

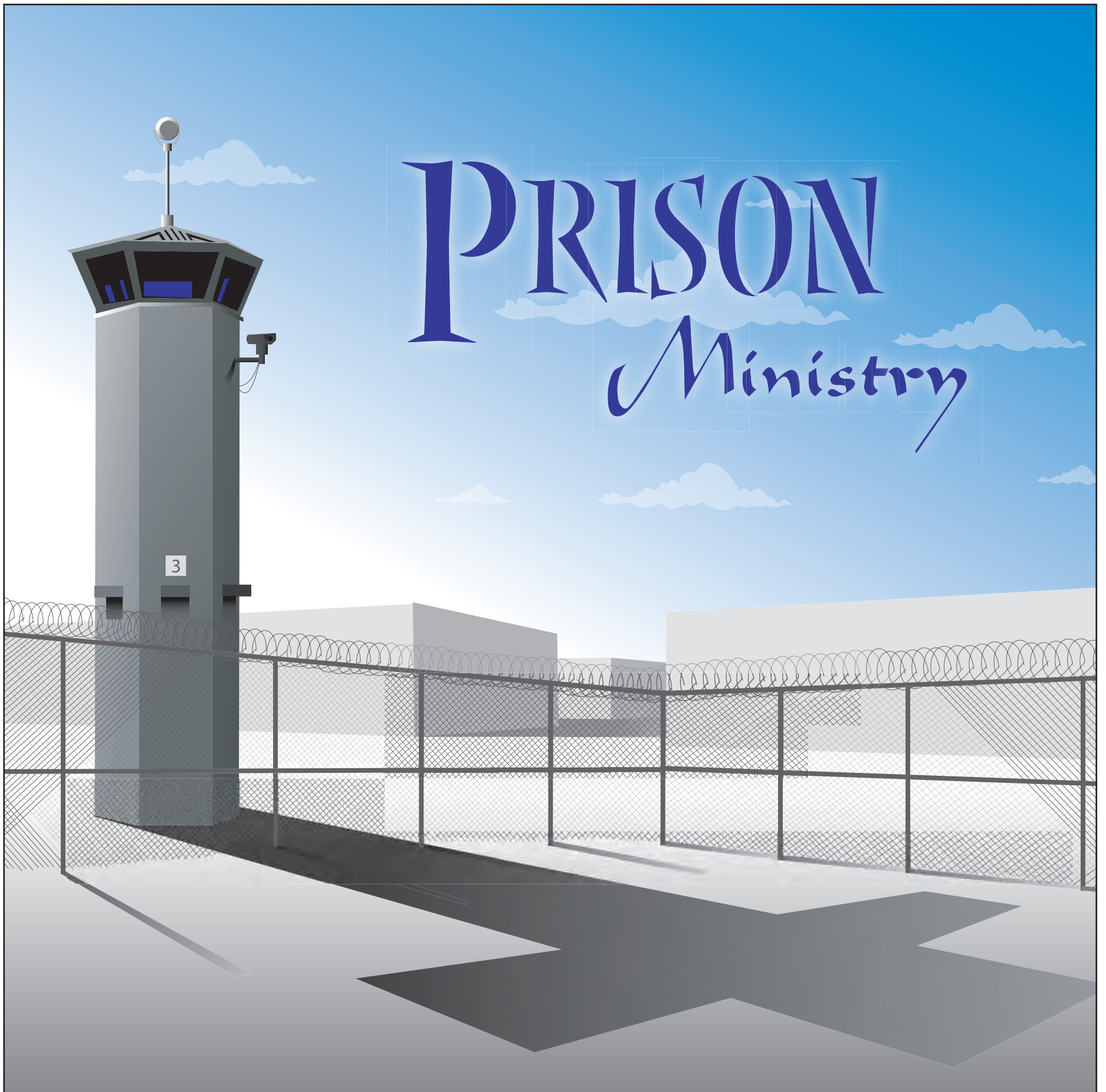
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# THE SOUTHERN CROSS

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## Sharing Christ's Banquet with Society's Forgotten

COVERAGE BEGINS PAGE 16

## Diocesan Pastoral Council Offers Insights on Adult Faith Formation

PASTORAL CENTER — At its Feb. 12 meeting, the diocesan Pastoral Council focused on evangelization, catechetical ministry and adult faith formation.

Ginger Infantino, director of the Office for Evangelization and Catechetical Ministry, and Bernadeane Carr, director of the Diocesan Institute, offered presentations regarding the function of their offices and answered questions.

Infantino spoke about the growing trend of whole community catechesis, the increasing numbers of adults seeking sacraments of Initiation through RCIA, the soon-to-be-released *National Directory for Catechesis* and the need to engage more young people as catechists.

Carr spoke about the Institute offering more classes at parish locations, which results in more Catholics enrolling in classes.

Council members responded positively and expressed admiration and appreciation for the good work being done. They recommended that opportunities available through the Institute be better publicized. Consideration, they said, should be given to formation for ministry with the homebound.

From their experience, council members concurred with data that demonstrates that more and more Catholics are deficient in their knowledge of the faith. Alumni of Catholic elementary



**ADULT FORMATION:** Ginger Infantino (left), the director of the diocesan Office for Evangelization and Catechetical Ministry, discussed adult formation with members of the Pastoral Council.

and secondary schools and seniors were noted as exceptions.

Bishop Brom sought input from the council on what could be done to accomplish the teaching mission of the Church in the face of a prevalent and pervasive secular culture. Council members made the following recommendations:

- In the Sunday homily, priests and deacons should regularly include a catechetical component; they should meet the people where they are and respond to real concerns.
- Ordained and lay catechetical

ministers should be marked by enthusiasm (they should be “on fire”) in making Christ known and helping people to know their faith; they should be role models.

- Witness talks should be included in order to make the faith relevant and inspiring. The best teachers are witnesses.
- Evangelization and catechetical ministry should be directed to promote marriage and family life; parents should be targeted, especially parents with children in sacramental preparation.
- Networking should bring together

Catholics who have the same state in life and common concerns in order to share their faith and challenges with one another.

- Preaching (not homilizing) should be expanded to include qualified lay persons.

- The Diocesan Institute should develop a team of qualified people who would travel to parishes to make presentations on selected current topics. The radio could also be used to get out the message.

Carr said the meeting was “a confirmation of the desire and interest in adult faith formation as a high priority.”

“That corresponds to recent increase in participation in classes if we bring them to their area,” she said. “With the challenge of traffic and the cost of fuel, we’re having less success here at the Pastoral Center. But people do respond when we make it accessible.”

This quarter, the Institute is offering classes at 10 locations in addition to the Pastoral Center.

In concluding the meeting, Bishop Brom noted that “teachers teach and preachers preach, but cultures enculturate.”

Faith-based cultures, therefore, he said, “must be developed and maintained in our homes and families, Catholic schools and parishes, if catechetical ministry is to be successful.”

*The Southern Cross*

## Proposed Physician-Assisted Suicide Law Debated in San Diego

By Ann Aubrey Hanson

BALBOA PARK — What’s in a name? A rose by any other name would still smell as sweet, said Shakespeare. The name is not the essence. To change the name is not to change the fundamental nature. Thus, though it’s called the *Compassionate Choice Act*, opponents say California’s Assembly Bill 654 is still the *Making It Legal for Doctors to Kill Act*.

On Feb. 17, 2005, Assemblywoman Patty Berg and Assemblyman Lloyd Levine introduced AB654, patterned after Oregon’s law permitting physician-assisted suicide. The law, if passed, would make assisted suicide a medical treatment, giving doctors the power to prescribe lethal drug overdoses to patients for the purpose of causing death.

If the measure becomes law, California would become only the second state in the nation, after Oregon, to legalize physician-assisted suicide.

The bill would have four requirements: The patient must have less than six months to live; the patient must be mentally competent; the first two requirements must both be confirmed by two doctors; and

the patient can only administer the medication on his or her own.

On Feb. 22, a forum called “Assisted Suicide: First in Oregon, Now in California?” was held as part of the Current Issues Forum of San Diego. Some 200 people attended the forum, held at the San Diego Museum of Natural History. The evening was moderated by Wayne A. Beach, professor of communications at San Diego State University.

Speaking in favor of the bill was Faye Girsh, a clinical psychologist, senior advisor with Final Exit Network, and former Hemlock/End of Live Choices national president and San Diego chapter leader.

Stating the opposition was Rita Marker, a practicing attorney, executive director of the International Task Force on Euthanasia and Assisted Suicide, and author of *Deadly Compassion*. Giving the medical opposition point of view was Dr. Charles von Gunten, medical director, Center for Palliative Studies, San Diego Hospice and Palliative Care. Gunten is trained in internal medicine and in hematology and oncology.

In her remarks, Girsh pointed with pride to the leg-

islation in Oregon, which began permitting physician-assisted suicide in 1997.

“It’s an exemplary law,” said Girsh, with no reported abuses and “only” 171 cases since its inception.

Marker countered that “official reports do not tell the whole story.”

Under Oregon’s law, the Oregon Department of Human Services (OHS) is required to collect information on physician-assisted suicides, review a couple of sample cases and publish a yearly statistical report.

Since the Oregon law, called the *Death with Dignity Act*, went into effect in 1997, six official reports have been published.

“Due to major flaws in the law and the state’s reporting system,” says Marker, “there is no way to know for sure how many or under what circumstances patients have died from physician-assisted suicide.”

The problem lies with the reporting process, says Marker, warning that this is the same process proposed in AB654.

SEE ASSISTED SUICIDE, PAGE 21

## Supreme Court Hears Arguments in Two Ten Commandments Cases

By Patricia Zapor

WASHINGTON — In two cases argued March 2 over displays of the Ten Commandments on government property, Supreme Court justices raised questions about the motives of government authorities who ordered the displays, about the difference between versions of the commandments and about what sort of tests should be used to evaluate the displays' constitutionality.

In the cases, which were heard separately, the court is being asked to rule on the constitutionality of a 40-year-old granite Ten Commandments' monument on the grounds of the Texas state Capitol in Austin, and on displays of framed copies of the commandments amid other historic documents on the walls of courthouses in McCreary County and Pulaski County in Kentucky.

Although some defenders of the monuments have portrayed the cases as a critical turning point for religious rights, other legal observers have said it is more likely that they will affect little more than other such monuments — those that already exist and future attempts to place Ten Commandments' displays on government property.

Supporters of the monuments in both cases, including the acting U.S. solicitor general, argued that the Texas Legislature and county supervisors in the two Kentucky counties were not promoting a particular religion but merely giving appropriate credit to the historic importance of the commandments in the foundation of the U.S.

government and its legal system.

Attorneys for opponents of the monuments tended to stick to the specific circumstances of each case, avoiding the justices' efforts to discuss the circumstances under which it would be appropriate to have government-sponsored displays of the Ten Commandments.

Attorney David Friedman, arguing for the American Civil Liberties Union in its case, *McCreary County vs. ACLU of Kentucky*, pointed to resolutions passed by the two counties' governing bodies that said Ten Commandments' displays in the courthouses were justified because "Jesus is the prince of ethics," and voicing support for former Alabama Supreme Court Justice Roy Moore, who was forced from his job after he refused to remove a commandments' monument he had placed prominently in his courthouse.

The counties' supervisors "absolutely intended and felt they had a right to display the Ten Commandments because of the religious nature of the displays," Friedman said. Even a third version of the display, which included equal-sized versions of other historic documents in addition to the commandments emphasized that the tablets Moses received from God are "the' foundation of our legal system," he said.

In their questions, several justices focused on the resolutions as evidence that the purpose of the monuments was and is overtly religious.

"Everybody knows what's going on," said Justice David Souter, who said



**DISAGREEMENT:** Kermit Phillips of New River, Tenn., and Eric Herman of Millersville, Md., stand in front of the U.S. Supreme Court March 2.

adaptations of the display were made strictly to get something the courts would allow, while still serving the original purpose.

