE PROGRAM has made members of the parish aware of those who are sick, she said. One hospitalized

person who had received a card was very "pleased because they didn't know St. Vincent was so caring," Lynn said.

The couple said that "a lot of their social activity is geared around" their parish. The "close knit community" at St. Vincent, Larry said, is demonstrated by activities like coffee and doughnuts after Sunday morning Masses and parish potlucks.

Every six weeks, Lynn and Larry meet with other parents whose children have graduated from St. Vincent School, she said.

THE CAMPBELLS have participated in RENEW since the first semester of the program. They plan to attend the final semester, Lynn said, noting that she cannot believe the program "has gone so fast."

Sports Arena readied for FIRE rally

SAN DIEGO — Gone are the San Diego Clippers and the woefully small crowds that used to cheer them on at the San Diego Sports Arena. But, the arena is expected to contain a large crowd generating a kind of fire and enthusiasm rarely witnessed there.

Final preparations are under way for the FIRE Rally, a Catholic gathering slated for April 20 from 9 a.m. to 6 p.m.

THE RALLY, which has four speakers who will focus on the themes faith, intercession repentance and evangelism, is co-sponsored by the diocesan offices of RENEW, Religious Education and the Charismatic Renewal.

It costs \$11 to register at the door at the San Diego Sports Arena. Parking will cost \$3, but several parishes and groups are offering bus rides to the arena at a price lower than the parking fee.

One rally coordinator said he wished a parking fee did not have to be tacked onto the cost, but added, "That's a part of the enterprise." The Sports Arena was the only available facility that would hold more than 4,000 people, Jaime Garcia, a coordinator of the FIRE Rally, said.

HE IS hoping 10,000 people will attend. The Sports Arnea's capacity is 14,000.

Organizers plan to begin preparations at the arena April 19. The crucifix from the Immaculata will be moved to the arena.

About 45 people met April 10 for a final planning session, potluck and Holy Hour, Garcia said. At the Holy Hour they prayed for the success of the rally and for "the people of San Diego that they may be there to come to share the Good News of the Lord," Garcia added.

PRE-REGISTRATION figures are hearteningly healthy, Garcia noted.

SAN DIEGO — The San Diego Catholic Worker and the St. Vincent de Paul Center have obtained a two-year lease on a building at 343-16th Street where meals will be served to the needy.

Meals for 400 to 500 people will be served in St. Didacus Dining Room at the new facility Monday through Saturday. The dining room will serve the needy until the new St. Vincent de Paul Emergency Facilities Center is built.

RENT AND construction of a new kitchen for the building will cost over \$50,000 during the first year of operation, said Father Joseph Carroll, director of the St.

Vincent de Paul Center. Nearly 150,000 meals are expected to be served at the facility during its first year.

While the building's kitchen is being remodeled, meals will continue to be prepared at Christ the King Church.

A formal grand opening of the St. Didacus Dining Room is set for late May.

THOSE WISHING to donate to the dining room may send contributions to St. Vincent de Paul Center, 1550 Market Street, San Diego, CA 92101 or San Diego Catholic Worker, P.O. Box 40168, San Diego, CA 92104.

SAN DIEGO — Jonnie Stahl, a representative of the Women's Coalition of San Diego County, will speak at a seminar on "Women's Quest for Equality: The Dream and the Reality," April 24 from 7:30 to 9 a.m. in the Terrace Room of the Stardust Hotel and Country Club.

The event, which is sponsored by the National Conference of Christians and Jews, will be the fourth in a five-part community seminar series dealing with the theme "Toward a Workable Pluralism." Community leaders, educators and local high school students meet to listen to the speaker and to discuss issues.

CORPORATE SOCIAL responsibility is the remaining topic to be discussed.

Reservation information is available at the NCCJ office, 635 C St., Suite 404, or by calling 232-6113.

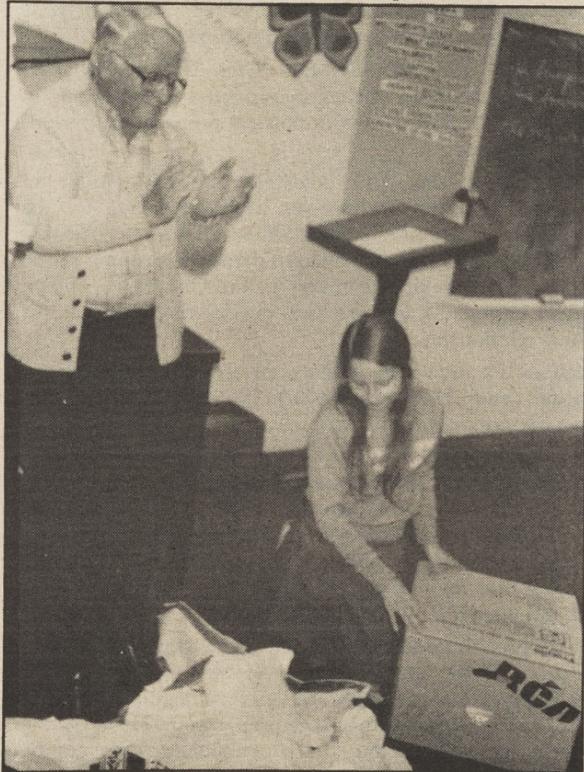
ALCALA PARK — CBS attorney David Boies and a panel of national experts will address "The Press, Libel and American Freedom" at an April 27 conference sponsored by the University of San Diego School of Law and the City Club of San Diego at the Hilton Hotel.

The conference's featured speakers will include Stanford University law professor Marc Frankin, *New York Times* columnist Anthony Lewis and University of Michigan law professor Frederick Schauer. Their remarks will be followed by a panel discussion moderated by Sheldon Krantz, dean of the USD School of Law.

BOIES IS the attorney who defended CBS in the libel suit filed by General William Westmoreland. He is a partner in the New York city law firm of Cravath, Swaine and Moore, and is former chief counsel and staff director of the United States Senate Committee on the Judiciary.

The conference will run from 9 a.m. to 4 p.m. It is open to the public. Admission is \$50 for the general public and \$10 for full-time students.

For more information, call 235-4041 or 454-9544.



GIRL REWARDED — Msgr. Raymond Moore, pastor of St. John of the Cross Church in Lemon Grove, applauds Dawn Ehrich, a third grader, as she unwraps her prize for selling \$138 worth of Christmas seals. Ehrich received an RCA television for helping the Society of the Propagation of the Faith raise funds for the missions.

Viewpoint



By Father Louis Copestake

No place to go

It is not unusual to hear someone point out the discrepancies between the beliefs of Christians and the actions of Christians. In fact, we Christians often do this ourselves, and when it is done without cynicism it serves as an examination of conscience.

But what about atheists? Rarely have I heard a listing of the inconsistencies of atheistic practice and atheistic "belief." Nor have I heard very much about the futility of life without God.

Yet in the last two years, there has been an unusual amount of *prima facie* evidence of atheistic self-contradiction and futility. In only 28 months we have witnessed the funeral rites of three leaders of the Soviet Union, three solemn liturgies of atheism. It was somberly fascinating to watch portions of these obsequies, conducted in the world's most prominent officially atheistic country. Fascinating because it gave rise to a basic opinion that the whole thing really didn't make much sense.

It also gave me a new appreciation of what Saint Paul meant when he said that if Christ were not raised from the dead, then we are surely to be pitied. Having observed these three funerals, I sympathize for the Soviets. After all, what lasting meaning or hopeful message can an atheist extract from death?

The funerals were in stark contrast to the Catholic burial rite, which is both an expression of grief and a celebration of life and hope in Christ. For us, nothing is in vain and death is a beginning. For us "life is not ended, it is changed." For the Soviets it is ended.

This might be why the Soviet rites were so elaborately grim and depersonalized, from my viewpoint. It might have been more seemly and more consistent if the deceased were quietly tucked away and life went on as if nothing had happened. But in each case, a funeral rite of several days focused on the corpse of an old man atop a mountain of flowers. Was it to be a meditation on life? A meditation on the values of Marxism?

It could be seen as a rather pathetic attempt to glorify man and to glorify the state. But the honors which the Soviets have at hand are few and hollow: a grand funeral, a military parade and interment at the hallowed wall of the Kremlin.

What struck me the most was the elaborate reverence for the body of the deceased. To be consistent, one would think that atheists would regard this decaying flesh as useless and non-productive and disposable. But to the contrary, a great deal of importance is given to the corpse. The body is frozen and enshrined. Moreover, the body is displayed throughout the funeral until the very moment of burial. A feeble attempt to deny death? I think so. A glimpse of the atheistic rebellion against the barrenness of their creed? I think so, too.

When God and religion are removed, then man and the state have usually taken their places. This process began with the French Revolution, when nationalism became a religion. Marxist Communism allegedly substitutes the "good of the people" for God and religion. The golden rule is substituted with the principle, "From each according to his ability; to each according to his needs." Religion is cast aside because it does not meet any "true needs" and because it is non-productive in materialistic terms. All of this may sound noble and liberating, but it makes for a rather desolate world in which there is little consolation in the face of certain death.

Of course, there was no mention of God in these funerals. There were no prayers and no hymns. There was only the repetition of Chopin's *Funeral March* — a rather interesting item in itself, since Chopin was dedicated to removing Soviet rule from 19th century Poland. Then there were speeches focusing on the leader's concern for the masses and his dedication to party principles. Nothing about the person in terms of what made him laugh, nothing about his family or friends.

Writing in the *Washington Post*, Charles Krauthammer remarked that these Soviet funerals prove that "the Soviet system...no longer believes in 'anything.' It now believes in nothing. A nothing on eerie display at Chernenko's funeral." Perhaps this is what hypnotized me while I watched all the pageantry. What was it all supposed to mean?

As a teenager, I heard a joke that was making the rounds. "What is inscribed on the tombstone of an atheist?" the joker asks. The answer is "Here lies an atheist, all dressed up with nowhere to go."

But it's no joke. The futility of life without religion, the hollowness of abstract ideals compared to the personal God, is not funny at all. It is desperately lonely and supremely sad.

We who live in the Christianized West may glibly speak about the eccentricities of the churches. We may say we have no need for God or religion and be content to live as practical atheists. We may even be so shallow as to use God as part of our Christmas, or Easter or Passover observance and then store God away with the rest of the holiday trimmings.

We may be able to do all this because our society is so permeated with the culture of belief that we can slide by. Rarely do we experience the harsh reality of the alternative to belief. Rarely can we gaze upon the nothingness of atheism. The recent Soviet funerals have given us this opportunity.

Letters . . .

Heavenly applause?

Let's hear it for Father Louis Copestake. His performance in dealing with the bathroom evangelist, as he describes the incident in his "Viewpoint" article (March 4) deserves a round of applause.

The familiar concept must be true, Father, that the best defense is an offense, and if I may say so, I think you comported yourself as a true Defender of the Faith. I can imagine that I even heard some applause coming from Heaven.

Edie Galbraith,
San Diego

Community affairs

I read Father Proctor's article (SC April 4) "Sacraments are Community Affairs." I agree with Church law, sacraments should be in the church and should be celebrated with the community. As I read the article my heart felt a sharp pain and I cried for all the wonderful people who were turned away from the sacraments of Holy Communion and Confirmation.