Attorney Mat Staver, arguing for the Kentucky counties, urged the justices to look beyond the overtly Christian intentions of the county supervisors who commissioned the original displays — in which just the Ten Commandments were posted in 1999. Instead he said the court should focus on the third version of the displays, created after lower courts rejected earlier versions as too overtly Christian to the exclusion of other belief systems.

Staver said the resolutions no longer reflect the counties' intentions and probably were only still on the books because of an oversight. "They will repeal and repudiate them," he said.

In the Texas case, attorney Erwin

Chemerinsky argued that because the commandments' display is the only religiously themed piece among 17 monuments on the grounds of the state Capitol, it unconstitutionally elevates specific Judeo-Christian beliefs above other religions.

In the Texas case, *Van Orden vs. Perry*, a man who frequently walks on the Capitol grounds sued because he said the Ten Commandments monument made him feel that the state was forcing a Christian religious message on him.

Justice Antonin Scalia said virtually 85 percent of people couldn't tell you what the Ten are. When somebody walks by such a monument, he said, it's not important what the exact words are, but that they remind people of God's role in shaping the founders' beliefs and the system of law.

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## Parental Notification Initiative Looks to Make Ballot Easily

By Cyril Jones-Kellett

SAN DIEGO — What a difference a month (or two) makes. A California pro-life community that looked anxious and divided late last year, now seems on the verge of celebrating an important legislative victory.

After much wrangling, a ballot initiative that would require a parent to be notified before a minor could undergo an abortion looks well on its way to making next November's ballot.

Pro-life leaders are still at odds over whether the proposed constitutional amendment is as solid, legally and politically, as it could be, but they are no longer divided over whether it can get past the signature-gathering stage.

### Would require a parent to be notified before a minor could undergo an abortion

Just over 598,000 signatures are needed to qualify for the ballot, and organizers say they now have well over 650,000.

Because it is common for a high percentage of signatures to be disqualified for one reason or another, organizers believe they will need roughly 900,000 signatures to assure a ballot placement. They have until mid-April to continue collecting signatures and they are continuing to

call on volunteers, particularly churches, to help in the gathering.

The initiative has survived a season of controversy as it made its way to what appears to be initial success. Just weeks ago, a second ballot initiative was set to compete for signatures and there was wide disagreement within the culture of life community as to which measure should be supported.

The California Catholic Conference, the public policy arm of the state's bishops, refused to support either initiative and was pointedly critical of the text of the initiative that now looks likely to be on the ballot. The conference made clear in a statement,

SEE INITIATIVE, PAGE 20



## World News in Brief

### Bishops Laud Effort to Uncover Child Rape

MERRIAM, Kan. — The Catholic bishops of Kansas have welcomed an effort by the state's attorney general to investigate records of two abortion clinics for possible discovery and prosecution of criminal sexual acts against minors. The abortion clinics have appealed a court order to turn over certain records on patients that might provide evidence of sex crimes against girls under 16 or violations of legal limitations on late-term abortions. "Sex crimes against children must not be shielded and hidden," the bishops said in a joint statement issued Feb. 28 by the Kansas Catholic Conference in Merriam, which is outside Kansas City. "Privacy rights should never be used to shield those who molest children from investigation by government authorities," the bishops said. There have long been complaints in other states, including California, where Planned Parenthood and other abortion providers perform abortions on girls as young as 12, most often without reporting the incidents to legal authorities.

### San Fran Archdiocese Bracing for Settlements

SAN FRANCISCO — Efforts to resolve more than 70 clergy sex abuse cases against the San Francisco Archdiocese could result in a heavy financial burden, cutting into Church programs and services, said Archbishop William J. Levada of San Francisco. The archdiocese may be faced with balancing its moral obligation to victims with its moral obligation to provide parishes, schools and social services "for all who need them," the archbishop warned in a letter he asked be read at all Masses. Archbishop Levada noted that the archdiocese is involved in mediation "that may result in the settlement of many or all of its six dozen pending lawsuits." If settlements are not reached, some of the lawsuits may proceed to a civil trial, he said.

### Church Leaders Question Zimbabwe Election

CAPE TOWN, South Africa — The Zimbabwean government's control over accreditation of election observers severely hampers the country's chances of holding fair elections, said Church leaders in Zimbabwe and South Africa. Auxiliary Bishop Patrick Mumbure Mutume of Mutare, Zimbabwe, who hopes to observe the March 31 general elections along with other representatives of churches and nongovernmental organizations, said the state-controlled last-minute accreditation process diminishes observers' chances of doing a good job. "If we get permission the afternoon before the election there is not enough time for us to get to the far ends of the country," he said in a Feb. 25 telephone interview from Mutare.

### European Bishops Warn of Tensions in Bosnia

WARSAW, Poland — Catholic bishops warned of continued political instability and ethnic tensions in Bosnia-Herzegovina and urged the church to take the lead in peace and reconciliation efforts. "Bosnia-Herzegovina has no future if an unjust peace persists and equal human rights are denied to the constituent ethnic groups," heads of bishops' conferences from Albania, Bosnia, Bulgaria, Greece, Macedonia, Romania, Serbia and Montenegro, and Turkey said in a March 1 statement after meeting in the Bosnian capital, Sarajevo. "Political leaders have highlighted how this region of Europe is a test of the politics of the European Union: Work has begun, now it must be brought to completion," they said.

## Audit Report Shows Dioceses Going Beyond Sex Abuse Norms

WASHINGTON — After more than two years of applying standardized child sex abuse policies, many U.S. dioceses are going beyond the bishops' norms to develop additional measures based on their experiences.

The 2004 audit report on how dioceses and Eastern-rite eparchies are implementing the bishops' policies cites "additional actions for the protection of children" in many dioceses. These innovations range from organizing a reconciliation meeting between a clerical predator and the family of a victim to developing a mediation system for resolving abuse claims.

In the Diocese of San Diego, a three-pronged plan has been implemented for the protection of children: screening of adults, educating adults and educating children.

The diocese has mandated that each parish assign a Safe Environment Coordinator.

The Diocese of Manchester, N.H., and the Diocese of Evansville, Ind have similar programs, according to the audit report.

These coordinators focus on implementing the diocesan plan.

Carolyn Caietti is the Safe Environment Coordinator at All Hallows Parish.

"The diocese has really taken the bull by the horns," said Caietti. "My job is to implement the program in the parish."

The first step in the program is screening. All teachers, staff, volunteers and non-teacher staff are cleared through Choice Point or Volunteer Select, background screening services that check criminal records and a multi-state sex offender registry. This screening is required of anyone who regularly works with the youth in school or in parishes.

The second step is adult education, particularly through the use of a special video created by the diocese. The video, "Protecting Our Children," was written and filmed in cooperation with Children's Hospital and

offers information on the signs of child abuse and how to report abuse cases. The video has been shown in parishes and ministries throughout the diocese as a means of educating adults on developing environments that are safe for children and the vulnerable.

"Training for lay people is vital," said Caietti, explaining that teachers and school staff have had formation and continuing education focused on the issues, but lay volunteers often have not. The video is an excellent tool, "well put together," said Caietti.

"The video makes it clear that the diocese will not tolerate sexual abuse," said Caietti. After viewing the video, each person is required to sign the "Code of Ethical Standards for Parish Ministries" form, acknowledging having viewed the video and accepting the standards.

The third step is educating the children and youth about sex abuse. This is a bit more problematic, said Caietti, dependant upon the age of the children. The implementation is left to the discretion of each parish.

In implementing prevention programs, "success is largely dependent on the creativity of each bishop and his staff," said the audit report.

The report singled out a variety of dioceses for their creative efforts: in Milwaukee special mediation programs assist victims who cannot legally sue, in Seattle a special program screens outside priests who visit the archdiocese, in Camden, New Jersey, a follow up survey has been done to see how those who have reached settlements with the Church are doing in order to assess assistance programs.

Such efforts, the report suggested, give an impression that bishops and diocesan staffs are applying proper seriousness to efforts to heal from past wrongs and protect future generations.

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## Neuhaus: Intercommunion with Other Christians Would End Ecumenism

By Tracy Early

YONKERS, N.Y. — Allowing eucharistic intercommunion with non-Catholic Christians would not advance ecumenism but bring it to an end, Father Richard John Neuhaus said in a lecture March 2.

"A sure way not to reach a destination is to pretend you've already arrived," he said.

Father Neuhaus said pretending the "real but imperfect communion" that other Christians now have with the Catholic Church constituted the full bond of unity that is required for inviting them to share in the Eucharist would be "an act of duplicity."

The result would likely be a complacency about remaining in separated churches rather than renewed efforts to move toward full unity, he said.

Father Neuhaus, who heads a New York think tank called the Institute on Religion and Public Life and edits its *First Things* monthly journal, spoke at the New York archdiocesan seminary,

St. Joseph's, in Yonkers on "The Eucharist and Christian Unity."

Introducing Father Neuhaus, Msgr. Peter J. Finn, seminary rector, called him "one of the foremost authorities on the role of religion in the contemporary world."

His talk followed an address by Cardinal Avery Dulles, a theologian at Fordham University, and preceded one by Franciscan Father Benedict J. Groeschel, a Franciscan Friar of the Renewal and a popular writer and retreat leader. Father Neuhaus and the other two men, all visiting professors at the seminary, led a Lenten series on the Church's Year of the Eucharist.

In 2003, the pope issued an encyclical, *Ecclesia de Eucharistia*, on the Eucharist in its relationship to the Church, and Father Neuhaus made his lecture largely an exposition of points emphasized in that document.

Noting the exception that the Orthodox churches were recognized as "sister churches" because of their

agreement with the Catholic understanding of faith and ministry, Father Neuhaus said Christians of other churches could not be invited to share in the Eucharist because they do not share the Catholic understanding of the Church, or ecclesiology.



FATHER RICHARD JOHN NEUHAUS

Catholic ecclesiology "claims to be the Church of Jesus Christ most fully and rightly ordered through time," he said.

Referring to the Nicene Creed, he noted that apostolicity was a mark of the Church, and said this meant validly ordained bishops and priests.

Intercommunion without a shared ecclesiology would be the enemy of authentic unity, he said.

Rejecting "unity at the price of duplicity," Father Neuhaus said the

Catholic Church was bound by its understanding of the truth.

He said that "truth obliges," and while it could unite it could also divide.

If Catholics received Communion at a non-Catholic altar, they would "fail in our duty to bear witness to the truth," he said.

Many Christians, he commented, approached the question of intercommunion in the spirit of Rodney King, a Los Angeles black man whose beating by police was videotaped and made headlines around the world. King, the priest said, had asked: "Can't we all just get along?"

These Christians are "weary of the differences that divide," Father Neuhaus said, and they ask: "Can't we all just get along at the altar?"

But he said that "the differences make a difference," and the desire for Christian unity "does not permit duplicity."

A former Lutheran pastor who entered the Catholic Church in 1990 and was ordained the following year, Father Neuhaus said the Lutheran Church-Missouri Synod to which he belonged also practiced "closed Communion" and insisted that sharing Communion required "complete doctrinal agreement."

These Lutherans showed that they cared about doctrine and about truth, he said.

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### How to Sell Your Home For the Price You Want and Need

**YOUR TOWN** - When you decide to sell your home, setting your asking prices is one of the most important decisions you will ever make. Depending on how a buyer is made aware of your home, price is often the first thing he or she sees, and many homes are discarded by prospective buyers as not being in an appropriate price range before they're even given a chance of a showing.

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## Vatican News in Brief

### Cardinal Did Not Ask Rice to Intervene

VATICAN CITY — The Vatican's secretary of state, Cardinal Angelo Sodano, did not ask U.S. Secretary of State Condeleezza Rice to intervene in a lawsuit against the Vatican, an informed Vatican official told Catholic News Service March 3. The official said that during a Feb. 8 meeting at the Vatican, Cardinal Sodano simply expressed "surprise" over a class-action lawsuit naming the Holy See as the responsible party for the sexual abuse of minors by U.S. clergy. In June, an attorney in Louisville, Ky., filed a lawsuit against the Holy See, accusing it of being responsible for the sexual abuse of children by clergy in the United States. The attorney, William McMurray, is also seeking monetary damages for the plaintiffs. Cardinal Sodano "took up the issue (with Rice) and said how he had been surprised the Vatican was named" as the defendant in the lawsuit, said the Vatican official. He said Cardinal Sodano never would have asked Rice, as head of the U.S. State Department, an executive body, to intervene in a judicial matter. "He knows the separation of powers is sacrosanct," he said.

### Development Issues Have Ethical Dimension

UNITED NATIONS — Religious leaders have a distinctive role in appealing to the conscience of world leaders that there be an ethical approach to development issues, Archbishop Diarmuid Martin of Dublin, Ireland, said in a lecture at the United Nations March 3. But the archbishop, who was formerly Vatican nuncio to U.N. agencies in Geneva, said religious insights could also provide "a framework within which believers and nonbelievers alike can work." "Religious language contains much of the wisdom which has been refined over the centuries through a dialogue on the deeper questions of humankind," he said. Archbishop Martin, also a former Vatican justice and peace official, gave the main address at an event sponsored by the Vatican's U.N. mission in connection with a weeklong meeting to prepare for the next session of the Commission on Sustainable Development April 11-22 in New York.

### Vatican Frets Prisoners' Human Rights

VATICAN CITY — While prisoners lose certain liberties, they must never be denied basic human rights or stripped of their dignity, said the head of the Pontifical Council for Justice and Peace. Opening a two-day seminar on "The Human Rights of Prisoners," Cardinal Renato Martino, president of the council, told the audience that imprisonment "never separates one from the love of God" and, "therefore, never separates one from his human dignity." The March 1-2 international seminar attracted more than 80 prisoner advocates, scholars and chaplains from some 30 countries to discuss how the church could play a larger role in promoting and protecting the rights of prisoners and detainees. The justice and peace council organized the event with the International Commission of Catholic Prison Pastoral Care, which helps religious and laity provide spiritual care and assistance to the prison community.

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VINCENT GRAGNANI

### Catholic, Jewish Meeting in NY

French Cardinal Jean-Marie Lustiger and Rabbi Alvin Berkun of the Conservative Rabbinical Movement talk during a Feb. 28 meeting of Catholic and Jewish leaders called the World Symposium of Cardinals and Rabbis: An Alliance of Hope, hosted by the World Jewish Congress in New York. Among topics the leaders discussed was how to treat and cure AIDS in Africa.

### Has He Found St. Paul's Tomb?

VATICAN CITY — A Vatican archeologist believes he has rediscovered the tomb of St. Paul, buried deep beneath the main altar of the Rome basilica dedicated to the apostle. The sarcophagus, which lay hidden for centuries, had a hole into which the faithful could stick pieces of cloth to make secondary relics, said Giorgio Filippi, the archeologist and inscriptions expert at the Vatican Museums who carried out the studies. The tomb lies directly beneath a historic inscription that reads: "Paul Apostle Martyr." The marble sarcophagus was apparently first placed there during

reconstruction of the basilica in 390 AD. "I have no doubt this is the tomb of St. Paul, as revered by Christians in the fourth century," Filippi said as he stood next to the main altar of St. Paul Outside the Walls. Filippi's discovery was the result of more than five years' archeological sleuthing. The sarcophagus lies several feet below the marble structure of the main altar, embedded in a platform of concrete. Filippi managed to reach the back side of the sarcophagus, but he said opening the tomb would be practically impossible without destroying the altar area.



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## Mexico May Ban 'Santa Muerte' Cult

By Jason Lange

MEXICO CITY — Tucked away in a grimy neighborhood known for its drug gangs, thieves and smugglers, a small church welcomes people intent on worshipping death.

Mexico's cult of the "santa muerte," or the death saint, goes back at least three centuries, with Catholics across the country praying before statues of a cloaked skeleton with a long scythe in hand. Usually, such statues have been found behind closed doors and at informal street altars.

Only in recent years have the death saint's followers had a church where they could attend services in the presence of the grim reaper look-alike. And since the Mex-USA Traditional Catholic Church opened its doors in 1999, the congregation has grown steadily, so much so that its clergy say their next move is to open churches in other major Mexican cities and eventually in the United States.

For members of the church, which has no ties to the Vatican and recog-

nizes Catholic doctrine through the First Vatican Council in 1869-1870, the death saint is entirely benevolent and merely represents human mortality. Church members reject accusations by Mexico's Catholic bishops that they engage in devil worship and instead say the "santa muerte" is just another of Mexico's many unofficial saints.

However, the government is set to take away the group's status as a religious organization. The Interior Ministry said Feb. 15 it was considering the move because the church had registered as a traditionalist Catholic group, not as a cult of the "santa muerte."

The government announcement came only five months after Bishop Jose Martin Rabago of Leon, president of the Mexican bishops' conference, criticized the Interior Ministry for handing out religious status "too easily." He said the Mex-USA Traditional Catholic Church "tended toward Satanism."

*Catholic News Service*



PHOTO BY BISHOP IGNATIUS C. WANG, CATHOLIC SAN FRANCISCO

## San Francisco Bishop in Haiti

Auxiliary Bishop Ignatius C. Wang of San Francisco poses with a child in the Cite Soleil slum outside Port-au-Prince, Haiti, in late 2004. When the bishop first planned a trip to Grenada and Haiti over the Christmas holidays, he envisioned it as a homecoming of sorts.

The China-born bishop served Grenada — a small Caribbean island of 100,000 people — for 12 years.

Although he left 30 years ago, Bishop Wang still has many friends in Grenada and this was his first trip back as a bishop. But the devastation caused by the direct hit to Grenada of Hurricane Ivan last September meant that his homecoming would not be a pleasant island holiday.

Ninety percent of the buildings on the island were severely damaged. Most, including the Catholic cathedral and the small republic's Parliament building, are now without roofs. Two weeks after Ivan hit Grenada, Tropical Storm Jeanne hit Haiti.

Although Ivan was a much stronger storm, the damage was worse in Haiti because they were not as well-prepared, Bishop Wang said. Thousands were killed and hundreds of thousands were left homeless.

Eighty percent of the population of Haiti lacks basic reading and writing skills and more than 1 million children have no access to primary school education. Haiti has fertile land and the island can be developed, Bishop Wang said, but he added that in some places humans, not disasters, "cause misery."

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# Christians, Jews Begin Bike Trek from Vatican to Jerusalem

By Carol Glatz

VATICAN CITY — In a show of strengthened interfaith relations, a group of Jewish and Christian cycling enthusiasts began a three-week bike trip from the Vatican to Jerusalem's Western Wall.

Under steel-gray storm clouds, the biking pilgrims kicked off their journey Feb. 27 from the obelisk in the middle of St. Peter's Square.

They had hoped to receive a blessing from Pope John Paul II during his Sunday Angelus address. But because the pope was recuperating at Rome's Gemelli hospital, they and other pilgrims received a blessing from Archbishop Leonardo Sandri, an assistant secretary of state who read the pope's Feb. 27 message to the thousands gathered in St. Peter's Square.

The trip, sponsored by the Center for the Study of Jewish-Christian Relations in Cambridge, England, was to mark the 40th anniversary of the Second Vatican Council's declaration *Nostra Aetate (In Our Time)*, on relations between the Catholic Church and non-Christian religions.

The center's founder and organizer of the

**This bitter past has been overcome; other conflicts can also be resolved**

bike trip, Edward Kessler, said, "I wanted to do something different to illustrate the great change in the relationship between Judaism and Christianity, and so what better thing to do than to start at the Vatican and cycle all the way to the Western Wall in Jerusalem?"

The group of cyclists is "a mixture of Christians and Jews, young and old, men and women, primarily from England," he said in a Feb. 27 interview with *Vatican Radio*.

He said many of those taking part in the pilgrimage work at Cambridge University, home of "the only center for the study of Jewish-Christian relations in Europe."

"We thought it would be a great idea to bring a group to study, to read, to pray together and make this pilgrimage to Jerusalem," Kessler said.

The cyclists were to spend the first week of their trip traveling across Italy to the city of Bari, and the second week traveling across

Greece. The final week and leg of the trip was to be spent traveling across the Negev region in Israel and on to Nazareth and Jerusalem.

"At the Western Wall in Jerusalem, there will be a special ceremony marking our arrival," Kessler told *Vatican Radio*.

Along their journey, the pilgrims were to visit various sites of Jewish and Christian significance to reflect on the history of the landmarks and the history of Jewish-Christian relations, according to the center's Web site.

## GLOBAL SOLIDARITY

"The Rome-Jerusalem cycle ride will show how this bitter past has been overcome and gives us hope that other conflicts that exist in our world can also be resolved," it said.

*Catholic News Service*

### MISSION NEWS

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Church, through local priests like Father Joseph, continues to offer loving witness to Jesus Christ, holding out the hope that comes through faith in Him. In the refugee camps, he visits the sick and dying, comforts the sorrow-filled, even baptizes those wanting to be part of the Church.

*This Lent, will you pray for and offer financial help through the Propagation of the Faith to support the Church in the Missions as it serves the suffering poor, no matter the "Good Friday" circumstance? May God bless you!*



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## More Prayers Couldn't Hurt

For at least four years, the parish community at St. Sebastian in Sturtevant, Wis., has been praying for one of its members, Heather Thoun Brehm, even including her in a list of about 70 ill parishioners in the parish bulletin.

Now Brehm has been accused of bilking the local community out of at least \$31,000 for alleging she suffered from ovarian cancer and for accepting donations given to her from the proceeds of several area fund-raisers.

Franciscan Father James Kendzierski, St. Sebastian's pastor, has asked

that Brehm's name be removed from the bulletin listing, but said prayers for the young woman and her family will continue, adding that they need prayers more than ever before.

Brehm, 34, appeared in Racine County Circuit Court Jan. 24 after being charged with five counts of theft by false representation. If convicted, she could face up to 70 years in prison and thousands of dollars in fines. She waived her right to a preliminary hearing Feb. 16 and was back in court March 2 for arraignment.

## Assassin Pens 'Pointless' Letter

The man who shot Pope John Paul II in 1981, jailed Turkish terrorist Mehmet Ali Agca, has called on the Vatican to reveal what he claims are undisclosed elements of the secret of Fatima.