I worked in a religious education office for over 20 years and my heart bleeds for people who have to work and sacrifice to send their children for religious instructions after school because there are no Saturday or Sunday classes. After their children are to the point where they are ready for the sacraments of Holy Communion or Confirmation to have the Coordinator say, "I'm sorry your child cannot make his/her first Holy Communion or his/her Confirmation because the parents did not, or could not, attend the five or six parents meetings. NO EXCUSES ACCEPTED."

SOME OF these are single parents trying to bring up their children alone. They have to work hard at their job (or even two jobs) and cannot attend these meetings. Some are tired after work and have other duties to do at home. Some have found these meetings a waste of their time. Some don't even speak English and don't know what is going on anyway.

What really hurts is when a child is ready to receive the sacrament and is refused. The parent is then quite upset and goes to the parish priest for help and gets none. For the child to receive his/her first Holy Communion, the parent has to beg the priest to please let their child receive first Holy Communion alone if necessary, without the class. Then the priest says it is alright to do so alone without the class. Tell me is this a community affair?

Can you see why I get a pain in my heart and tears from my eyes. Why can't the religious coordinator be a person more like God: loving, caring and forgiving for the people in the community.

I BELIEVE God is moving me to speak up about this situation because it has been in my heart for a long time. After reading the article and feeling the way I do, I just had to let someone else know. No one should be denied any sacrament — *never, never.*

Please see what you can do, I am sure people will be eternally grateful for all you can do to help them.

Rose Agrusa,
Escondido

The Pope Speaks



Holy Spirit perfects faith

Here is the Vatican text of Pope John Paul II's English-language remarks at his weekly general audience in St. Peter's Square April 10.

In previous audiences we have spoken of faith as our response to the word of God, Who reveals Himself definitively in Jesus Christ. Our knowledge of God in this life is always partial and imperfect, yet it gives us the possibility of sharing even now in the truth which will be revealed fully in the beatific vision.

By abandoning ourselves completely to God we share in this truth, which opens the way for our sharing in eternal life.

The distinctive character of our faith in God lies in the fact that it is supernatural. This means that our response to God's revelation goes beyond what can be reached by our human intelligence or by our will alone. Our response is formed interiorly under the enlightening power of God Himself Who works in the depths of our spiritual being. This divine power we call the grace of faith. It is the interior attraction which makes us capable of believing in God.

Before faith can be exercised we need the assistance of the Holy Spirit. It is He Who moves our hearts in continuous conversion to God, and who opens the eyes of our minds to accept the contents of revelation. It is the same Holy Spirit Who constantly perfects our faith by His gifts so that revelation may be ever more profoundly understood. In this way God shares with us those divine benefits which entirely surpass the powers of the human mind.

I am happy to extend a special Easter greeting to the English-speaking visitors and pilgrims. I welcome the newly ordained deacons from the Pontifical Irish College, accompanied by members of their families, as well as the group of students and friends of the Pontifical Scots College in Rome.

Questions You've Asked



With Father John G. Proctor Jr.

Q: My boyfriend and I are planning to marry in a couple of months. I am Catholic and he is not. Just recently he told me that he wants to become Catholic. The priest at our parish did not seem to think that my boyfriend should be baptized and married at the same time. Is there some Church law forbidding my boyfriend to be baptized and married at the same time?

A: There is no Church law which forbids a person from being baptized and married at the same time. Perhaps, however, your parish priest's hesitation is not just a matter of law.

It is important to remember that Church law and good liturgical practice demand serious sacramental preparation. In the case of your boyfriend, two important preparation periods have to be completed.

First of all, you and your boyfriend are undergoing an extremely important process in your lives, preparing for the permanent commitment of marriage. Common sense tells us that the important decision to marry by itself demands a couple's total attention. A couple seeking to marry in the Church expends a great deal of emotional and spiritual energy readying for this binding new relationship.

Preparation for the Sacraments of Initiation (Baptism, Confirmation and Holy Eucharist) is also another very significant, life decision. Conversion is a very subtle process and it requires a profoundly new and serious appreciation of faith.

It is very hard to understand how someone could undergo both sacramental processes simultaneously. Father apparently does not want your boyfriend to become a Catholic just because he is getting married. Father wishes to make sure that both the baptismal and matrimonial commitments have been adequately examined and tested.

Father will probably recommend that you and your boyfriend devote most of your time at the present to preparing for marriage. He may even incorporate the very beginnings of the conversion process into your marriage preparation. However, he will probably recommend that the conversion process not be completed until after your marriage when you have had the chance to settle down a bit.

Obviously the law admits that some rare individuals might be ready for both baptismal and matrimonial commitments at the same time. However, good pastoral practice recommends that the two processes be separated and adequate care be given to each separately.

SOUTHERN CROSS

Official newspaper of the Diocese of San Diego. Published every Thursday except the first week of January, week of July 4, third week of August, and the last week of December. Subscription price: \$15.

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Our Christian Way of Life

By Enid Lanyon

Do this in remembrance

Looking back over this year's Holy Week ceremonies I realized that this year there had been a difference for me. I have always loved the cross and Christ crucified. Even when I was very young, attending the Dominican convent school which stood next to the cathedral, I would sit in the empty church, quite alone, and converse with Jesus on the cross, feeling a very companionable friendship with Him. The conversation could not by any means be called dialogue, but the child I was felt no lack of response, and so, in later years, Good Friday had special meaning, personal and moving.

Easter Sunday, too, was special and remains so. Holy Thursday was interesting and sometimes entertaining, as when the priest washing his fellow priests' feet came upon the very serious German associate who wore boots and tied them in impossibly difficult double knots and we all waited in high expectation to see how long it would take Father Andrew to unravel them. Alas, he never did, and Father Sixtus had to bend down and struggle with his own knots before the ceremony could continue.

BUT THIS year was different. Our service was to begin at 7 p.m. and as I drove along our dirt road toward the main highway, the moon was rising over the mountains. I glanced up as I turned a corner by the small lake of a ranch dam, and was startled by the size and brilliance of the moon. It hung there, huge and glowing,

sending a glittering arm across the still water, touching the hills with a muted radiance. It was exquisite.

The impact was such that I stopped the car and sat, gazing silently at the beauty, alone in the night, with no sound but the small nocturnal cries and movements and the singing of insects — breathless, suddenly deeply moved. And in my mind there started a praising — 'My God how beautiful You are; how exquisite in all Your forms; how wonderful in all Your signs!'

I drove on thoughtfully, with perhaps a little more reverence for the creation that is so powerful a sign of His love, not really defining the feeling that stirred me, aware only of a peacefulness and quiet sense of joy. Then there was the celebration of the Eucharist and the recalling of that first time, when Jesus, in the manner of His Father, left us another and most powerful sign of Their infinite compassion and care. And I wept.

HOW WELL they know our needs. How well Jesus knew that His disciples would need such a sign, and the ritual that would make it their own, to bind them when He was no longer with them in the flesh and remind them that, in fact, He would be with them always. The words, "Do this in remembrance of me" seemed poignant as never before, and tears fell onto my folded hands.

Why? I wondered why this night had been so much

more moving, so much more significant. The moonrise? I had seen hundreds of moon risings — why this one? The ceremony? I had attended Holy Thursday ceremonies for almost every year of my life. Why this one?

There is no real answer, of course. The time was right. God is always reaching out to our understanding, always trying to lead us to a meshing of the commonplace and what we call the mystical. Always trying to draw our attention to the visible signs of His presence and love. And every now and then will come a time when for a brief moment we glimpse something of that, and stand at the threshold of a different dimension of perception.

IN OTHER years I have been reluctant to let Good Friday pass. It has seemed appropriate to linger before the cross. This year that, too, was different. One could relinquish what had to be relinquished because of what remained, because of what is promised. And, finally, after all these years, Holy Week came together for me in a very personal way.

Frank Sheed once wrote that after lecturing and writing on the Trinity for years, he came one day to a sudden flash of understanding in which the whole mystery became clear to him and, finally, he *knew* the Trinity. The time was right. As it must be, for it is God's time, His gift, an opportunity He grasped and most generously gave.

Ins and Outs

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

Does the pope have dire motives?

Many seem worried about the Synod that the pope has called for this November in Rome to mark the 20th anniversary of the Council. Some people are hinting at dire motives — an attempt to overthrow Vatican II (whatever that means). In particular, each critic sees his special cause being thrown out. Yet, what is Vatican II? We know what it was (we think), but over the intervening years we've been exposed to varied, and sometimes contradictory, interpretations of what Vatican II means.

One is reminded of the movie *Rashomon*. This 1951 Japanese film classic, based on a theme that appears in many literatures, is an account of a crime committed in a forest in Japan. Evidence is provided in four different versions: by the bandit, a nobleman, his wife and finally an involuntary witness. We should not be surprised if the four versions do not agree, for the movie is a study of ambiguities. The film poses the question: where can the truth be found? (Someone has pointed out this theme of ambiguity is also the subject of Lawrence Durrell's *The Alexandrian Quartet*.) The variety of versions suggests interpretations to be kept in mind as we move towards the proposed Synod.

VATICAN II was an event. It happened. It produced some ecclesial documents. These documents themselves were a result of compromises; that is, in the heat of the daily debate and arguments over differing views that were proposed, the language straddled both sides of the fence. But that language is all that remains of the Council

experience. When the bishops, the Council experts, went home, explanations of the meaning of the event continued.

The two popes intimately involved with it, John XXIII and Paul VI, have gone to their reward. But Pope Paul VI had the heavy task of carrying out the implementation of the conciliar documents. That took time; the implementation was already one step removed from the Council. Now more than half of the Council fathers have died. So, too, have some of the experts, although a few remain to tell us what they thought had happened.

In the intervening 20 years, new authorities appeared, some of whom were not at the Council, to tell us what the event meant. These experts, theologians and others, felt they knew the particular insight that Vatican II intended to convey at this point. As a result, something else has happened. "Vatican II" became wrapped up in myth, legend. It is difficult, even by scholarship, to arrive at exactly what was meant or said on a given day, and for what purpose. More than that, some of the people who came back and wrote their memories and remembrances of Vatican II, added new material to the lore. They also added to the ambiguity.

SO THE POPE is saying: let's call some bishops to Rome to review what has happened in these 20 years. Have the results been in keeping with Vatican II, or have there been new directions not envisioned and certainly not mandated by Vatican II?

Who is the keeper of the memory of Vatican II? Yes, the Holy Spirit, to Whose inspiration we attribute the results of that Council. Yet that same Council stated that the Holy Spirit rests within the Church and in the teaching authority of the pope and bishops. The Synod, then, is being called by the Church through its pope. He is not inviting all the bishops of the world, for that would be, in effect, another Council. (Many have called for Vatican III; few guessed at the proposal of the pope for a review of Vatican II's fruits, which again demonstrates his ingenuity and willingness to try new styles.) He is calling bishops who are elected representatives of the bishops in various countries — that is, the presidents of the national conferences.

Yet there is no reason to be unduly anxious. What may be happening is that this is an effort to separate the reality from the legend, to go back to sources and to take stock: What did the Council ask; is this what has happened?

THE PRESENT pope was one of the fathers of the Council. His memories are also part of the mix. It would be wrong to see in this anything more than a 20-year checkup. Because of the short time allotted, with the smaller number of bishops present, all this Synod can do is to distinguish between what happened, what has resulted from other viewpoints. It is necessary to consider the present state of the Church to learn whether there is agreement on the essentials. The variables can be left open to further development.