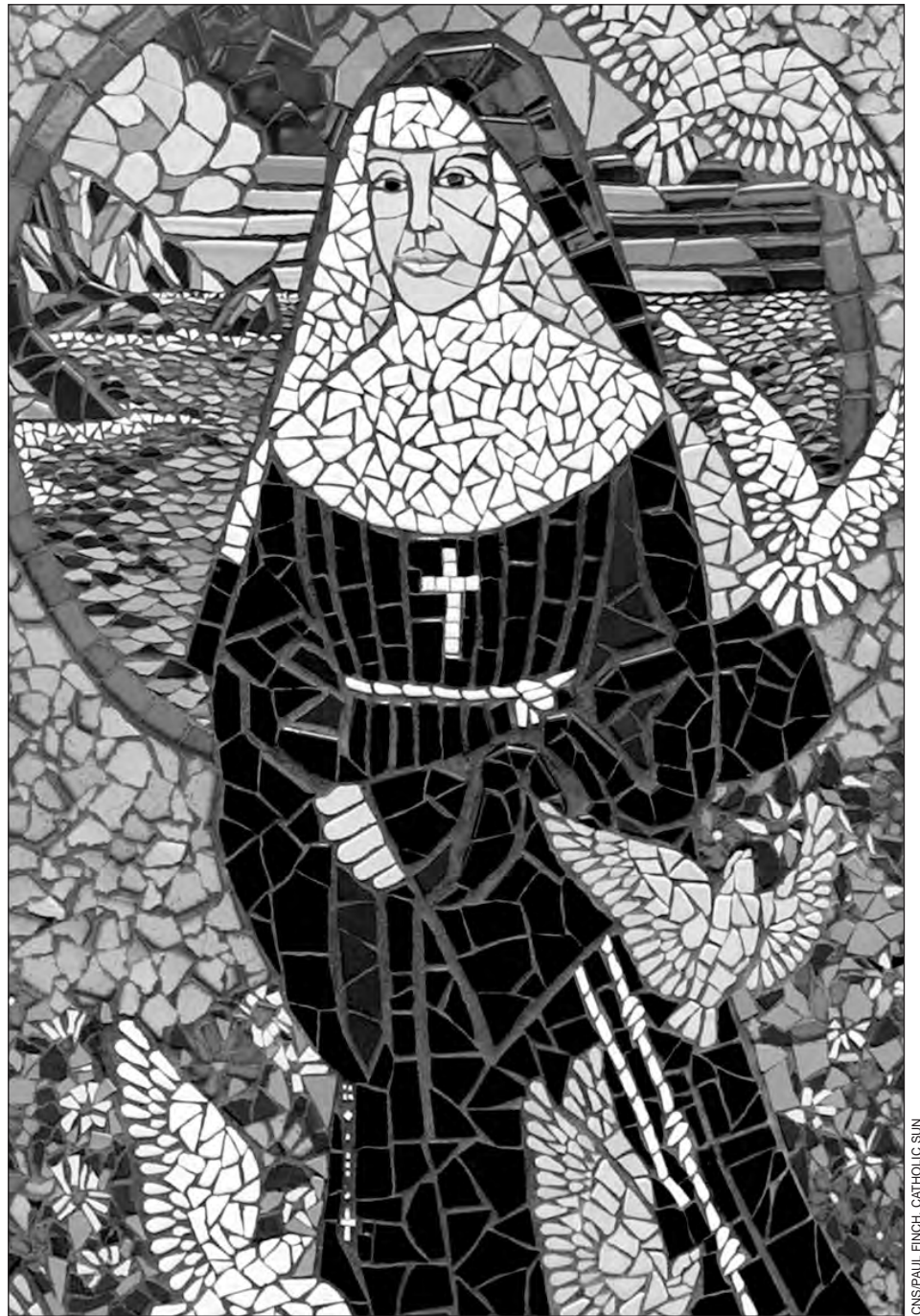
Agca made the request in an "Open Letter to the Vatican" following the death of Carmelite Sister Lucia dos Santos, the last visionary from Fatima, Portugal. Agca's letter was sent to the Rome newspaper *La Repubblica*, which published it Feb. 20.

For years, Agca has maintained that his shooting of the pope was tied to the secrets of Fatima and to the end of the world. At his last Italian

trial for the shooting in 1986, Agca interrupted proceedings repeatedly with unintelligible ramblings about Fatima and at one point proclaimed himself to be Jesus Christ.

In his latest letter, written from an Istanbul prison where he is serving time for his role in a previous shooting, Agca expressed his sadness at Sister Lucia's death and said, "The secret of Fatima is connected with the end of the world."

At the Vatican, Portuguese Cardinal Jose Saraiva Martins, head of the Congregation for Saints' Causes and a longtime acquaintance of Sister Lucia, dismissed Agca's letter as pointless.



CNS/PAUL FINCH, CATHOLIC SUN

## Mother Marianne of Molokai Mosaic

A mosaic of Mother Marianne Cope is pictured near an entrance to St. Francis Catholic Church in Kalaupapa on the Hawaiian island of Molokai. Pope John Paul II will beatify Mother Marianne of Molokai on Pentecost, May 15, at the Vatican, the Sisters of St. Francis announced Feb. 21 from the order's motherhouse in Syracuse, N.Y.

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## Local News in Brief

### Sister Prejean to Speak at USD Conference

The 16th Annual Social Issues Conference at the University of San Diego hosts death penalty opponent Sister Helen Prejean as the closing speaker at 7 p.m., March 11, at Shiley Theatre, Camino Hall. Sister Prejean began her prison ministry in 1981 in New Orleans and turned her experiences with death row prisoners into the books *Dead Man Walking: An Eyewitness Account of the Death Penalty in the United States* and *The Death of Innocents: An Eyewitness Account of Wrongful Executions*. The talk is open to the public. Registration is required. Visit [www.sandiego.edu/csl](http://www.sandiego.edu/csl) or call (619) 260-4206.

### Oceanside Mission Continues Guided Tours

Mission San Luis Rey Museum will hold guided, behind-the-scenes tours of the historic mission church and surrounding grounds on March 7 and 28, April 11 and 25, and May 9 and 25. Tours begin in the Mission Church and include the historic and newly expanded cemetery, meditation gardens, the Friars' Garden, the historic wellhouse, the oldest pepper tree in California and the retreat center conference facilities. Tours begin at 1:30 p.m. in front of the museum. Admission is \$6; no reservations required. For more information, contact Blair Tomb at 760-757-3651 ext 115 or [blair@sanluisrey.org](mailto:blair@sanluisrey.org).

### Medical Mission Sister Celebrates 50 Years

Sister Maura Robinson, MMS, who ministered in San Diego from 1987 to 2000, celebrated her golden jubilee Feb. 11 at Regina Residence in Orange. During her active mission years, Sister Robinson had been involved in AIDS ministry at Owen's Clinic and at UCSD hospital. Her ministry also took her to India, New Mexico and the Bay Area. Sister Robinson, 85, now facilitates a weekly centering prayer group in Orange.

### Alice Hayes Honored With Mortar Board Award

Former University of San Diego President Alice B. Hayes received the Distinguished Lifetime Member Award from the Mortar Board, Feb. 16 at USD. Mortar Board is a national honor society that recognizes college seniors for distinguished ability and achievement in scholarship, leadership and service. During her presidency at USD, Hayes supported USD's petition for a Mortar Board chapter. Alumni and friends of USD Mortar Board and encouraged to honor Hayes with a donation to the Alice B. Hayes Mortar Board Scholarship Endowment. Send donations to Judith Lewis Logue, USD Mortar Board, 302 Hughes Administration Center, 5998 Alcalá Park, San Diego, 92110.



## The following has been announced by the Office of the Bishop:

**Father Steve McCall** has been appointed pastor of St. Mary Magdalene Parish, effective September 1.

**Monsignor John Dickie** has been appointed pastor emeritus of St. Mary Magdalene Parish with residency and ministry in retirement there, effective September 1.

Pastoral care of St. Patrick's Parish, Carlsbad, has been entrusted to the Eudist Congregation of Jesus and Mary and **Father William Rowland** has been appointed pastor, effective July 1.

**Father Ricardo Chinchilla** has been appointed associate pastor of St. Patrick's Parish, Carlsbad, effective July 1.

**Father Bruce Orsborn** has been appointed pastor of Blessed Sacrament Parish and director of campus ministry at San Diego State University, effective July 1.

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# Msgr. Thomas Briody, Diocese's Oldest Priest, Dies Feb. 13

By Vincent Gragnani

Known as a loyal, long-serving diocesan priest with a hearty laugh, Msgr. Thomas Briody, 89, died Feb. 13 in Ireland, where he had resided for the past several years.

Son of Philip and Margaret Briody, he was born in Moyne, Ireland, in 1915. After attending local Moyne elementary and secondary schools, he graduated from St. Mel's College, County Longford, Ireland, in 1933. That same year, he entered St. Peter's Seminary at County Wexford, Ireland. In 1939, he was ordained to the priesthood by the late Bishop James Stanton, in Wexford.

Father Briody came to California following ordination. He served for one year as assistant pastor at St. Edward in Corona. His next assignment was as assistant pastor, from 1940 to 1946, at St. Agnes in Point Loma, where his knowledge of Por-

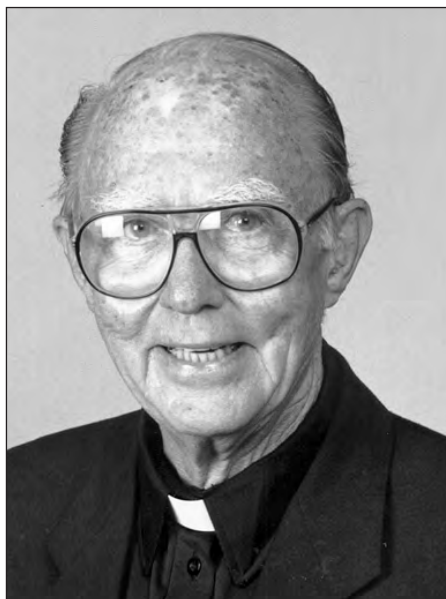
tuguese aided his ministry.

Succeeding him there was Msgr. Edward Creighton, who has kept in touch with Msgr. Briody over the decades.

"He was a very exuberant man, very jolly and happy," said Msgr. Creighton. "He was very successful wherever he was. He seemed to have a way with people, and was always on top of what needed to be done."

After a brief period as pastor at Desert Hot Springs, he was appointed pastor of St. Francis Xavier Cabrini in Crestline, late in 1946. In 1951, he was transferred to St. Mary's in El Centro, where he served briefly as pastor and dean. At the end of 1951, he returned as pastor to the parish in Crestline, where he remained until 1968. He then was made pastor of St. Joseph in Upland, where he served until 1973. From 1973 until his retirement in 1986, he served as pastor of St.

Patrick in Carlsbad. During his pastorate in Carlsbad, he served as dean



MSGR. THOMAS BRIODY

of the Oceanside Deanery, and on diocesan Board for Educational Ministry. Father Briody was named a monsignor in 1979, by the late Bishop

Leo T. Maher.

Msgr. Briody first retired in Vista, and often helped out at St. Francis of Assisi Parish and School. Sister Madeleine Fitzgerald remembers his visits to her congregation's convent.

"He used to celebrate Mass with us," she said. "And then we'd have a good Irish breakfast, with Irish bread, eggs, bacon and sausage.

"He was very jovial all the time, unless you were talking politics or religion," she added. "And he was very kind to people who needed help."

Sister Fitzgerald recalled Msgr. Briody's love for golf, music, his nightcap and their conversations about their native Ireland.

"He used to say he'd never go back," she said. "But every year he went back. And guess what? He retired back there."

Msgr. Briody's funeral was held Feb. 15 at St. Mary's Church in Moyne, County Longford, Ireland.

The Southern Cross

## ONLY THE PRESENT MOMENT IS OURS



(2) When I look into the future, I am frightened, But why plunge into the future? Only the present moment is precious to me – as the future may never enter my soul at all.

It is no longer in my power, To change, correct or add to the past; For neither sages nor prophets could do that. And so, what the past has embraced I must entrust to God.

O present moment, you belong to me, whole and entire. I desire to use you as best as I can. And although I am weak, and small, You grant me the grace of Your omnipotence. And so trusting in Your mercy, I walk through life like a little child, offering You each day this heart – burning with love for Your greater glory.

(1183) O Jesus, I want to live in the present moment, to live as if this were the last day of my life. I want to use every moment scrupulously for the greater glory of God, to use every circumstance for the benefit of my soul. I want to look upon everything from the point of view that nothing happens without the will of God.

**GOD OF UNFATHOMABLE MERCY, EMBRACE THE WHOLE WORLD AND POUR YOURSELF OUT UPON US THROUGH THE MERCIFUL HEART OF JESUS.**

(963) Oh, if only the suffering soul knew how it is loved by God, it would die of joy and excess of happiness! Some day we will know the value of suffering, but then we will no longer be able to suffer.

(1178) O Lord, my Love, I thank You for this present moment in which You have allowed me to draw a wealth of graces from the fountain of Your unfathomable mercy.

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- +Adoration of the Blessed Sacrament
- +Holy Sacrifice of the Mass @ 3:00 pm, Bishop Dominic Luong
- +Eucharistic Healing Service
- +Blessing, veneration of First Class Relic of St. Faustina
- +Presentation of Scenes from the Passion Movie to the DM Chaplet

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- +Fr. Andrew Apostoli, CFR, Postulator, Cause for Fulton Sheen
- +Matthew Kelly, best selling Author & Speaker
- +Tommy Canning Presents Divine Mercy & Passion Movie Scenes
- +Jim Caveziel, invited, The Passion Movie

**Other Participants:**

- +The Norbertine Fathers of St. Michael's Abbey
- +The Carmelite Sisters of the Most Sacred Heart, Alhambra
- +Fr. Raymond Skonezny, Fr. Joseph Droessler, Fr. Michael Philen (All Diocesan Priests invited to concelebrate Mass & hear Confessions)
- +St. Joseph Catholic Radio, Fiat Music Ministry, Connie Salazar

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Barbara Clark, 714-962-5381; Marilyn Hollingsworth, 714-639-5515; Karen Moses, 714-997-4056

*Jesus to St. Faustina, #1588, "In the Old Covenant I sent prophets wielding thunderbolts to My people. Today I am sending you with My mercy to the people of the whole world. I do not want to punish aching mankind, but I desire to heal it, pressing it to My Merciful Heart."*

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## Birthline Celebrates 25 Years of Service to Mothers and Babies

By Vincent Gragnani

LA JOLLA — San Diego's oldest crisis pregnancy center, Birthline, celebrated its 25th anniversary with a Feb. 25 dinner, honoring the organization's late founder, Catherine Ewers, and the approximately 40 volunteers who keep Birthline running.

Birthline operates two centers in San Diego, one in Chula Vista and one in Clairemont, and it is about to open a new center near Market and 32nd streets.

The new center is set to open within two months, as soon as new volunteers, recruited from local Catholic parishes and other faith communities, are trained, said Birthline's Executive Director Eileen Corrao.

The new center and the celebration of the anniversary are two bits of good news in what has otherwise been a rough year for Birthline. Ewers, Corrao's mother, died unexpectedly last year. Also, rent at the center's Chula Vista location recently doubled, so the center has moved next door temporarily.

Corrao dedicated her talk to her mother, one of the first leaders in

San Diego's pro-life movement.

She recalled that shortly after establishing a hotline for pregnant women, her mother realized, "These women need help. They're choosing abortion because it's easy. They don't have choices."

Ewers started San Diego's first pro-life crisis pregnancy center out of a garage behind the rectory at St. Jude's Parish.

Corrao also recalled her mother saying, "If you want to save a baby, you've got to save the mama," and Birthline has volunteers trained to listen and care.

"Every single woman has a different problem," Corrao said. "We don't just give out diapers."

Today, Birthline's ministry extends from pregnancy tests and counseling to parenting education and speaking in schools about chastity. More than 40 volunteers keep the two centers open, and at least 10 more will soon join Birthline to staff the new center.

For more information on the center, call the Clairemont center at (858) 270-2497, or the South Bay Center at (619) 425-5012.

*The Southern Cross*



**VOLUNTEERS:** Birthline directors Mary Ann Fentress and Marlene Link present Executive Director Eileen Corrao with a gift at the Feb. 25 anniversary dinner.

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## Clowning for God

By Ann Aubrey Hanson

POWAY — When Ralph Skiano was ordained to the diaconate on June 11, 2004, he had managed to keep one of his gifts a secret. That secret was discovered at the celebration following his ordination, when friends from St. Michael's Parish in Poway espied a picture of him in his home — in full clown regalia.

Word quickly got around, and in no time at all, M.J. Heggeness, director of religious education at St. Michael's, had booked him for a performance.

Mr. Scootch and his son Fiddle (Greg) gave four performances for the children of the religious education program at the parish on Feb. 1 and 2.

The students were fully engaged as the soft-spoken clown performed on a small stage in the parish center. They particularly enjoyed the skit where Mr. Scootch folded a yellow bandana while Fiddle, misunderstanding the directions, proceeded to fold a yellow banana.

"I'm only gonna tell you one more time," said one little boy, racing to the stage to warn Mr. Scootch, "that guy's folding a banana!"

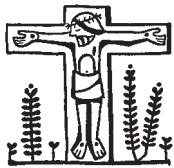
Mr. Scootch came into being in the 1980s, but disappeared as children and career made more demands on the engineer.

But he agreed to make this special appearance, for the sake of the children of the religious education program.

"It's a lot of fun," said Mr. Scootch. "In the body of Christ, I'm the funny bone."



ANN AUBREY HANSON



# Come Celebrate with us!

The following parishes invite you to share Holy Week.



**ST. JAMES, SOLANA BEACH**  
**Holy Thursday:** 7:00 p.m., musical reflections 7:30 p.m. Mass  
**Good Friday:** 12:00 p.m. Stations of the Cross, 3:00 p.m. Celebration of the Lord's Passion (with Holy Communion), 7:30 p.m. Taizé Prayer around the Cross  
**Holy Saturday:** 7:30 p.m.  
**Easter Sunday:** 7:30 a.m., 9:00 a.m. Mass, 9:00 a.m. (Children's Choir), 11:30 a.m.

**ST. LEO MISSION**  
**Jueves Santo:** 7:00 p.m.  
**Viernes Santo:** 6:00 p.m. Drama de la Pasión del Señor  
**Sábado Santo:** 7:30 p.m.  
**Domingo De Pascua:** 10:30 a.m.

**ST. JOHN THE EVANGELIST, SAN DIEGO**  
**Holy Thursday:** 7 p.m.  
**Good Friday:** Seven Last Words, Noon; Stations of the Cross, 3 p.m.; Liturgy, 7 p.m.  
**Easter Vigil:** 7 p.m.  
**Easter Sunday:** 8:30 and 10:30 a.m.

**OUR LADY OF REFUGE, PACIFIC BEACH**  
**Holy Thursday:** 6:30 p.m. Mass w/adoration of Blessed Sacramento until 10 p.m.  
**Good Friday:** 3 p.m. (English), 6:30 p.m. (Spanish)  
**Easter Vigil:** 7:30 p.m.  
**Easter Sunday:** 8:30 a.m. and 10:30 a.m.

**THE IMMACULATA, UNIVERSITY OF SAN DIEGO CAMPUS**  
**Holy Thursday:** 7:00 p.m.  
**Good Friday:** Stations of the Cross (outdoors): Noon, Celebration of the Lord's Passion: 7:00 p.m.  
**Easter Vigil:** 7:00 p.m.  
**Easter Sunday:** 7:00, 9:00 & 11:00 a.m.  
*(Most Rev. Robert H. Brom, Bishop of San Diego, will preside at the evening liturgies of Holy Thursday, Good Friday and the Easter Vigil)*

**GUARDIAN ANGELS, SANTEE**  
**Holy Thursday:** 7:30 p.m.  
**Good Friday:** 3:00 p.m., 7:30 p.m.  
**Easter Vigil:** 7:30 p.m.  
**Easter Sunday Masses:** 8:30 a.m. (Parish Center), 8:30 a.m. (Church), 10:00 a.m. (Parish Center), 10:00 a.m. (Church), 11:30 a.m. (Church)

**ST. PIUS X, JAMUL**  
**Holy Thursday:** 7:30 p.m.  
**Good Friday:** Stations of the Cross, noon; Celebration of the Lord's Passion (Bilingual) 1:00 p.m., 7:30 p.m.  
**Easter Vigil:** 8 p.m.  
**Easter Sunday:** 8:30, 11:00 a.m., 12:30 p.m. (Spanish)

**SAINT LUKE, EL CAJON**  
**Holy Thursday:** 7:00 p.m.  
**Good Friday:** Morning Prayer: 9:00 a.m., Stations of the Cross Noon, 3:00pm(outdoors), 6:00 p.m.  
**Good Friday:** Liturgy 7:00 p.m. (Veneration of the Cross/Communion)  
**Holy Saturday:** Morning Prayer: 9:00 a.m., Vigil 7:00 p.m.  
**Easter Sunday:** 7:00 a.m., 9:00 a.m., 11:30 a.m.

**ST. JOHN THE EVANGELIST, SAN DIEGO.**  
**Holy Thursday:** 7 p.m.  
**Good Friday:** Seven Last Words - Noon, Stations of the Cross - 3 p.m., Liturgy - 7 p.m.  
**Easter Vigil:** 7 p.m.  
**Easter Sunday:** 8:30 and 10:30 a.m.

**ST. BRIGID, PACIFIC BEACH**  
**Holy Thursday:** 7:00 p.m.  
**Good Friday:** Noon and 7:00 p.m.  
**Easter Vigil:** 7:00 p.m.  
**Easter Sunday:** 7:30 a.m., 9:00 a.m., 10:30 a.m., Noon

**ST. CHARLES, SAN DIEGO**  
**Holy Thursday:** 7 p.m.  
**Good Friday:** noon and 7:00 p.m. in English, 5:30 p.m. in Spanish  
**Holy Saturday:** 7:00 p.m.  
**Easter Sunday:** 7:00, 8:30, 10:00 a.m., 11:30 a.m. (Spanish), 1:00 p.m.

**SACRED HEART, CORONADO**  
**Holy Thursday:** 7:30 p.m.  
**Good Friday:** Commemoration of the Passion, 1:00 p.m., Stations of the Cross, 7:30 p.m.  
**Holy Saturday:** Easter Vigil, 7:30 p.m.  
**Easter Sunday:** 7:30, 9:00, 11:00 a.m.

**ST. THOMAS MORE, OCEANSIDE**  
**Holy Thursday:** 6:00 p.m., Eucharistic Exposition 7:00 to 10:00 p.m.  
**Good Friday:** Morning Prayer 8:15 a.m., Celebration of the Lord's Passion Noon, 7:00 p.m. Stations of the Cross 3:00 p.m.  
**Holy Saturday:** Morning Prayer 8:15 a.m., Blessing of Easter Food 11:00 a.m.  
**Easter Vigil:** 7:00 p.m.  
**Easter Sunday:** 6:30 a.m., 8:30 a.m., 10:30 a.m.

**ST. LOUISE DE MARILLAC, CREST**  
**Holy Thursday:** 7:30 p.m.  
**Good Friday:** 3 p.m. and 7:30 p.m.  
**Holy Saturday:** 7:30 p.m.  
**Easter Sunday:** 8 and 10:30 a.m.

**RESURRECTION, ESCONDIDO**  
**Holy Thursday:** 7:00 p.m.  
**Good Friday:** Noon Stations of the Cross; 4 p.m. Children's Service; 5:30 p.m. The Lord's Passion (English); 6 p.m. Living Stations (Spanish); 7:30 p.m. The Lord's Passion (Spanish)  
**Easter Vigil:** 7 p.m.  
**Easter Sunday:** 7 a.m., 8:30 a.m., 10:15 a.m., noon, 5:25 p.m. 7 p.m. (Spanish)

**MISSION SAN LUIS REY, OCEANSIDE**  
**Holy Thursday:** 7:00 p.m. - Serra Center (Bilingual)  
**Good Friday:** 11:00 a.m. Serra Center (Passion Play-English), 12:00-3:00 p.m. Serra Center (Reflection Time), 7:00 P.M. - Serra Center (Bilingual)  
**Easter Vigil:** 7:00 p.m. Serra Center (Bilingual)  
**Easter:** 7:00 a.m. - Old Mission (English), 8:00 a.m. Serra Center (English), 10:00 a.m. Serra Center (English), 11:00 a.m. Old Mission (English), Noon Serra Center (Spanish)

**HOLY FAMILY SAN DIEGO**  
**Holy Thursday:** 7:00 p.m.  
**Good Friday:** 10:00 a.m. Holy Family School 8th Grade Passion Play, 3:00pm Stations of the Cross, 3:30pm Liturgy of the Passion (English), 5:00pm Liturgy of the Passion (Spanish), 7:00pm Liturgy of the Passion (Vietnamese)  
**Easter Vigil:** 7:00pm  
**Easter Sunday:** 7:30a.m., 9:00a.m., 10:30a.m., noon (Spanish), 3:30 p.m. (Vietnamese)

**ST. CHARLES BORROMEO, POINT LOMA**  
**Holy Thursday:** Mass of the Lords Supper: 6:30 p.m.  
**Good Friday:** outdoor Stations of the Cross: Noon  
**Good Friday:** Liturgy: 6:30 p.m.  
**Easter Vigil:** Mass: 7:30 p.m.  
**Easter:** Day Masses: 8:00 a.m. and 10:00 a.m.