The Sacred Liturgy

By Father Charles E. Miller, C.M.
Rector, St. John's Seminary

Unity does not require uniformity

When it was announced that the Pope had given permission to bishops to allow the old Latin Mass, sometimes called the Tridentine Mass, the reactions of a number of people were pretty strong. Some thought that this permission was a blow to the restorations mandated by the Second Vatican Council and they were very disappointed. Others believed that it was a vindication of their view that the "new" liturgy was reprehensible and they were overjoyed.

Neither reaction is a proper one. The norms for granting the permission are very restrictive. No priest on his own may use the old Latin Mass. A written request must be made to the diocesan bishop. The bishop before acting must be certain that those making the petition do not share the position of those who called into question the legitimacy and the doctrinal exactness of the Roman Missal promulgated by Pope Paul VI in 1970.

THE PERMISSION is actually a dispensation from the law by the bishop and he must make an annual report to Rome on all permissions granted. The new ruling is expected to have almost no effect on Catholics in the United States.

There is, however, an important principle behind the Holy Father's action which his new ruling exemplified. The principle is that unity does not depend on uniformity.

True to his office as shepherd of the Universal Church, nothing is closer to the heart of the pope than the unity of the entire Church as one Body, one Spirit in Christ. Nothing was closer to the heart of Jesus on the night before He died when He prayed to His Father "that all may be one, as you Father are in me and I in you."

THE CHIEF expression of our identity as Catholics is the Mass, the celebration of the Holy Eucharist. It is also the means for achieving our unity. No one may change the essence of the Mass, not even the pope. Jesus Himself determined the essence of the Mass by instituting the Holy Eucharist as the living memorial of His sacrificial death and resurrection. And yet the form of the Mass has legitimately manifested significant variety through the centuries and from culture to culture.

Pope Pius V, in response to the directives of the Council of Trent, promulgated his missal (inaccurately referred to as the "Tridentine" missal) on July 14, 1570. Only the Roman rite was affected, not the rites of the Eastern Catholic Churches. Also those dioceses (such as Milan in Italy) and religious communities (such as Dominicans) who could demonstrate 200 years of tradition in their liturgy were not obliged to follow the new missal. Variety has always been part of our tradition in liturgy because unity does not depend on uniformity.

There is no need to impose one liturgical language on the entire Church. Our unity does not come from language but from our Holy Communion in the body and blood of the Lord. There is no necessity for one culture to determine external aspects of liturgy such as decorations, dress or vestments. Our oneness comes from sharing in the one body and the one cup of the Holy Eucharist. There is no reason why all liturgical music must reflect only one era or style. Catholics, now and always, will be one body, one spirit in Christ through the Holy Eucharist. The Church can allow options in the liturgy because only unity, and not uniformity, is essential.

Local news briefs: porn panel planned

MISSION GORGE — Pornography's relationship to crime will be the subject of an April 22 panel discussion hosted by the National Christian Association.

Panel members will be Bruce Ferguson, a referee who serves as a juvenile court judge; Carla Schwartzel, a private practice psychotherapist who works with sex offenders and their victims; Dale Dawson, a senior social worker with the county's Child Protective Services.

TWO SAN Diego Police Department detectives will also be on the panel. Howard Goldy has worked 13 years in the vice division and investigates child pornography, and Bob Snead is a child abuse and molestations investigator.

The pastor of the host church will serve as moderator. Al Smith, one of the founders of the NCA, will also attend.

There is no charge to attend. The 7 to 9 p.m. discussion will be held at Mission Valley Nazarene Church, 4750 Mission Gorge Place. Information is available at 287-3211.

SAN DIEGO — Bob Simmons, a University of San Diego law professor, will be one of two recipients of a new award presented by the Community Service Center for the Disabled.

The Independence Award is given to individuals who have exhibited leadership and exceptional ability in support of independent living for the disabled.

SIMMONS IS the author of three books, co-founder of the Utility Consumers Network and a former judge. Although he has lost his sight, he recently ran for a seat in the U.S. Congress.

U.S. secretary of education supports vouchers, tax credits

ST. LOUIS (NC) — All parents should be allowed to choose where they will send their children to school, William J. Bennett, U.S. secretary of education, told Catholic educators April 10.

Speaking at the National Catholic Educational Association convention in St. Louis, Bennett called parental choice "the key that will open the door to a better education for all our children."

BENNETT REPEATED his call for "the three C's" in education — content, character and choice — and expanded on the need for choice.

He said parents should be able to choose for their children "environments that affirm their own best principles, schools where their own values will be extended instead of lost."

Two of the most promising instruments of choice, according to Bennett, are vouchers and tuition tax credits. He outlined the Reagan administration's support for giving parents vouchers to be used for educational expenses or tax credits for part of the tuition they pay to private schools.

CATHOLIC ORGANIZATIONS, including the NCEA and the U.S. Catholic Conference, have long supported proposals to aid parents of children in private schools.

Bennett said there are many misunderstandings about what vouchers and tuition tax credits would do.

Some critics say they would destroy public schools because everyone would choose private schools, Bennett said.

"IT'S POSSIBLE that there are some public schools nobody would choose. They are so bad that they might

IMPERIAL BEACH — The Marian High School "Big Event" this year will be held April 26 at the Cafe del Rey Moro, Balboa Park. A no-host cocktail hour will begin at 6 and will be followed by a prime rib dinner.

The annual PTG-sponsored "Big Event" is the major fundraiser at Marian High School. All proceeds supplement the Marian tuition assistance program and other educational programs, according to the principal, Daniel Ramos.

THIS YEAR, with the increase in the number of \$100 tickets to 300, \$15,000 is hoped to be raised by the PTG. Cash drawings and a grand prize of \$5,000 will be given away.

Drawing tickets and dinner reservations can be purchased at 420-0829. Drawing tickets may be purchased individually or can be shared by a group.

LOS ANGELES — Youth Exchange Service (YES) needs Catholic families all over the United States who are willing to open their homes to Catholic teen-age exchange students from different countries.

The students are scheduled to arrive in mid-August for the 1985/86 high school academic year. Students will have medical insurance and their own spending money.

FAMILIES PROVIDE room and board and may claim a \$50 tax deduction for each month they host a student.

For more information, contact: Youth Exchange Service (YES), World Trade Center Bldg., 350 South Figueroa Street, No. 257-P, Los Angeles, CA. 90071, or phone: (213) 617-0800 (toll free (800) 533-0656).

suddenly find themselves without any students. But I have no idea why we should be interested in protecting schools like that from competition," he said.

Some people also argue that vouchers and tax credits violate the principle of separation of church and state, but Bennett said "it would be more in keeping with the original intent of the Bill of Rights, and indeed with the spirit in which the Constitution was drafted, to promote choice rather than restrict it."

Another argument advanced by opponents of tax credits and vouchers, Bennett noted, is that they would increase racial segregation and be a gimmick for the rich.

"THOSE PEOPLE should look around them. We have two types of schools in which students of one race are heavily concentrated. One is found in the mostly white suburbs where 'tuition' is really a mortgage payment. The other is found in the inner city in places like Washington, D.C., where public school enrollment is more than 90 percent black and Catholic school enrollment is about 65 percent black. Vouchers would produce more racial integration in Washington, not less."

Although critics argue that private schools would take only the best students, Bennett said, "There is absolutely no reason to think that with greater choice our public classrooms would be filled with academic rejects and leftovers. Good schools — public or private — will attract good students. Good environments — public or private — will encourage good students."

At a press conference after the speech Bennett said that the administration's proposals on tuition tax credits, estimated to cost the federal government \$359 million in fiscal 1986, were justified even though other parts of the federal budget are being cut.

BUDGET CUTS are a necessity but certain items — such as defense spending and the impact of tuition tax credits — are a priority, he said. With the Treasury Department's proposal to revise the tax structure, the costs to the government would be made up in other areas, according to Bennett.



MINNESOTA FAST — Minnesota State Rep. Pat Piper, a former Franciscan nun, has been fasting since April 1 along with about two dozen other lawmakers in an effort to get the legislature to pass a bill mandating a moratorium on farm mortgage foreclosures.

SAN DIEGO — Host families are needed here by Youth For Understanding, an international student exchange program. Information about hosting a young foreigner is available from Linda Hauff, 258-1294.

The proposals would have a positive effect on public school desegregation efforts, Bennett added, because students of all races would choose to go to the schools that offer the best education.

He said present efforts toward school desegregation are causing disenchantment. "Achievement levels do not seem to improve" under court-ordered desegregation, he said.

BENNETT ALSO noted that a compromise has been reached with Republican congressmen on the administration's proposed cuts in aid to college students. While the proposal originally called for denying federally guaranteed loans to families with incomes about \$32,500, the new proposal sets the figure at \$60,000, he said.

At another news conference at the convention, Ernest Boyer, president of the Carnegie Foundation for the Advancement of Teaching, said the fact that a U.S. secretary of education is declaring vigorous support for vouchers is "historically significant."

But Boyer, a former U.S. commissioner of education, said he doubted whether the idea will be accepted. "I would be startled if there are two states in the next four years that implement the voucher system," he said.

AID discriminates against NFP providers, group says

MILWAUKEE — The United States Agency for International Development (AID) engages in covert discrimination against organizations promoting natural family planning (NFP), charged the Catholic League for Religious and Civil Rights.

The league has asked the Reagan Administration to eliminate "internal" AID regulations which, the league thinks are designed to subvert the intent of Congress by making NFP organizations ineligible to apply for population assistance grants. This covert discrimination is accomplished by setting up grant procedures that would force many NFP organizations to violate their consciences to receive an AID grant, the league said.

UNDER THE current AID policy, the agency "does not support family planning programs which offer only a single method of family planning to the exclusion of other methods," and requires grantees to offer referral services for any type of family planning which they do not provide.

In its request to the Reagan Administration, the Catholic League argued that these "internal" regulations have no basis in the language of the Foreign Assistance Act which mandates "information and services which relate to and support NFP methods." NFP methods are the only family planning services specifically required under the act.