**OUR LADY OF MOUNT CARMEL, RANCHO PEÑASQUITOS**  
**Holy Thursday:** Mass of the Lord's Supper - 7:00pm  
**Good Friday:** Stations of the Cross - Noon & 3:00pm  
**Good Friday:** Liturgy - 7:00pm  
**Holy Saturday:** Easter Vigil -7:00pm  
**Easter Sunday:** Salubong - 5:30am Masses: 6:30am, 8:30am, 10:30am, 12:30pm, 2:30pm (Spanish)

**ST. MARK'S, SAN MARCOS**  
**Holy Thursday:** 7 p.m.  
**Good Friday:** 2 p.m. veneration; 5:30 liturgy, 7 liturgy (Spanish)  
**Easter Vigil:** 7 p.m.  
**Easter:** 7:30, 9, 10:45 (English); 12:30, 5:30 p.m. (Spanish)  
**MISSION CHURCH AT DEER SPRINGS RD.**  
**Easter:** 8:30, 10:30 (English)

**ST DIDACUS, SAN DIEGO**  
**Holy Thursday:** 7 p.m.  
**Good Friday:** Stations, noon; Seven Last Words, 2 p.m.; Passion 3 p.m., 7 p.m. (Spanish)  
**Easter Vigil:** 7 p.m.  
**Easter:** 6:30, 8:30, 10:30, 11:30 (Spanish)

**BLESSED SACRAMENT, SAN DIEGO**  
**Holy Thursday:** 7 p.m.  
**Good Friday:** Stations, noon; Passion 1 and 7 p.m.  
**Easter Vigil:** 7 p.m.  
**Easter:** 7:30, 9, 10:45 a.m., 6:30 p.m.

**MOST PRECIOUS BLOOD, CHULA VISTA**  
**Holy Thursday:** 5 p.m. (Spanish), 7 p.m.  
**Good Friday:** 2 p.m. Stations, 5 p.m. Spanish; Passion, 7:30 p.m.  
**Easter Vigil:** 7 p.m.  
**Easter:** 6:15, 7:30, 9, 10:30, noon, 1:30 p.m. (Spanish), 6 p.m. (Spanish)

**ST. MICHAEL, POWAY**  
**Holy Thursday:** 7:30 p.m.  
**Good Friday:** Noon Stations, 1 and 7 p.m. Passion, 2 p.m. Tenebrae  
**Easter Vigil:** 7:30 p.m.  
**Easter:** 7:15, 9, 10:45, 12:30

**CORPUS CHRISI, BONITA**  
**Holy Thursday:** 7:00 p.m.  
**Good Friday:** Noon, 7:00 p.m.  
**Easter Vigil:** 7:00 p.m.  
**Easter Sunday:** 9:00 a.m., 10:30 a.m., Noon

## 'Get on the Bus' Brings Children to Mothers in Detention

By Ann Aubrey Hanson

SAN DIEGO — Their mothers may have committed the crime, but they also are paying the price — they pay part of the penalty for a crime they didn't commit.

They have little voice and are usually unaware of their rights. All they know is their feelings of loneliness, confusion and guilt — on a level that most of us will never know.

They are children of women who are now serving sentences in our state penitentiaries.

These children, while not in prison themselves, nonetheless serve hard time, along with their mothers, each and every day of their mothers' sentence.

Their number is legion, and rising. In California alone, they number more than 20,000.

An estimated 60 percent of these children live with an elderly grandparent, while others become wards of the state's foster care program. In any case, visits to their mothers are problematic, due to the cost, travel distance and logistics involved. Most of these children will not see their mothers for many, many years.

But, on Friday, May 6, just before Mother's Day, some of these children will be reunited with their mothers through the "Get on the Bus" program. In

its seventh year, "Get on the Bus" will again sponsor some 13-15 buses from all over California to various women's prisons in central California.

For the mothers to be able to have their children visit, they must be model inmates for an entire year. As a result, this program has the blessing and support of state wardens for its demonstrable effect on the behavior of the women who wish to see their children.

This opportunity for children to see their mothers is made possible by the generous donations of many parishes, churches and organizations throughout the state.

There will be at least two buses going from the San Diego area, since, again this year, the largest group of children will come from San Diego County.

Each family will have a family contact that will meet them, assist in all the paperwork and, in many cases, accompany the children into the prison.

Stewardship opportunities are available for anyone over the age of 21.

The San Diego "Get on the Bus" event is in need of monetary donations to assist with providing each child, guardian and volunteer with two meals during the trip (it's an 8-hour drive to the prisons, one

way). In addition, donations are needed to offset the cost of the bus rental, the mountain of paperwork involved for all the clearances and the extra fees that must be paid to the prison. It costs approximately \$4,000 for each bus going.

Family visits are crucial to help lessen the impact of separation on inmates' children, who are likely to become a second generation of offenders. Studies show the estimated 2 million U.S. children who have an incarcerated parent are likelier to suffer from anger, truancy, early pregnancy, drug abuse and juvenile delinquency.

Prison administrators regularly acknowledge that keeping the bonds strong between children and their mothers helps to reduce inmate recidivism, as well as helping children to better cope with the situation.

The "Get on the Bus" event is a step towards strengthening those bonds.

For more information about the program, contact the San Diego area coordinators, Deacon Ron and Rae Arnold, (760) 945-8028.

Donations can be sent to the Arnolds at St. Francis of Assisi Church, 525 W. Vista Way, CA, 92083. Checks should be made payable to "Get on the Bus."

*The Southern Cross*



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P.O. Box 85728, San Diego, CA 92186 - or phone (858) 490-8374

EMPLOYMENT OPPORTUNITY

## Immaculate Conception Catholic Church Bookkeeper (part-time)

Immaculate Conception Catholic Church in Old Town, has an opportunity for a part-time Bookkeeper. The number and schedule of work hours may be negotiable. The responsibilities of this person include the following: maintains financial bookkeeping system including accounts payable, receivable, cash receipts; balances accounts, ledgers and reconciles bank statements; prepares financial statements; assists with budget and development programs; administers financial accounting policies and reporting systems of the parish; participates with the Parish Finance Council in planning stewardship cultivation in the parish by providing financial reports. Work as part of a dedicated team providing support services for the faith community.

Applicants should have a firm knowledge of computers, especially QuickBooks and Microsoft Office applications, with emphasis on Word, and Excel. The applicant should be able to communicate clearly and concisely, be a self-starter, and pay strict attention to detail. Applicants must have relevant experience in business or finance, with knowledge of the structures and theology of the Catholic Church. The ideal candidate will be a practicing Catholic.

Interested applicants should submit their resume to:

Immaculate Conception Catholic Church

Reverend Msgr. Mark Campbell

2540 San Diego Avenue

San Diego, CA 92110-2840

Phone: (619) 295-4148 Ext. 21

Fax: (619) 297-6916

Email: mcampbell@ic-sandiego.org

Employment Agency resumes referred to this posting are considered unsolicited; the parish does not accept unsolicited resumes

# C.A.R.E. to Host 'Five Wishes: Medical Directives'

By Ann Aubrey Hanson

PACIFIC BEACH – You are granted Five Wishes concerning the end of your life. These are called medical directives. Have you made those decisions yet? Does anyone know your decisions?

Liz Sumner, R.N., B.S.N., will present a workshop entitled, "Five Wishes: Medical Directives" on Friday, March 18, from 1-3 p.m. The workshop, sponsored by C.A.R.E. will be held at All Hallows parish center, 6602 La Jolla Scenic Dr.

C.A.R.E. is the Care, Advocacy and Resources for our Elders organization in Pacific Beach, a ministry dedicated to valuing the gifts of our elders and responding to their needs.

Sumner is on the advisory council of C.A.R.E. She has been immersed in hospice care for children and

adults for more than 25 years. She is recognized nationally for her dedication and commitment to improving end-of-life care. She lectures for the Diocese of San Diego, Office for Social Ministry, for their Culture of Life ministry.

The Five Wishes document helps you express how you want to be treated if you are seriously ill and unable to speak for yourself. It is unique among other living will and health agent forms because it looks to all of a person's needs: medical, personal, emotional and spiritual.

Five Wishes lets family and physicians know:

Which person you want to make health care decisions for you when you are unable to make them yourself,

The kind of medical treatment you want or don't want,

How comfortable you want to be, How you want people to treat you, What you want your loved ones to know.

Five Wishes also encourages discussion of your wishes with your family and physician. It is a legal document in California and in 36 other states.

Five Wishes helps you plan for yourself and for those delicate discussions with aging parents.

On Tuesday, May 31, Sumner will


offer a second workshop on Ethical Wills. The workshop will be held from 1-3 p.m., again at All Hallows parish center.




To register for the workshop, call (858) 490-9101 or email Linda@CAREsandiego.org. The workshop is free, though \$5 for materials is requested, payable at the door. Bi-lingual help will be available, and materials are available in Spanish and Vietnamese.


*The Southern Cross*

## Catholic Worker Offers Soup and Discussion on Friday Nights

San Diego Catholic Worker is hosting a "Souper" on March 18 at Our Lady or Refuge Parish Hall in Pacific Beach. Soupers, held several times each year, are Friday night meetings with soup and bread and timely discussions on relevant topics. Tim Cohelan and Robert Scott Dreher, lawyers representing San Diego homeless in their lawsuit against the city, will speak on "New Perspectives on Homelessness." The event begins at 6:30 p.m. For more information, e-mail tintera@aol.com.






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Dear Christian Friend,

I would like to extend a personal offer to you that was previously set-up for the clergy of San Diego County to show my appreciation for their dedicated service to the community.

Since the project was so well received and praised, I decided it was only fair and proper to extend the offer to my friends in the remainder of the Christian Community as a way of showing my thankfulness for their love of and devotion to our Lord and Savior.

The offer is to sell or lease a new Buick, Pontiac, or GMC Truck to you, for a limited time, at a special price so low that, by law, it may not be disclosed in this letter or advertised.

Call me personally at my office 619-326-7300 or my home 619-447-7916, so that the two of us can arrange an appointment at the dealership. You can choose any vehicle you like, and I'll be pleased to reveal the price to you in person.

This offer includes the full line of Buicks; Pontiac Cars & Minivans; and GMC Trucks, Minivans, and Sport Utilities. Vehicles may also be factory-ordered, so that they can be built to the exact specifications of a person's need and preferences.

Please accept this letter for your own use, and feel free to give copies to your personal friends so that they, too, can take advantage of this very special offer that was previously for clergy only.

God Bless,

*Bob McClellan*

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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

<b>Tran, Thi</b>	Mass,	Feb. 18,	Our Lady of the Sacred Heart
<b>Levi, John</b>	Mass,	Feb. 23,	St. Therese
<b>Gall, Barbara</b>	Mass,	Feb. 24,	St. Mary, National City
<b>Williams, Alice</b>	Mass,	Feb. 25,	Santa Sophia
<b>Nguyen, Thinh</b>	Mass,	Feb. 26,	Holy Spirit





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# BRINGING GOD'S HEALING

“Offer to those who commit crimes a way of redeeming the

By Ann Aubrey Hanson

SAN DIEGO — “The criminal justice system in America strips people bare, and they lose their individuality, worth, psyche and even their spirituality until nothing is left. Society throws God’s creation away with neither the possibility of redemption nor opportunity for forgiveness.” These words were written by a mother of a man in federal prison. “What a waste of a life and God’s gift. God forgive us. There has to be a better answer.”

With some 2 million adult prisoners currently behind bars in the United States, and thousands more juveniles in correctional facilities, and the numbers increasing every year, society needs to find that answer soon.

And it is not just that prisons aren’t working for prisoners, they are not working for society, either. According to a report by the U.S. Bureau of Justice Statistics, 30 percent of all parolees return to prison. The highest rate of recidivism, 47 percent, takes place among juveniles.

Faith may have a part to play in turning things around. According to the report, prisoners who come under religious influence while locked up do better once they’re back in society than those who lack an in-prison religious influence.

Religion “may be a powerful, and until now neglected, method of rehabilitation,” the report says.

## Local Ministry Needed

In the Diocese of San Diego, there are an estimated 22,000 inmates in 24 facilities, 45-60 percent of whom are baptized Catholics. Their jail stays range from days and weeks to years and decades. They are set apart from society, and — all too often — from the Church.