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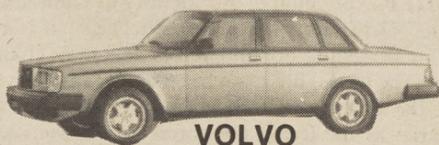
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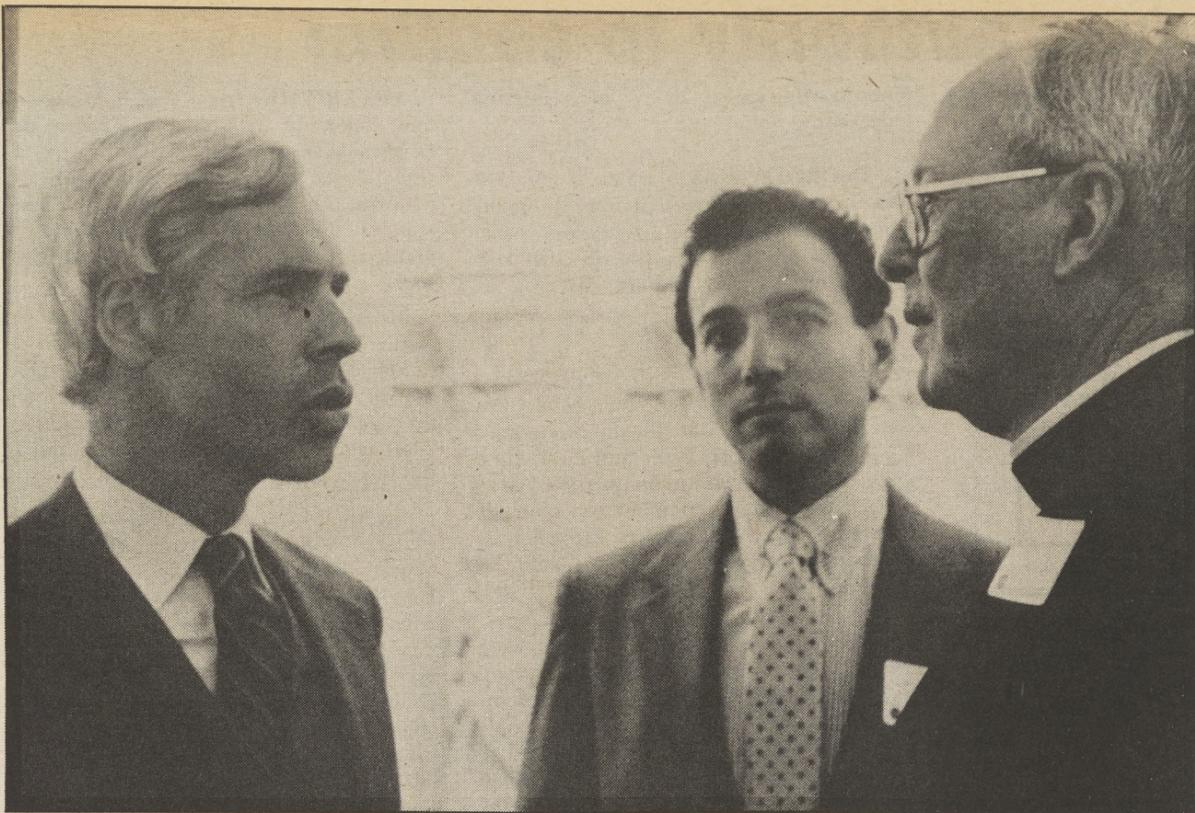
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AFTER FIVE — Bishop Leo T. Maher chatted with Gary Laturno (left) and Keith Greenburg April 11 at a Business After Five reception attended by about 250 San Diego Chamber of Commerce members who filled the foyer of the Diocesan Office building for the affair. photo by Susan Nowak

Story of U.S. 'heroine' is 'well-written'

Reviewed by Father Charles Dollen
NC News Service

Salvador Witness, by Ana Carrigan. Simon and Schuster (New York, 1984). 319 pp., \$16.95.

What is going on in Central America? Whose side are the rebels on and what is the American role?

Ana Carrigan goes into this in depth as she tells the story of Jean Donovan, an American woman who was doing volunteer work for the Church in El Salvador. Along with two Maryknoll sisters and one Ursuline nun, she was brutally murdered Dec. 2, 1980.

THIS IS the story of a fine young woman who grew up in New England with the American Dream firmly in hand. Yet, she wanted more. She wanted a life that would have meaning and value.

Her travels took her to Ireland and to Cleveland and she finally seized the opportunity to go to El Salvador to work with the refugees. She found herself living in a nightmare world where murder, intrigue and suffering were plentiful.

THERE SHE found herself in a vocation of serving others. She achieved inner peace in a way that gave

strength to those around her.

Carrigan has gone to great lengths to consult primary sources such as the letters and diaries that Donovan kept. She interviewed her fellow workers and her family.

This thorough and well-written book chronicles the story of a modern young American who qualifies for the title "heroine." It can be recommended wholeheartedly.

Father Dollen is the book review editor of *the Priest* magazine and pastor of St. Gabriel Church, Poway.

Resignation accepted from Archbishop Camara

By Agostino Bono

VATICAN CITY (NC) — Pope John Paul II has accepted the resignation because of age of Brazilian Archbishop Helder Camara of Olinda-Recife, an outspoken critic of the series of military governments which ruled Brazil in the 1960s and 1970s.

The Vatican announced the papal decision April 10 and said that Bishop Jose Cardoso Sobrinho, 51, of Paracatu, Brazil, had been appointed as the new archbishop of Olinda-Recife.

THE 76-YEAR-OLD, 5-foot-2 inch Archbishop Camara submitted his resignation last year upon turning 75, the age at which bishops are required to send a letter of resignation to the pope. He had headed the Olinda-Recife archdiocese, in Brazil's poverty-stricken northeast, since 1964.

Archbishop Camara was a strong critic of human rights abuses by Brazilian security forces in the 1960s and 1970s and an internationally recognized speaker for social justice. He was also an outspoken critic of capitalism saying that, as practiced in Latin America, it was detrimental to the poor by widening the gap between rich and poor.

His criticisms caused him to be tagged "the Red bishop," because of numerous allegations that he was a Communist.

ARCHBISHOP CAMARA also has criticized Communism and has said the allegations were an effort to discredit him.

"My vocation is to announce the Gospel and to help create a more human world," he said in a 1984 interview with National Catholic News Service.



NC photo from UPI-Reuter

CHRISM MASS — Pope John Paul II bows at the altar as he celebrates a Mass of the Chrism in St. Peter's Basilica on Holy Thursday. Chrism is a mixture of olive oil and balsam used primarily in the sacraments of baptism and confirmation and the consecration of bishops.



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Sanctuary

Continued from page 1

economic betterment here," not freedom from persecution, she said.

Sister Darlene's work in Guatemala was halted five years ago when her pastor was shot and killed. Rather than have their names on a "death list," they fled from convent to convent in Guatemala City and Honduras before settling in Chiapas, Mexico, near the Guatemalan border, she said. From this location she traveled to Guatemalan camps where "45,000 had fled by 1982 after the army burned their crops and animals."

She and another missionary Sister were asked to visit a Guatemalan catechist hiding in a Mexican home. They found him "tied up and left to die, his chest opened up with machete wounds."

LATER, WHILE visiting her parents in Phoenix, her illness thwarted her plans to work in an Honduras refugee camp. Instead she joined the sanctuary movement's Inter-Faith Task Force and ministered to Guatemalan refugees in Phoenix. Her first encounter was with 15 men crowded into one motel room renting for \$46 a week.

"I am proud of my participation in sanctuary," she said. "Over 200 churches throughout the country have opened their doors and publicly declared their solidarity with the poor and oppressed" regardless of the consequences. "These faith communities are combining the best tradition of hospitality with their condemnation of injustice."

The accused activist hopes the indictments will "get the real issues about events in Central America before the American people. The jury will exonerate us for acting on our religious and moral convictions," she said.

"The government does not want the jury to know the truth," Altman said. In trying sanctuary cases, it does not want evidence presented that the "defendants were saving lives, that they didn't intend to commit a crime or that international law forbids the deportation of persecuted people."

THE UNITED STATES has deported more than 30,000 Salvadorans and thousands of Guatemalans, the Arizona University professor said. Because churches are financing refugees' bail, the Immigration and Naturalization Service has raised it to \$4,500. But the prisoners prefer Arizona detention centers to the terror in their own countries, he said.

Altman agreed with a recent Brooklyn law journal article stating that the United States falls far behind other countries in observing the United Nation Protocol Relating to the Status of Refugees, upon which the Refugee Act of 1980 is based.

Thousands of Salvadorans are permitted to live in Costa Rica and Mexico, he said. Canada has accepted one-third of the Central Americans who have applied for asylum there. "It will not deport Salvadorans to their own country."

HOWEVER, OUR "cold war politics" signal that "non-Communists need not look for refuge here," he said, adding that a majority of Russians, Afghans and Rumanians who sought asylum in the United States were admitted.

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Serra receives authority to confirm

With the arrival of the *Santiago* at Monterey in June of 1778 Fray Juñipero Serra received authorization from Pope Clement XIV to administer the Sacrament of Confirmation to the neophytes of Alta California. It was a privilege the *presidente* had sought in view of the precedent in Baja California.

Serra also learned that California and the other northern provinces in the viceroyalty of New Spain had been erected into a separate political unit called a commandancy general. Teodoro de Croix had been named to head the new entity.

THE NEW commandant general was to control the military, political, judicial and financial affairs of the jurisdiction. From then on, Serra would make his appeals to headquarters in Sonora instead of to Viceroy Bucareli. California and Serra would now be deprived of Bucareli's generosity and sympathy toward the mission enterprise.

This latest division of government complicated the structure of church-state relations. The College of San Fernando remained in Bucareli's jurisdiction and the supply ships provisioning California



still sailed out of San Blas, also within the viceroy's command.

The new governor, Felipe de Neve, served directly under De Croix who was starting fresh as far as knowledge of the area was concerned, a fact that would

necessarily cause delay in rendering decisions.

DeCROIX WAS a quick study. He soon came to realize that Fray Juñipero Serra had zeal, true religious spirit, prudence in governing the missions and with treating the Indians, as well as solicitude for the general welfare.

At Carmel and Monterey, Serra announced receipt of the faculty to confirm and set a date for the ceremonies — the feast of Sts. Peter and Paul, June 29. The adults were to be instructed as to the nature of the sacrament and sponsors were to be sought among the soldiers, servants, workmen and Baja California Indians living in the area.

On the morning of June 29, Serra sang a High Mass, had the *doctrina* recited and preached on the nature of the sacrament. He carefully explained how he, a simple priest, had been specially empowered to confirm in the absence of a bishop. Then the *presidente* proceeded to administer the first confirmations within the limits of the State of California.

AFTER THE ceremonies, he started a new book of records, his *Libro de Confirmaciones*, in which he inserted a copy of the decree authorizing him to confirm. Then, in his own hand, Serra entered the facts of each individual, giving the name, age, place of origin and name of sponsor.

Meanwhile, the governor added a "little grain of pepper...as a condiment" to the occasion by questioning whether the missions were canonically subject to the Bishop of Durango or Guadalajara. The suggestion would later blossom into a full blown controversy.

On August 24, the seventh anniversary of the planting of the cross in the Carmel Valley, Serra set out by sea for San Diego. It was a long voyage which ended only in mid-September. Though the *presidente* went south primarily to administer the sacrament of Confirmation, he was also there to console and aid the missionaries in their many problems. Theirs were uphill labors, trying to rebuild the Christianity that had almost been wiped out and attempting to make the economically poor mission prosper.

Carl Sagan: No belief is worth extinction of the human race

By Paul Pennick

ST. LOUIS (NC) — No religious or political belief is worth the extinction of the human race, astronomer Carl Sagan told educators at the National Catholic Educational Association convention April 9 in a speech on nuclear war and nuclear winter.

In the cadenced voice made familiar to millions of Americans through his popular *Cosmos* public television show, Sagan warned that the threat of nuclear war between the United States and the Soviet Union increases as the number of nuclear weapons increase. He said current worldwide arsenals include about 55,000 nuclear weapons.

NUCLEAR WAR, Sagan said, could result in such drastic atmospheric changes that it would destroy the Earth's ability to grow food and produce oxygen. Huge

Bishop Grady calls lesbian book a 'disservice' to nuns

By Ray Armstrong

ORLANDO, Fla. (NC) — Bishop Thomas J. Grady of Orlando has attacked a new book, *Lesbian Nuns: Breaking Silence*.

"This book does a disservice to the modern nun who is dedicated to living a consecrated life," he said.

THE BOOK is co-edited by lesbian ex-nuns, Rosemary Curb and Nancy Manahan. It contains a series of essays by about 50 lesbian women who the book says were — or in nine of the cases still are — members of religious orders.

Curb, reportedly a Dominican nun from 1958 to 1965, now teaches English at Rollins College, a private college in Winter Park, Fla., which is within the Orlando diocese. Manahan, who says she was a Maryknoll nun for two years, is a businesswoman in California.

Bishop Grady said that the book "points to homosexuality and lesbianism and the gay rights movement as realities in our society affecting every segment of our society."

A SIMILAR book could be written about people in almost any profession "but such a book would not denigrate the whole profession," Bishop Grady said.

However, the 120,000 women Religious in the United States today often do not receive the understanding they deserve, the bishop said.

He noted that most of the essays in the book are by former nuns, most of whom say they are no longer active in the Church. "It speaks of nine women who are still nuns, but some of whom are celibate," he said.

"BY IMPLICATION," he continued, "the activities of a handful of nuns sullies the image of 120,000 religious women."

Bishop Grady said he "felt the need to respond" to the book because of publicity it had received locally and "because there was emphasis on one of the women being a teacher in a local college."

Lesbian Nuns began reaching reviewers in late March and early April, and it was to go on sale late in May.

BARBARA GRIER of Naiad Press, a Florida-based publisher of books for lesbians which is issuing the book, told *Publishers Weekly* recently that the company was doing a first printing of 100,000 books, more than five times the average print run for books it publishes.

Curb and Manahan appeared on national television April 8 on the Phil Donahue show.

clouds of dust and smoke in the aftermath of a nuclear attack would block the sun's rays, lower the Earth's temperature and result in what has become known as "nuclear winter."

Even a small-scale nuclear attack could, Sagan believes, end human life on Earth. "There is no doctrine, no religion, or politics or anything else that is worth the extinction of the human species," he said.

Sagan criticized the Reagan administration's support for the so-called "Star Wars" space-based defense system. He said such a system "can't work," further increases the threat of nuclear devastation, and is far too costly — \$1 trillion, according to recent estimates.

AT A PRESS conference after his speech, Sagan said he was personally impressed by Pope John Paul II's knowledge of the nuclear war issue and the Vatican's

But a Boston TV station, WBZ, reportedly cancelled plans to feature the two in May on a local talk show because of what a spokesman described as "hundreds of public responses, phone calls, letters, petitions" objecting to the plan. The station cited "the sensitivity of significant portion of the audience" as the reason for the cancellation.

Mother Teresa wins medal

WASHINGTON (NC) — Mother Teresa, founder of the Missionaries of Charity in Calcutta, India, was one of several people selected by President Reagan as recipients of the 1985 Presidential Medal of Freedom.

The award, announced April 8, is the nation's highest civilian honor and celebrates outstanding work in various activities, including the arts, education and national affairs.

RECIPIENTS ARE chosen by the president and are to be honored at a White House luncheon May 23.

Mother Teresa, reached in Calcutta by the Associated Press, said she found out about the award through newspapers two days after it was announced in Washington. "No one except you has called me yet," she said.

"If they give me the award I will accept it for the glory of God and the good of the poor people," she said.

SHE SAID she would not be at the White House to receive the award May 23 because "I will be in Rome then."

Other recipients of the 1985 medal are entertainer Frank Sinatra, late TV journalist Frank Reynolds, late musician Count Basie; marine sciences expert Jacques-Yves Cousteau; former U.N. Ambassador Jeane Kirkpatrick; retired general and test pilot Charles E. Yeager; actor Jimmy Stewart; military hero Gen. Albert Coady Wedemeyer; S. Dillon Ripley, former secretary of the Smithsonian Institution; the late George M. Low, former administrator of the National Aeronautics and Space Administration; the late Jerome Holland, educator and ambassador; and Sidney Hook, educator and philosopher.

Mother Teresa was chosen for her humanitarian efforts, Reynolds, for his contributions to journalism, Sinatra for his efforts in entertainment, arts and public service, and Kirkpatrick for her work in national interests and national security.

efforts to educate people about it.

"The Church has an expression 'crimes against creation,'" Sagan said. "Nuclear war would be the ultimate crime against creation."

Sagan was one of 17 scientists who met last year at the Vatican under the sponsorship of the Pontifical Academy of Sciences to study the effects of nuclear war. The meetings resulted in a report which was presented to Pope John Paul.

AT THE PRESS conference Sagan said the U.S. bishops' 1983 pastoral letter on war and peace was a good document, but he said he thought that the bishops' interest in it was declining.

To reduce the threat of nuclear war, the Cornell astronomer suggested a bilateral reduction of nuclear weapons by the United States and the Soviet Union. Asked if he thought the Soviet Union would use arms control and arms reduction to further its efforts at world domination, Sagan said the Soviets could dominate the world with fewer weapons.

"We have to get away from this notion that more is safer," Sagan said. In the case of nuclear weapons, he said, less is safer.

SEVERAL ST. Louis critics had objected to Sagan and other convention speakers and to the convention theme of global understanding. They had called Sagan an atheist.

At the press conference Sagan described himself as an "independent" with regard to religion. He said he could accept as a definition of a supreme being as "the sum total of the physical laws of the universe," but as to the existence of God he told a questioner he would have to examine the evidence.



NC photo from UPI

FOOD PLAN — Father Thomas Harvey, executive director of the National Conference of Catholic Charities, joins Rep. Mickey Leland, D-Texas, as the congressman introduces legislation to bolster federal food assistance programs. Leland said modest cuts in the Pentagon budget would cover the costs of the \$1 billion plan which is supported by Catholic Charities and other anti-hunger groups.

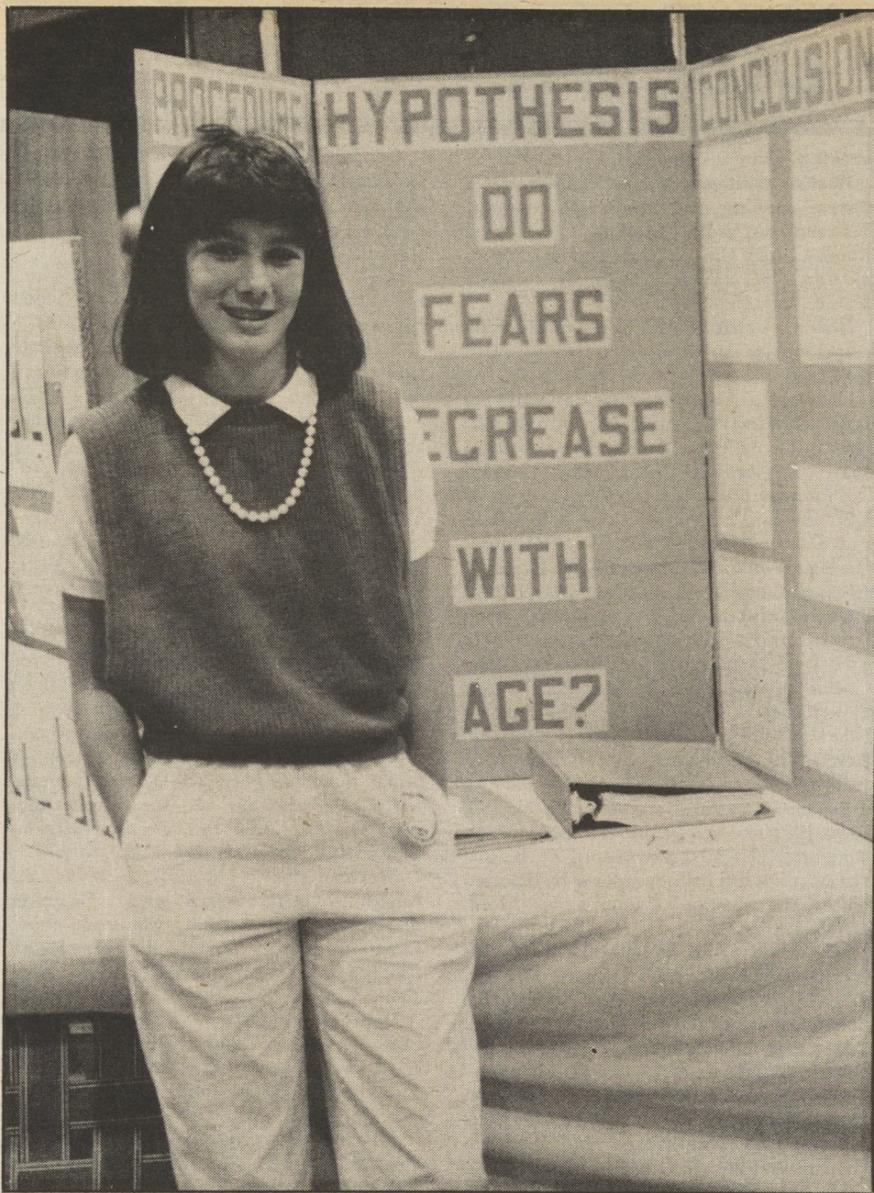


photo by Veronica Garcia

FAIR PARTICIPANT — Karin Teeter, an eighth grade student at St. Michael School in Poway, stands by a project she entered in the Greater San Diego Science and Engineering Fair in Balboa Park April 10-14. Thirteen-year-old Teeter won a first award for her human psychology study "Do Fears Increase With Age?"

Science fair attracts Catholic schools

By Veronica Garcia

BALBOA PARK — Thirty-four students from 13 Catholic elementary schools around the diocese participated in this year's Greater San Diego Science and Engineering Fair held in Balboa Park's Federal Building April 10-14.

The 30 projects submitted by the Catholic school seventh and eighth grade students were part of the 580 projects selected from an estimated 15,000 studies done this year by many junior and senior high school students in San Diego and Imperial Counties.

PROJECT CATEGORIES for the 31st annual science fair included biology-microbiology; botany; zoology; medical sciences; human psychology-social sciences; animal behavior; chemistry-biochemistry; earth-space sciences; physics; engineering-electronics; mathematics and computers.

OLP's yearbook is finest in County

SAN DIEGO — The finest high school yearbook in San Diego last year was published by the Academy of Our Lady of Peace, according to the San Diego County Journalism Education Association.

At an awards ceremony March 28 at Crawford High School, the SDCJEA announced the results of its Best Yearbook Competition for books produced during the 1983-84 school year. OLP's *Villa Montemar* was declared the winner.

THE JUDGES awarded bonus points to the book for its "originality" and described the book as "marvelously creative." The judges also said "the quality of color art is exceptional, as is the concept of costuming the standout seniors."

The yearbook theme, "Tales of Villa Montemar," refers to the name of the OLP campus. It features a fairy tale

Entries were in two divisions — junior, for students in seventh to ninth grade, and senior, for 10th to 12th grades.

Each exhibitor was awarded a certificate of merit for participation. First, second and third place awards — medals and ribbons — were given for some exhibits in each category in both divisions. More than 76 professional societies and businesses also gave awards and prizes to outstanding examples of scientific research.

CATHOLIC ELEMENTARY students who participated in the science fair were these:

Stephanie Behm (second award) of All Hallows, La Jolla.

Geoffrey Dahms and Benjie Wells (second award) of Blessed Sacrament.