“Most people in jail or prison probably deserve to be there,” says Jim Walsh, assistant director of the diocesan Office for Social Ministry. “Statutorily or morally, they need to be removed from society for a while. The idea behind jail or prison is that they are taken out of circulation, held against their will, so that the law can be fulfilled. Their freedom is taken away and they are alienated from everything they know.”

But that separation from society should not also entail separation from God, believes Walsh. “Even the un-churched have a need for God’s love,” he says.

Prisoners’ “perceived alienation from the Divine was not part of their sentence.”

“Should we be working to release everyone from jail? Of course not. Jesus spoke about freeing the captives. How does God bring freedom to captives today? Through us — visiting them so that they can find freedom in God in a new and merciful way.”

Walsh is doing all he can to re-invigorate prison ministry in the Local Church. He says that people



need to know it is not a particularly dangerous ministry and that the ministers invariably find they get more out of it than they give.

It is also a very simple form of ministry, requiring very little in the way of special talents or training. A team of volunteers goes in and spends a little time in prayer, Scripture and discussion with a group of incarcerated women, men, boys or girls. That is basically it.

## Growing the Ministry

The Diocese of San Diego currently has only 300 volunteers and chaplains serving in detention ministry in 24 facilities — a woeful number, says Walsh, considering the numbers of prisoners and the massive needs. Walsh sings the praises of his “marvelous” volunteers, but says the burden is too much for them to carry alone.

Walsh’s goal is to have 1,000 volunteers serving the detention facilities by June 2006.

“We have 100 parishes. If 10 people volunteer from each parish, we’d have 1,000 easily.” Walsh quotes the popular almond growers advertisements on TV: “A can a month is all we ask.” His rallying cry is: “Ten per parish is all we ask.”

Walsh says another task is to get parish pastors “on board.” They, in turn, would help build the program, through recommendation of parishioners to enlist in the ministry.

Prison chaplains are priests, deacons and lay people who have trained specifically to minister to the incarcerated, most of whom had no experience prior to their diocesan training. Volunteers are ordinary people who simply assist and extend

the work of the chaplains.

## Why Minister?

Detention centers are a world within a world, where there are written and unwritten rules; they breed isolation, anger and brokenness. Detention ministry is a counter-culture, building community, reconciliation and healing.

There are those who will wonder why the Church has a detention ministry at all. Criminal behavior is not lovable. There is a debt that the criminal owes to society. However, Jesus, himself, listed visiting of prisoners as one of the central calls in the Christian life.

Detention ministry is an active expression and response to the Gospel mandate to visit those in prison. For the incarcerated person, the detention minister represents the Church and God.

“The inmates call themselves the ‘worms of the earth,’” says Deacon Mike Heidenreich, chaplain at Calpatia State Prison. “They exist, but underground, out of the sight of the rest of the world.

“It’s a ministry to the forsaken,” he adds. “The Lord is their only real remaining relationship,” since they’ve cut themselves off from the outside in order to survive their incarceration.

They are afraid to trust anybody, since knowledge can be used against them. But they understand that chaplains and volunteers aren’t the police, says Deacon Heidenreich. The chaplains are there simply to bring the Word, and to bring spiritual companionship.

“They say the chaplains are the only ones who

# TOUCH TO ISOLATED SOULS

emselves and making a positive return to society.” John Paul II

care,” he says. Many are searching for answers, and some turn to Christianity, if help for growing in their faith is available.

“Our justice differs from criminal justice in that the latter aims to punish, never to restore,” says Walsh. “Our justice aims to restore, never to punish. Only in this way will the scales of justice in this very imperfect system of ours be balanced.”

## Bringing Hope and Compassion

Detention ministry is a ministry of presence, of hope, of compassion and of love, according to Walsh. Just by visiting, the volunteer brings the healing presence of Jesus.

“Sometimes our time with them is so brief that we walk away feeling we’ve cheated someone. But we can never underestimate the power of the Holy Spirit. God can do in one minute what it might take one year for a professional counselor to do.”

God is the power, in other words, the volunteer ministers are his tools.

Despite what they may have done, at the moment of meeting with the ministers, the inmates know that “at this moment, they are okay with God because they’re okay with us,” says Walsh.

Many inmates have experienced overwhelming amounts of pain and brokenness. Many are “un-

churched,” yet some are profoundly spiritual people. Regardless, each has a tremendous need to share his or her story. Volunteers practice the art of listening, so they can receive such stories and facilitate healing and reconciliation.

Prison ministers relate with people who look at them as the only sane presence in a world gone mad for them.

## Answering the Call

Rita Hill and Freda Dunn are examples of two volunteers who heeded the call. Neither Hill nor Dunn, who are sisters, had any preconceived intention of becoming a detention minister, but both felt the call and responded. These two sisters have been ministering at the juvenile detention facilities for 20 years.

It is the response of the youth that continues to nurture them in their ministry.

Many of the youth have never been taught about faith, about God or about the salvific mission of Christ.

When Hill and Dunn speak of Christ and his love to the youth, it is sometimes the first they have ever heard of him.

“They are hungry for the Word,” says Hill. “They’re very open to us. We tell them that God loves them for who they are, not what they do, and all he asks is for them to respond. God opens their

heart to what we have to say.”

“We have to pray over the young ones,” says Dunn. “They are our future.” Dunn says there is a crying need for young detention ministers, who can then minister to the young and make the necessary connection.

Anyone willing to bring the Word of God to those in prison is welcome.

“We’re only doing what he commissioned us to do” through baptism, says Dunn.

## You Can Respond

The Office for Social Ministry will host several Detention Ministry Information and Training seminars in the upcoming months. Anyone who is even remotely interested in responding to the call is invited, and welcomed, to attend.

The next seminar is Monday, March 14, from 6:30-9 p.m., at the Diocesan Pastoral Center. In the following months, the seminars are offered on April 20, May 11, June 15, July 14, August 16, Sept. 14, Oct. 12, Nov. 9 and Dec. 14.

For reservations, call (858) 490-8323. For more information on detention ministry, call Walsh at (858) 490-8375.

“There’s no experience necessary, except your own life and spiritual experiences,” says Walsh.

*The Southern Cross*

‘Our response to crime in the United States is a moral test for our nation and a challenge for our Church.’

U.S. Catholic Bishops



# Jesuit Volunteer Has Labored for Love in San Diego

By Vincent Gragnani

NORTH PARK — Clare DeSalvo came to San Diego in the fall of 2003, a Yale graduate and Jesuit Volunteer, working with the Interfaith Committee for Worker Justice. Over the last year and a half, she has gone from Jesuit Volunteer to community organizer, moving “light years beyond” her original position, said Kent Peters, director of the diocesan Office for Social Ministry.

At a luncheon March 1, members of the San Diego faith and labor communities said goodbye to DiSalvo, who is now on her way to Guatemala.

The ICWJ is a group of faith communities who advocate on behalf of low-wage workers. Its executive director, Rabbi Laurie Coskey, works every year with one or two Jesuit Volunteers, young adults from other parts of the country who spend a year in community life and nonprofit work.

DiSalvo has spent the last year and a half assisting Rabbi Coskey on various campaigns, mobilizing the faith community to advocate for hotel employees, janitors, Head Start workers and University of California service employees.

“Each young person whom we’ve been honored to have serving our organization has been a stellar individual,” said Rabbi Coskey, referring to the Jesuit Volunteers. “Clare gave 150 percent. She was dedicated to our vision, our mission. Really I can’t tell



**DEPARTING ORGANIZER:** Clare DiSalvo bids a tearful farewell to her boss, Rabbi Laurie Coskey, executive director of the Interfaith Committee for Worker Justice.

you how much she did to take us to the next step, as did her predecessors before her. She was a huge gift to our organization.”

Sister Justine Church, MMS, said that DiSalvo’s work shows she is aware that justice is a call from God.

“[Her] enthusiasm for all things just, and for justice for the very poor — it shines,” Sister Church said. “Clare is a reminder to us, as a Catholic community, that we are to do justice, not just charity.”

Emily Peters, an intern at the ICWJ, said, “Clare’s excitement about everything made me excited about every-

thing and made me want to stick around. She’s taught me that the most important part of this job is the relationships we make with people.”

Jamie Gates, director of Point Loma Nazarene University’s Center for Justice and Reconciliation, said he thought of Clare last week when author Jim Wallis, speaking at Point Loma Nazarene, said the best and brightest of society should apply themselves to the most difficult human problems.

Accepting the praise and bidding everyone farewell, DiSalvo said her time in San Diego has been a time of transformation for her.

“Each one of you has done so much for justice in this community,” she said. “I have learned so much from each one of you. This past year and a half has been the best time of my life.”

The Jesuit Volunteer Corps is the largest Catholic lay volunteer program in the country. Since 1956, more than 11,000 college graduates have taken a year or more to work for social justice. They chose to postpone a career or put graduate school on hold so they could serve others.

*The Southern Cross*




**Sacred Heart Catholic Church**  
7th & “C”  
Coronado, California

**Holy Thursday**  
March 24th  
Mass of the Lord’s Supper 7:30 p.m.

**Good Friday**  
March 25th  
Commemoration of the Passion 1:00p.m.  
Stations of the Cross 7:30 p.m.

**Holy Saturday**  
March 26th  
Easter Vigil 7:30 p.m.

**Easter Sunday**  
March 27th  
7:30, 9:00 & 11:00 a.m.



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## Culture of Life Center Opens New Location, Seeks Nurse Manager

By Cyril Jones-Kellett

SAN DIEGO — Someone should open medical clinics that offer the full range of services in a manner fully consistent with a culture of life. They should help women who are pregnant, providing medical care and counseling. And they should care for families, the poor, anyone in need — as well as serving typical patients already covered by insurance.

Turns out that an industrious web of medical professionals and volunteers is putting together just such a family of medical clinics right here in San Diego.

When they are done, Culture of Life Family Services will be a group of three full-service pregnancy and family clinics, operating in Escondido, Little Italy

and Hillcrest.

Both the Escondido and Little Italy facilities are now moving through the planning and renovation stages, but the Hillcrest location has recently opened.

**Volunteers are needed for everything from medical and professional services to plumbing and carpentry.**

Located at 550 Washington St. Suite 841, the clinic is accepting appointments at (619) 692-4401.

Clinic directors are also looking to hire a clinical nurse manager to help coordinate services and oversee staff. The manager will be responsible for assessing a healthcare facility's practice and its impact on patient outcomes, and provide clinical direction staff in the delivery of patient care programs. It may require a master's degree and at least 3 years of experience in the field or in a related area.

Volunteers are needed for everything from medical and professional services



COMPOSITE BY VINCENT GRAGNANI

**3D GIFT:** Marya Jauregui, co-founder of Culture of Life Family Services, works a 3D ultrasound imager donated by Sacred Heart parishioners.

to plumbing and carpentry. Sacred Heart parishioners pooled resources and bought COLFS a 3D ultra-sound imager. Other needs include cash for insurance and renovation, paper shredders, volunteer nurse practitioners, a baby scale, adult scale (health-

meter), baby measuring board, and blood pressure gauges and cuffs

For information on the clinical nurse manager position or to donate or volunteer, please call COLFS at (619) 692-4401, or visit their Web site at colfs.org.

*The Southern Cross*

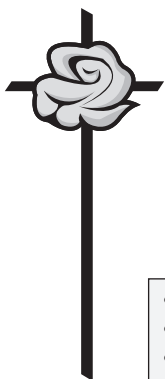
### Fibromyalgia

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## ► INITIATIVE

CONTINUED FROM PAGE 2

### The measure is also likely to reduce abortions

however, that "individual Catholics are free to work at signature gathering," and promised to release a statement if either initiative reached the ballot.

Lawyers and lobbyists for the initiative said that criticisms of its legal viability were inaccurate, pointing out that initiatives from other states with almost the same wording have passed the scrutiny of federal courts.

However much the wrangling may have confused things for pro-life leaders, however, the public seemed to have few qualms, adding in the range of 50,000 to 60,000 signatures a week throughout January and February.