TODD CZARNECKI (first award); Susan Kanclier (second award); and John

about the Queen of Villa Montemar and how she came to be known as Our Lady of Peace.

In keeping with the theme, the Class of 1984's "outstanding members" were costumed as appropriate fairy tale characters, such as the Pied Piper for the "Most Musical" student.

THE EDITORS-in-chief for the winning yearbook were Kim Shea, who was responsible for a large portion of the candid photographs, and Patty Deyling, who wrote the fairy tale and designed most of the costumes for the senior standouts. Shea attends Whittier College and Deyling is at Grossmont College.

The adviser was David Matt Green, who has been working as a freelance writer-photographer-editor since leaving the academy in June after spending four years there. Green, a 1967 St. Augustine graduate, worked two years for *Southern Cross* during 1978-79.

Real love should respect limits

Madonna is one of today's biggest new stars. Her good looks and upbeat musical style win fans everywhere. *Like a Virgin* hit the top of the pop charts.

The song tells the story of a relationship that seems to be based on sexual sharing, as apparently have been other relationships. The song implies that in such relationships, sex comes first and love may be found along the way.

Healthy love relationships need a much different approach. Love and sexual expression are very different. Sometimes "love" is in fact sexual desire. Both are important parts of life but they ask different responsibilities of us.

Love is much more than a feeling or desire. It is a caring act of the will that places another's needs before our own. Love states: "I will always try to do the right thing toward you, even if it conflicts with my own wishes or desires."

Romantic love often includes touch and affection. Touch is good in itself but needs guidelines. Without guidelines an individual's "I love you" may really be more a statement of passion and a request for sex.

Real love respects limits. While a sexual relationship is a beautiful statement of closeness between a man and a woman, the couple must be ready to accept the responsibilities that come with it.

The Church teaches that such responsibilities belong in the permanent relationship of marriage, a relationship that very few teens are ready for. Consequently there are limits to teens' physical and sexual sharing.

Questions about relationships and what is right are very important. Don't be afraid to ask questions or talk about sexual concerns with a trusted adult. Also group discussions on the topic of handling sexuality can help teens learn from each other.

I encourage adults to work with teens in arranging such opportunities.

Your comments are always welcome. Please address to: Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind. 47714.

Funderburg (second award) of St. Therese.

Jennifer Jasek (second award) and Michelle Tollefson (first award) of St. Rose of Lima, Chula Vista.

Jennifer Olow of Holy Spirit School.

ALLISON COATES (second award) and Jenny Sato of St. Patrick School, Carlsbad.

Timaree Austin (second award) of St. Kieran School, El Cajon.

Elizabeth MacLeod and Victoria Harris (first award); Meredith Cupples (third award); and Jason Maloney (second award) of St. Vincent de Paul School, Mission Hills.

KATIE O'NEILL of Holy Family, Linda Vista.

Catholic schools should form 'free consciences'

By Sister Mary Ann Walsh

VATICAN CITY (NC) — Catholic schools should seek to form "free consciences" and responsible individuals, Pope John Paul II said March 29.

"A Catholic school must hold as the aim of its educational mission the formation of free consciences," the pope told a group of Italian Benedictine sisters celebrating the 50th anniversary of one of their schools. He stressed the obligation of Catholic school teachers to form individuals "capable of living their choices responsibly and truthfully."

THE POPE also said that an atmosphere of community should mark Catholic schools in order to "teach children from when they are small to live

On the Record

By Charlie Martin

Like a Virgin

I made it through the wilderness
Somehow I made it through
Didn't know how lost I was
Until I found you.

I was beat
Incomplete
I'd been had, I was sad and blue
But you made me feel
Yeah, you made me feel
Shiny and new.

Like a virgin, hey
Touched for the very first time
Like a virgin
When your heart beats next to mine
Gonna give you all my love, boy
My fear is fading fast
Been saving it all for you
'Cause only love can last.

You're so fine and you're mine
Make me strong
Yeah, you make me bold
Oh your love thawed out
Yeah, your love thawed out
What was scared and cold.

Like a virgin, hey
Touched for the very first time
Like a virgin
With your heartbeat next to mine.
Oooh, oooh, oooh

You're so fine and you're mine
I'll be yours 'til the end of time
'Cause you made me feel
Yeah, you made me feel
I've nothing to hide.

Like a virgin, hey
Touched for the very first time
Like a virgin
With your heartbeat next to mine
Like a virgin, ooh, ooh
Like a virgin
Feels so good inside
When you hold me
And your heart beats
And you love me.

Written by Billy Steinberg
Tom Kelly

Recorded by Madonna
Copyright (c) 1984 by
Billy Steinberg Music and
Denise Barry Music.

Theresa Schley of St. Charles Borromeo.

Alicia Turner (first award), Teri Ebert (third award) and Lorena Lomeli (first award) of St. Francis, Vista.

PEGGY CADELL and Corrine Previte (third award); and Karin Teeter (first award) of St. Michael, Poway.

Amy Borgerding (second award); Brian Clemens (second award); Libby Feuling; Daria Zanoni (first award); Graham Freer (third award); Laura Bolwerk and Lisa Plourde (second award); Heidi Kleis (third award); Jason Curtis (third award); Christy Shields; and Tim Babbit from Our Lady of Grace School, El Cajon.

together with others, and to collaborate with and to respect their neighbors."

The Catholic school community, the pope added, "should help youths to understand the value of the gift of themselves, as Jesus Christ has taught them."

The pope also underscored the school's task to plant "in minds and hearts of children the beginning of intellectual formation and the first convictions about values which form the basis for personality growth and development."

THE POPE stressed the significance of a role for Religious in Catholic schools, and said that they can be "a profoundly valid sign to turn the minds of children and young people toward the significance of the truth which comes from Christ."

Around the Diocese

Sunday Mass, a Catholic Liturgy for Television April 21, 7 a.m. Channel 39 Msgr. Luis Balderas Spanish Mass Celebrant

Magic of drama presented by Jack O'Brien, artistic director of the Old Globe Theatre, April 18, 8 p.m., Salomon Lecture Hall, USD. Sponsored by ASB speakers bureau. More: 260-4714.

Backpacking group of Santa Sophia parish, June and July treks scheduled. New or experienced welcome. Call: 697-4001.

Discernment of Ministry in the Church, a process of discovering God's word for me in the situation I am in, April 20, 9 a.m.-2 p.m. Cost: \$15 (includes lunch). Sponsored by Spiritual Ministry for Adults. More: 279-9380.

Fire Rally, a Catholic alliance of faith, intercession, repentance and evangelism, April 20, 9 a.m.-6 p.m., San Diego Sports Arena. Registration: \$9 in advance; \$11 at the door. Presented by the diocesan RENEW office, the diocesan Charismatic Renewal Center and the diocesan Office of Religious Education. Details: 459-3255.

Secular Franciscans, Third Order, meeting, April 21, 2 p.m., chapel of parish center next to Mission San Luis Rey. Visitors welcome.

Italian pasta and meatball dinner, April 21, 12:30-6 p.m., St. Rose of Lima parish center, Chula Vista. Donation: adult \$3.25 (\$3.75 at the door); children \$2. Sponsored by Italian Catholic Federation of St. Rose. More: 422-3294.

Being a disciple in today's world, a lecture and discussion by Tom Spencer, chairman of Diocesan Pastoral Council, April 21, 7-9 p.m., St. Charles parish hall, Imperial Beach. Sponsored by St. Charles young adults group.

Czechoslovakian Mass, April 21, 3 p.m., Benedictine Convent. Celebrant: Jesuit Fr. Jaroslav Popelka. Info: 295-1718.

Breakfast, St. Mary Star of the Sea parish, Oceanside, April 21. Donation: \$1, for juice, doughnut and coffee. Hosted by Stella Maris no. 183, Young Ladies Institute to benefit seminarians.

Hunger walk, April 21, 15 kilometers and 5 K. mini walk beginning at the Bishop's School, La Jolla. Registration begins at noon; walk starts at 1 p.m. Sponsored by the San Diego Hunger Coalition. More: 281-4277 or 459-4021.

Secular Order of Discalced Carmelites,

Third Order, meeting, April 21, Carmelite Monastery. Info: 444-4971.

Liturgy followed by listening post/rap discussion on "risk," April 22, 7:30 p.m., St. James Church, Solana Beach. Sponsored by parish chapter of North American Conference of Separated and Divorced Catholics.

Life in the Spirit seminar, eight weeks beginning April 22, 6:30 p.m., St. Patrick Church hall. Sponsored by Fountain Ministries. Info: 281-5870.

Debate on "Resolved that the United States should adopt the policy of no first use of nuclear weapons," April 22, 7:30 p.m., Holy Trinity parish hall, El Cajon. Participants: Richard Jameson (negative stance) and John Somerville (affirmative stance).

Scripture class, April 22, 7:30 p.m., St. Patrick parish hall. Instructor: Augustinian Fr. Jerry Bevilacqua. Sponsored by Fountain Ministries. Call: 698-5963.

Youth ministry training course, program planning I & II, April 23 & 30, 7-10 p.m., diocesan conference room. Fee: \$5. Sponsored by diocesan Youth Ministries Office. Info: 574-6303.

Healing service, April 23, 7:30 p.m., Our Lady of the Sacred Heart Church. Celebrant: Augustinian Fr. Jerry Bevilacqua.

Anza Borrego Desert State Park visit by bus, April 24, 7:30 a.m.-6 p.m. Sponsored by Our Mother of Confidence adult center. Cost: \$14. Reservations: 583-8561 or 231-2828.

Mission Singles meeting, April 24, 7:30 p.m., Mission San Diego de Alcalá. Mass follows discussion. Details: 278-0556.

Youth ministry and high school coordinators inservice, youth catechetical programing, April 24, 9 a.m.-noon, Benedictine Convent. Sponsored by diocesan Youth Ministries Office. Info: 574-6303.

Serra Club luncheon meeting, April 24, 12:05 p.m., Padre Trail Inn. Speaker: Fr. William Mooney, pastor of Blessed Sacrament Church. Subject: "Thirty Years of Priesthood."

Diocesan Council of Catholic Women executive board meeting, April 24, 9:30 a.m., St. Charles Borromeo parish. Luncheon follows (\$3 donation). Reservations: 272-1512 or 223-3245.

Living the Gospel, a sharing of the coming Sunday's scripture readings as applied to daily living, Thursdays beginning April 25, 9:30-10:30 a.m., La Providencia House of Prayer. Info: 698-6775.

U.S. covert intelligence addressed by Peter James, CIA agent, April 25, Salomon Lecture Hall, USD. Sponsored by ASB speakers bureau.

Distinguished speakers series presents Douglas F. Manchester, April 25, 7:30-9 a.m., Manchester Executive Conference Center, USD. Registration: \$15, includes

breakfast. Details: 260-4585.

Healing through praise and forgiveness, a prayer meeting by Jesuit Fr. Robert DeGrandis, April 25, 7:30 p.m., Our Lady of Mount Carmel Church, Rancho Peñasquitos. Sponsored by diocesan Charismatic Renewal Center. Info: 459-3255.

Hearst's Castle by Amtrak, April 25-27, by Santa Sophia Travel/Lure Club. Cost: \$216. More: 697-4001.

Healing, a prayer meeting by Jesuit Fr. Robert DeGrandis, April 26, St. Pius X Church, Chula Vista. Sponsored by diocesan Charismatic Renewal Center. Info: 459-3255.

Rummage sale, Nazareth School, April 26 & 27. Hours: Fri. 3-6 p.m.; Sat. 8:30 a.m.-2 p.m. Donation of office and school furniture, household items and clothing accepted. Proceeds to benefit school. Call: 280-3140.

Charismatic men's retreat with Augustinian Fr. Jerry Bevilacqua, April 26-28 at Hi-Pass Camp. Cost: \$33. Info: 272-0048.

Mass Appeal, April 26-May 25, Lamb's Players Theatre, National City. Performances Tues.-Sat. at 8 p.m.; Sat. matinees at 2 p.m. Tickets: \$9 weeknights and matinees; \$10 weekends. Reservations: 474-4542.

Economic pastoral discussion, a meeting for parish peace and justice chairpersons and committees, 9 a.m.-2 p.m., April 27, Blessed Sacrament parish hall. Sponsored by diocesan Peace and Justice Commission. More: 231-2828.

Day of prayer for young women interested in the Religious life, April 27, 9 a.m.-4 p.m., Holy Cross Convent, Santa Ana. Sisters of the Holy Cross will be present. Details: 454-2861.

Healing, a presentation by Jesuit Fr. Robert DeGrandis for leaders of prayer groups, April 27, 9:30 a.m.-5 p.m., St. Therese Social Center. Concludes with Mass and healing. Sponsored by diocesan Charismatic Renewal Center. Info: 459-3255.

Monthly Mass for peace with justice in Northern Ireland, April 27, 5:15 p.m., Sacred Heart Church, Coronado. Celebrant: Fr. Mark Campbell. Potluck and ceili follow. Details: 276-5974.

Mass and brunch, April 28, 9:30 a.m., Immaculate Conception Church, Old Town. Sponsored by Catholic Singles Club. More: 281-0853.

Healing through praise and forgiveness, a prayer meeting by Jesuit Fr. Robert DeGrandis, April 28, 1-6 p.m., St. Brigid parish center, Pacific Beach. Sponsored by diocesan Charismatic Renewal Center. Details: 459-3255.

Longtime diocesan employee deceased

SAN DIEGO — Sarah J. Murphy, 72, longtime resident of San Diego, died in a local nursing home April 3 after a long illness. She worked 35 years for the diocesan Marriage Tribunal.

Sarah, the eldest child in a family of 12, came to San Diego in 1943. During World War II she volunteered in the USO program.

St. James Chapter of North American Conference of Separated and Divorced Catholics, to meet at Filippis' in Flower Hill Mall, Del Mar, April 29, 6:30 p.m. Reservations: 573-3388.

Night of Adoration, April 29, 7:30 p.m., St. Patrick Church. Sponsored by Fountain Ministries. Call: 698-5963.

"The Very Best in America" by Paul Conrad, *LA Times* editorial cartoonist, April 30, 8 p.m., Camino Theatre, USD. Sponsored by ASB speakers bureau. Details: 260-4714.

Mass and healing service, April 30, 7:30 p.m., St. Charles Borromeo Church. Celebrant: Fr. Raymond Jacobowski.

Mass and healing service, April 30, 7:30 p.m., St. Rose of Lima, Chula Vista. Celebrant: Augustinian Fr. Jerry Bevilacqua. More: 281-5870.

Fashion Bouquet, May 2, 11 a.m., by St. Michael School, Poway, at Rancho Bernardo Inn. Cost: \$18, includes lunch and fashion show. Reservations: 487-7335 or 695-3418.

Family wellness, ways to enrich spiritual growth within family relationships, May 2, 7-9 p.m., Solomon Hall, USD. For parents, DCM's, coordinators and parish leadership. Fee: \$3. Sponsored by diocesan Religious Education Office. Call: 574-6311.

Mexican fiesta, May 3, 6 p.m., St. Augustine High School gym. Featuring mariachis, raffles and Mexican food. Donation: adults \$5.50; students \$3.50. Sponsored by parents and alumni from Tijuana. More: 282-2184.

Dance-a-thon, May 3, 6 p.m.-1 a.m., El Cortez main ball room. To benefit SHARE and World Vision adopt a village in Mexico. Sponsored by USD, SDSU and UCSD. Details: 260-4802.

First Friday Mass, May 3, 7:30 p.m., St. Vincent Church. Sponsored by diocesan Charismatic Renewal Center.

Spring choral concert, a program of selected choral works, May 3, 7 p.m., Founders Chapel, USD. Featuring USD Chorus and Vocal Ensemble. *Requiem*, by Gabriel Faure, sung in memory of Ann Swanke. Details: 260-4432 or 575-1503.

Items for this column must be received in writing, on official stationery, 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.

SHE IS survived by a brother, six sisters and 46 nieces and nephews.

Mass of Christian Burial was offered for her April 4 by Msgr. Michael J. Coughlan, pastor of St. Didacus Church, and interment was at Holy Cross Cemetery.

Memorial donations may be made in her name to St. Didacus School.

Michael G. Kiely

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

Diplomate of the American Board of
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(619) 453-1553

Afraid to get involved?

Many people are anxious about taking the emotional risks entailed in getting involved with another person. If fear prevents someone from reaching out to the opposite sex at all, or causes withdrawal at the first sign of any difficulty, it can be quite limiting. Choosing to get involved in a "dead end" relationship can be still another sign of a fear of closeness.

Why are some people unwilling to share themselves with someone new? Most common is a fear of rejection, of getting hurt. Someone who has had such a disappointing experience in the recent past would be extra cautious. It takes time for confidence to be restored.

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Sr. Obispo Chávez: 25 años de vocación por los hispanos

Por el P. Luis F. Bernal

El 19 de marzo de 1985 cumplió 25 años de sacerdocio Su Excelencia Gilberto E. Chávez, obispo auxiliar de San Diego y vicario episcopal de los hispanos en la diócesis.

Nació el Obispo Chávez el 9 de mayo de 1932 en Ontario, California, como tercer hijo de don Margarito Chávez y doña Ramona Espinoza, originarios de México. De niño, asistió a la escuela elemental San Jorge y a la escuela alta Newman, ambas en Ontario.

EN 1952 entró al seminario de San Francisco en El Cajón. Se transformó más tarde en el del Corazón Inmaculado en San Diego donde completó sus estudios y fué ordenado sacerdote el 19 de marzo de 1960, en el templo de la Inmaculada, de la Universidad Católica de San Diego.

Después de su ordenación prosiguió estudios de filosofía y sicología en varias universidades de California.

Como uno de sus primeros apóstolados, enseñó en la escuela alta San Bernardino y al mismo tiempo fue capellán del Centro para Rehabilitación de Drogadictos, en Norco, California.

TRAS NUEVE años de servir como sacerdote asociado en distintas iglesias de la extensa diócesis, en 1969 fue nombrado párroco de la comunidad Mexicoamericana de Santa Ana en Logan Heights, San Diego.

En breve pasó como pastor a Nuestra Señora del Monte Carmelo, parroquia de mayoría hispana, en San Ysidro, sobre la frontera con México. Ahí recibió el título de Monseñor en 1972.

El 21 de junio de 1974 era consagrado auxiliar de San Diego; tercer obispo hispano en los Estados Unidos, después de Patricio Flores y Juan Arzube.

DESDE ENTONCES la vida del Obispo Chávez ha sido una lucha callada y casi siempre ardua y dolorosa por lograr varios objetivos particularmente difíciles, en favor de esta porción de la grey, que Dios le ha encomendado: el pueblo hispano católico, en el inquieto Sur de California.

Antes de su elección, ya había sentido la vocación hacia sus gentes y el compromiso con los suyos, especialmente porque los contemplaba marginados, discriminados como minoría racial pobre; golpeados por todos los flagelos que comporta una emigración improvisada y forzosa impuesta por la necesidad, con un cambio radical de cultura, de civilización, de ambiente total.

En fuerza de dicho compromiso, ya desde la formación de P.A.D.R.E.S. en los 60, el Obispo Chávez promovió en la diócesis de San Diego (que aún comprendía los condados de San Bernardino y Riverside), junto con el grupo de sacerdotes Mexicoamericanos y de Religiosas y Líderes seculares hispanos, la formación de un movimiento pastoral que atendiera a las necesidades particulares de la evangelización hispana.

HABIA QUE educar a las gentes llegadas de los campos de México y Latinoamérica, por centenares de miles cada año, huyendo de la miseria causada por el conflicto económico entre el "primero" y el "tercer" mundos (que hoy denuncian una vez más los obispos de los EE.UU. en su pastoral sobre la economía. (Ver nn. 130,131 y ss.)

Este movimiento, del cual fue alma el entonces Padre Gilberto Chávez, se concretó hacia 1972, con la formación de una agencia de servicios y evangelización hispana que se llamó *Padre Hidalgo Center* en honor al libertador de México, quien con hambre y sed de justicia luchó por la emancipación de los pobres.

El Centro Padre Hidalgo, fundado con la aprobación del Sr. Obispo Maher, se implantó en el corazón del barrio mexicano Logan para estar con el pueblo y es definido por el Obispo Chávez como "una institución creada por un grupo de

Padres, Hermanas y seglares hispanos, para una evangelización y pastoral hispanas específicas, basadas en la justicia social que enseña la Iglesia."

COMO TODO lo que lucha por el bien y contra el mal, el Centro Hidalgo ha constituido un motivo casi continuo de polémica y desacuerdo, con muchas preocupaciones para el fundador, quien pese a todo, halla tuerzas en aquello de Cristo: "No he venido a traer la (falsa) paz, sino la espada, la guerra" (Mt.10,34), ciertamente la guerra entre el bien y el mal.

En 1965 se promulga la *Gaudium et Spes*, constitución del Vaticano II sobre la Iglesia y el Mundo; cuya Sección II sienta principios reguladores de la vida cristiana económica, social, política... Y extrañamente, cuando siete años después el Obispo Chávez, desde el Centro Hidalgo comienza a impartir las enseñanzas conciliares en una evangelización ya no sólo espiritualista, religiosa y orante, sino encarnada en todas las circunstancias del mundo moderno, para llenar de Cristo todas las actividades humanas, no se les acepta al obispo ni al centro y se les combate "porque se meten en la política (del bien común) y en las injusticias de la economía, y en el irrespeto a los derechos humanos..." (Exactamente lo que han hecho el Concilio, los papas y los obispos de los EE.UU. en sus actuales pastorales.)

En 1973, cuando se inicia el II Sínodo Sandieguino, las comunidades hispanas ya han comenzado a organizarse y trabajar en la diócesis, gracias al primer Plan Pastoral que el Obispo Chávez esbozó y que mediante los agentes del Centro Hidalgo y de la oficina de Catequesis Hispana, propuesta también por el auxiliar, va llegando poco a poco hasta los ámbitos más lejanos de la inmensa diócesis: ya por entonces habrá grupos hispanos que con algún agente enviado por el Vicario Episcopal Chávez, se reunirán para estudiar y actuar, desde los lejanos Trona, Barstow, Victorville del Norte, hasta Niland y Caléxico en el Sur.

ESTAN copiosa la votación hispana en el II Sínodo, que el Sr. Obispo Maher admirado ante esta multitud de católicos que debe atender su auxiliar, decreta la creación de una Comisión Ejecutiva Hispana en la diócesis, con representantes de todos los decanatos, para que colaboren con el Vicario Chávez, en el trabajo pastoral hispano.

Para 1980 el esfuerzo tenaz y callado del Obispo Chávez ya ha logrado una conciencia en los ambientes de autoridad sobre el importante apostolado hispano, y ya son cuatro las oficinas que funcionan para los latinos en la cancillería diocesana: la de Catequesis, la de Educación Religiosa de Adultos, la de Evangelización y la de Juventud.

Por otra parte los movimientos hispanos han crecido y entonces más que nunca el vicario necesita poner al día su Plan Pastoral que coordine todas las fuerzas hacia un objetivo común, con una labor de conjunto. Se traen pues técnicos, sociólogos, pastoralistas, teólogos que organicen dicho plan.

EN ESTO también los hispanos de San Diego con su vicario episcopal son precursores de la idea promulgada hoy por todos los obispos de los EE.UU., cuando en su *Pastoral Hispanic Presence*, no. 19, nos piden un Plan Pastoral Nacional Hispano.

Otras de las realizaciones precursoras del Auxiliar Chávez fue la Escuela de Ministerios, que funcionó en el Centro Hidalgo durante 1975 y 76 para formar dirigentes en las áreas de doctrina (teología para seglares), sociología (enseñanzas sociales de la Iglesia) y pastoral (práctica de la evangelización integral).

También, como era de preverse, fue muy combatida aquella escuela y no se le reconocieron sus títulos ni en la diócesis



NC fotos de UPI-Reuter

ORACION POR EL PRESIDENTE — Fuera del Instituto del Corazón en Sao Paulo, una mujer reza por el Presidente Brasileño Tancredo Neves quien lucha por la vida después de tener la quinta cirugía en tres semanas. Neves, que tiene 75 años de edad, es el primer presidente no militar de Brazil en 21 años.

ni en las parroquias. Sin embargo, la mayoría de los agentes hispanos que hoy trabajan en nuestra evangelización, aunque tuvieron que hacer reconocer sus diplomas en otros programas, se formaron en la Escuela de Ministerios; así lo atestiguan ellos mismos.

Y ES más, hoy la Conferencia de Obispos de California ha decretado la creación de una escuela semejante que lleva el alto nombre de Instituto de Teología Pastoral y tiene los mismos fines y áreas de nuestra primera Escuela de Ministerios. Ya empiezan en San Bernardino y San Diego los primeros pasos de este instituto, que en gran parte audea su ideario al Obispo Chávez.

También es el Centro Hidalgo quien se encarga de esta realización aquí, y ya comienzan las críticas; unos dicen: "¿Para que tanta teología?", como si la reflexión teológica no fuera la imprescindible madre de la práctica pastoral. Otros dicen que "los estudios sociales son exclusivamente mundanos, sin relación religiosa," como si Cristo, los papas y los concilios no enseñaran que todo lo mundano debe impregnarse del amor y la justicia del Evangelio.

Hay en el pensamiento del Obispo Chávez un esquema básico muy acorde con la mente de Medellín, Puebla y América Latina; mente que se ha propuesto al mundo e insensiblemente ha ido impregnando al catolicismo actual, hasta el punto de producir fenómenos como las últimas cartas pastorales de los obispos estadounidenses.

YA DONDEQUIERA se piensa que no se puede hacer verdadera teología sin partir de la dolorosa realidad del género humano actual (hambre, guerra nuclear., desigualdades e injusticias atroces, irrespetos generalizados a la dignidad humana, idolatría del dinero y del poderío militar..)

Dios, el "Theos" objeto de la teología, no es un Ser solitario, alejado de su creación, hecha por razón de amor a su Hijo (Ef.1,4); y por eso, no se puede reflexionar sobre Dios sin tener en cuenta a Cristo encarnado en las circunstancias históricas de la humanidad.

De este planteamiento surgió en el Obispo Chávez la actitud de que el Centro Hidalgo, y en general la Pastoral Hispana, no pueden reducirse a servicios materiales, como los que prestan las agencias arreligiosas del gobierno; sino debe ser "integral," dirigida a "todo el hombre y a todos los humanos" (Paulo VI): que impregne con el amor y la justicia de Cristo todos los caminos y actividades y ambientes de la vida.

ESTA IDEA obligó al obispo y al centro, a abandonar la sombra de los dineros gubernamentales, y a peregrinar en busca de la pobreza de Cristo. Hoy el Centro Padre Hidalgo empieza a funcionar en la Quinta de Guadalupe.

Después de todo, parecería que comienza a ser comprendido el trabajo del Obispo Chávez, y ahora, bastantes sacerdotes no-hispanos e hispanos, algunos de gran influencia en la diócesis, y todos dedicados al apostolado con nuestras gentes, han rodeado al auxiliar con el deseo de apoyar su labor.

Al cumplirse los 25 años de sacerdocio y 10 de episcopado, mucho amigos de San Bernardino y de San Diego han rendido entusiastas y cariñosos homenajes de admiración y agradecimiento a la persona y a la obra apostólica del Obispo Chávez.

NOSOTROS NOS unimos hoy gustosa y alegremente a ese clamor y deseamos al obispo auxiliar de San Diego muchos años aún de esfuerzo generoso con Cristo por implantar en este mundo los altos y difíciles ideales del Señor.

CHIAPAS, México (NC) — El Obispo de San Cristobal de las Casas ha criticado lo que calificó como presiones del Gobierno mexicano para expulsar a los refugiados guatemaltecos de sus campos, cerca de la frontera entre Guatemala y México. El Obispo Samuel Ruiz citó las amenazas del Gobierno para parar el envío de alimentos y la prohibición a las actividades de la Iglesia. También dijo que el Gobierno ha prohibido a ciudadanos mexicanos del área dar trabajo a los refugiados y los ha influido para que los expulsen de las tierras que comparten.



NC photo

BIBLICAL EPIC — The outnumbered Israelite troops face the might of the Phillistines as they prepare to battle to the death in King David, a Paramount release. Richard Gere in the title role lacks the presence to play a man like David, the U.S. Catholic Conference says, but the movie is not without some good moments. The considerable violence and sex are called muted and the USCC classifies the film A-III — adults.

NBC to air documentary on Fr. Serra

By Tracy Early

NEW YORK (NC) — A one-hour television documentary about the late Franciscan Father Junipero Serra, founder of the first nine missions in California, is being produced by NBC-TV for broadcast May 19.

The documentary, narrated by correspondent Edwin Newman and produced in cooperation with the U.S. Catholic Conference Department of Communication, coincides with a year-long bicentennial commemoration of

Father Serra's death on Aug. 28, 1784.

THE PROGRAM represents an opportunity to "revise the conventional understanding" of U.S. history, said Helen Marmor, executive producer of NBC's religious programs and producer of the Serra documentary.

In an interview, Marmor said the "Spanish missionaries made a much larger contribution to U.S. culture, traditions and history than is indicated by the treatment usually given in our textbooks."

The program opens with Newman viewing a statue of Father Serra in the U.S. Capitol. It then follows Father Serra's journey from the Spanish island of Majorca, where he was born in 1713, to Mexico, and from there to California in 1769.

THOUGH THE documentary does not attempt to portray Father Serra's treatment of the Indians as ideal according to modern standards, Marmor said it shows he was genuinely interested in their physical welfare and human rights.

NATIONAL CITY — Lamb's Players Theatre will present the comedy *Mass Appeal* April 26 to May 25. Directed by Richard Parker, *Mass Appeal* is the story of the conflict between a fiery young seminarian who is in hot water for his ideas, and a comfortable priest who has compromised his faith for a Mercedes and fine wine. Performances will be Tuesday to Saturday at 8 p.m. with Saturday matinees at 2 p.m. Tickets are \$9 weeknights and matinees, and \$10 on weekends. Discounts are available to groups, seniors, active military and students. For reservations, call 474-4542.

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PBS report is limited to extremes in American Church

By Henry Herx

NEW YORK (NC) — In St. John's account of the Last Supper, Christ says the world will know His followers by their love for one another. Unfortunately that's not the impression conveyed by *Catholics in America: Is Nothing Sacred?* a *Frontline* documentary airing Tuesday, April 23, 9-10 p.m. on PBS.

It is always instructive — and sometimes quite humbling — to see oneself as others do. In this program, the perception of America's Catholics is limited to two extremes, traditionalist and liberal, in a bitterly disedifying conflict over matters of individual conscience and church authority.

ONE CAN argue that such a narrow focus implies a polarization that misses entirely the mainstream of American parish life and practice in the post-Vatican II Church. In the 20 years since the council, changes have not come easily nor without human hurt, but this still-ongoing process of renewal is more a pastoral concern than a doctrinal one.

That being said, this *Frontline* program makes an honest attempt to deal with some controversial issues within a church whose membership numbers about one of four Americans.

It will interest Catholics, of course, but also other Americans who would like to know their Catholic neighbors a little better. If nothing else, they will discover that the Church is not monolithic and that "easy stereotypes of Catholics are no longer possible and never were true."

Marmor said special efforts were made to ensure historical accuracy. She expects that after the broadcast the documentary will continue to be used as an educational resource by schools and other groups.

Father Joseph Fenton, a staff member of the USCC Department of Communication, served as a consultant for the documentary. Other advisers included Franciscan Father Noel Francis Moholy, vice postulator for the cause of Father Serra's canonization; Franciscan Father Francis Guest, a specialist on the mission era; and Franciscan Father Antonine Tibesar, who published a four-volume collection of Father Serra's writings.

THE PROGRAM begins by explaining the impact of the Second Vatican Council's reforms. Speaking for the Vatican is Cardinal Silvio Oddi, who heads the Congregation for the Clergy. He discusses the need for unity of belief because "moral values don't change according to the day, to the time, to the country."

Within this context, the Archdiocese of Milwaukee serves as a microcosm of the Church in America. Here producer Irv Drasnin centers his program with a number of provocative but one-sided interviews. It creates the impression of an archdiocese split between conservative and liberal factions, surely unrepresentative of the vast majority of Milwaukee Catholics.

On one side are those such as Msgr. Alphonse Popek of Catholics United for the Faith. An example of CUF's activities cited by the program is an appeal to Rome to investigate a sex education course in a local Catholic junior high school.

ON THE other side are the dissenters and the disaffected, such as theologian Daniel Maguire and social activist Jim Groppi, both former priests, as well as others who question aspects of the Church's moral teaching or institutional structure.

In a short interview toward the end of the program, Archbishop Rembert Weakland of Milwaukee speaks about the values of diversity in unity and the importance of inspirational leadership. In spite of the heated confrontations which precede these remarks, his is a voice of reason which commands respect and acceptance.

By concentrating on the controversy between extreme factions, Drasnin's report misses the big story about the American Church. Instead of the fragmentation suggested by the documentary, the center has held, most American Catholics welcome the changes of Vatican II and the challenges of renewal.

Herx is on the staff of the U.S. Catholic Conference Department of Communication.

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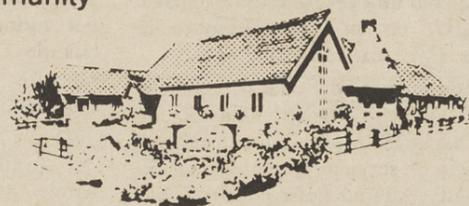
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