Sponsors of the second initiative then suspended their efforts, clearing the way for one attempt at the ballot.

While it remains to be seen whether the current initiative can survive the political and legal challenges that almost certainly will come, the measure will undoubtedly benefit from an atmosphere of support for the idea of parental notification. Currently in California, a minor may be subjected to an abortion without either of her parents even knowing. The same girl cannot get her ears

pierced or be given an aspirin at school without a permission slip.

According to one poll, more than 70 percent of California residents think that the current situation needs repair.

Thirty-one states now have parental notification or parental consent laws on the books. California passed a parental consent law in 1987 but, following years of legal strife, including the drama of the state's highest court reversing its own ruling, the California Supreme Court overturned the law in 1997.

Supporters of the parental notification frame the issue as a matter of protecting the integrity of families. Allowing a girl as young as 12 to undergo invasive surgery without her parent's knowledge, they say, is a powerful contradiction to the rights and responsibilities of parents to function in their parental roles.

The measure is also likely to reduce abortions.

In states where a parent must be notified before a girl may be subjected to the abortion of her child, statistics suggest much lower teen pregnancy rates and far fewer abortions among teens. Supporters estimate that a California parental notification law may lead to thousands fewer abortions each year.

Information on the initiative effort is available online at [www.parentsright2know.org](http://www.parentsright2know.org)

*The Southern Cross*

## Record Crowd Attends L.A. Religious Education Congress

ANAHEIM, Calif. — Undaunted by inclement weather, a record 38,577 people gathered at the Anaheim Convention Center Feb. 18-20 for the 37th annual Los Angeles Religious Education Congress. "There's a new awareness in our Church for adult formation," declared Sister Edith Prendergast, a Religious Sister of Charity and director of the Los Angeles archdiocesan Office of Religious Education, which sponsors the congress, the largest annual event of its kind. "It reflects a hunger in the people for God," she added.

The congress is one of the largest annual gatherings of adult Catholic in the United States.

At the Feb. 18 opening rite and welcome, Sister Prendergast and Cardinal Roger M. Mahony of Los Angeles, along with more than 50 liturgical ministers, musicians,

dancers and artists, officially opened the convention — themed "Awake to Grace" — with a rousing program of song and dance in the 8,000-seat arena.

Feb. 17, the day before the general conference, nearly 15,000 youths and their chaperones gathered for a special youth day. The event drew high school youths from all over California, including large contingents from San Diego, and many other states. The youth day traditionally precedes the main events of the congress. Playing on this year's theme of "Ask, Seek, Knock" based on Mt 7:7-12, the youth day was filled with spirited liturgies, rousing musical performances and workshops offering the teens guidelines for making smart decisions and living a spiritual life within popular culture.

*Catholic News Service*

### Holy Week Events

## The Immaculata

University of San Diego Campus

5998 Alcalá Park

San Diego, CA 92110

(619) 574-5700

## Holy Week

### Holy Thursday

Mass of the Lord's Supper: 7:00 p.m.

### Good Friday

Stations of the Cross (outdoors): 12:00 Noon

Celebration of the Lord's Passion: 7:00 p.m.

### Holy Saturday

The Easter Vigil: 7:00 p.m.

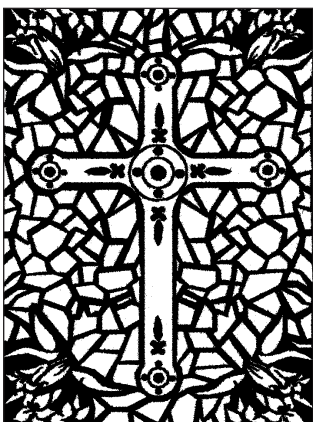
Easter Sunday Mass, March 27, 2005

7:00, 9:00 & 11:00 a.m.

Most Rev. Robert H. Brom, Bishop of San Diego, will preside at the evening liturgies of Holy Thursday, Good Friday and the Easter Vigil

## St. Mark's

1147 Discovery St.  
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### PASSION SUNDAY

Saturday: 4:30 p.m. (English), 7 p.m. (Spanish)

Sunday: 7:30, 9:00, 10:45 a.m. (English), 12:30 p.m. (Spanish)

Mission Church (Deer Springs Rd.) 10:30 a.m. (English)

### HOLY THURSDAY

Liturgy 7:00 p.m.

### GOOD FRIDAY

Veneration of the Cross 2:00 p.m. (English)

Liturgy 5:30 (English), 7:30 p.m. (Spanish)

### HOLY SATURDAY VIGIL MASS

7:00 p.m.

### EASTER SUNDAY MASSES

7:30, 9:00, 10:45 a.m. (English),

12:30 p.m., 5:30 p.m. (Spanish)

Mission Church (Deer Springs Rd.) 8:30, 10:30 a.m. (English)

**> ASSISTED SUICIDE**

CONTINUED FROM PAGE 2

**Most people embrace the idea out of fear**

The OHS has no regulatory authority or resources to ensure compliance with reporting requirements. The law contains no penalties for doctors who do not report prescribing lethal doses for the purpose of suicide.

Further, the only the physicians interviewed for the official reports are those who prescribed lethal drug doses for patients.

Marker quotes OHS officials, who wrote in one report, "The entire

account could have been a cock-and-bull story. We assume, however, that physicians were their usual careful and accurate selves."

As to the report of "no complications" with the method of death, many people ask how this can be. In Oregon and under the proposed California law, the prescribing physician need not be present when the patients take the lethal medication, and may not know about complications that took place. Many reports of complications have been carried in the Oregon papers, including interviews with the family members of those who suffered.

Furthermore, under the existing and proposed law, no one is required to track who gives the lethal dosage.

Abuse is almost assured, believes Marker.

Those who oppose assisted suicide of any kind say there is no need for it. Not with today's medical technology and medications, said von Gunten.

Most people embrace the idea of assisted suicide out of fear, he said.

"It's normal to be afraid of the future," whether old age or the consequence of disease, but what most people fear doesn't come to pass, not if they receive good treatment, support and the time to work through their fears.

Von Gunten spoke of the advances in palliative care and pain relief, and suggested that those are the avenues that should be pursued, not the quick answer of suicide. If AB654 is voted into law, he said, it's likely the medical establishment will not actively pursue other avenues, opting, instead, for the least expensive answer.

"Pain relief is possible, available and affordable," said von Gunten. People just don't know about it.

"A dying person's request for death is almost always a cry for help coming from his or her fear of helplessness and

abandonment," according to a California Catholic Conference statement in response to AB654. "And the medical community knows that such a request which is met with adequate palliation, treatment for depression and/or loving comfort care will in almost every case be rescinded. In addition, lived experience has demonstrated that if those who are dying are embraced by their families and their communities, they will not seek death, but will live their last days well."

The CCC concluded: "Legalizing 'assisted suicide' in California is not good public policy because of the inevitable social injustices that will follow. The pressure to make the 'choice' will increase with the burden of illness, age or diminished economic status. Predictably and pragmatically the disabled, the elderly and the poor will not be fully welcome to partake in community resources when they have the 'other' option."

The text of AB 654 can be viewed at [www.leginfo.ca.gov/pub/bill/asm/ab\\_0651-0700/ab\\_654\\_bill\\_20050217\\_intro\\_duced.pdf](http://www.leginfo.ca.gov/pub/bill/asm/ab_0651-0700/ab_654_bill_20050217_intro_duced.pdf).

*The Southern Cross*

**OUR LADY OF REFUGE**

**Holy Thursday**

6:30 p.m. Mass w/adoration of Blessed Sacrament until 10 p.m.

**Good Friday**

3 p.m. (English), 6:30 p.m. (Spanish)

**Holy Saturday**

7:30 p.m.

**Easter Sunday**

8:30 & 10:30 a.m.



4226 Jewell St., Pacific Beach, CA  
(858) 274-9670



**Holy Thursday**

Liturgy 7:00 p.m.

**Good Friday**

Stations of the Cross 12:00 p.m.

Passion 1:00, 7:00 p.m.

**Holy Saturday Vigil Mass**

7:00 p.m.

**Easter Sunday Masses**

7:30, 9:00, 10:45 a.m., 6 p.m.

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March 24

Mass of the Lord's Supper-7:00PM  
Adoration 8:00PM-Midnight

March 25

Good Friday-

Stations of the Cross-12 noon

The Seven Last Words-2:00PM

The Liturgy and Passion-3:00PM (English)  
7:00PM (Spanish)

March 26

Easter Vigil-7:00PM

March 27

Easter Sunday

6:30AM -8:30AM-10:00AM (English)  
11:30AM (Spanish)

## Remembering the Anniversary of Archbishop Romero's Death

By Michael A. Baker, SFO

Speaking out in defense of the poor, El Salvador's Archbishop Oscar Romero gained many powerful enemies, which ultimately led to his assassination on March 24, 1980. Twenty-five years later, Archbishop Romero's cause for sainthood could prove to be one of the most difficult and sensitive cases for the Vatican yet.

At the time of Romero's appointment as archbishop, the country of El Salvador was on the brink of a civil war that would last 12 years and ultimately claim the lives of more than 75,000 Salvadorans. Innocent men, women and children were being abducted, tortured and killed. As few as 14 families controlled most of the land and resources of the country, often leaving the poor majority without the basic necessities for survival.

Father Romero was the favored choice as archbishop among the wealthy and powerful because of his history of taking a neutral political stance. This all changed less than three weeks after his appointment, when Jesuit Father Rutilo Grande was assassinated by military forces, along with two lay people, one a 7-year-old boy.

This event marked a turning point for Archbishop Romero. He

began to see the reality of the plight of his people and the grave offences being committed against humanity by both those in power and in the opposition. He condemned the violence on both sides and sought to resolve conflict through dialogue, calling all to conversion. He began to preach of liberation for the people, rooted solidly in the Gospel.

Civil and religious leaders from around the world began listening to Archbishop Romero's cry. He became known as the "Voice of the Voiceless," and in 1979 was nominated for the Nobel peace prize. His message of peace and love in the face of death and destruction moved the hearts of many and called world attention to the unjust situation in El Salvador.

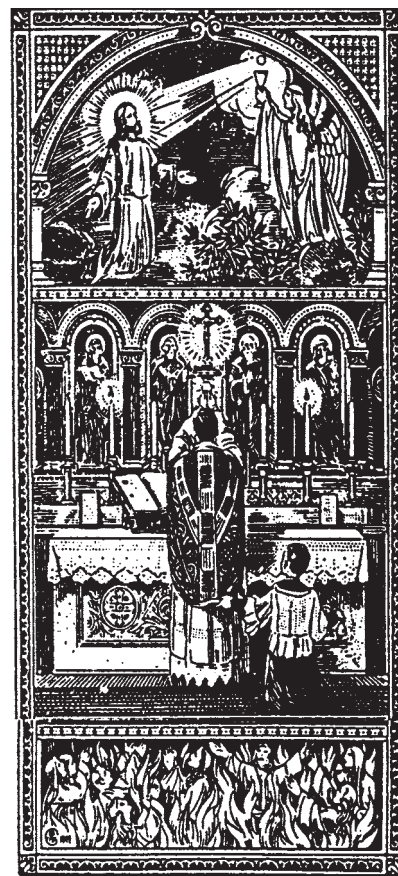
In a move to silence him, officers of the high military command ordered his death. At 62, Archbishop Romero was assassinated — shot through the heart while he celebrated the Eucharist.

Shortly before his death, Archbishop Romero noted in his spiritual journal: "My other fear concerns the threats that are being made on my life. It is difficult for me to accept a violent death; yet in the present circumstances this is very possible. I ought to be willing to give

CONTINUED ON NEXT PAGE



**ANNIVERSARY OF DEATH OF ROMERO:** Salvadorans carry an image of Archbishop Oscar A. Romero as they march March 24, 2002.



### Tridentine Latin Mass Congregation of San Diego

will offer

High Mass at 9 a.m.,  
Easter Sunday at

**Holy Cross Chapel**  
4470 Hilltop Drive  
San Diego, California  
(Confessions begin at 8 a.m.)

**Sundays: 9:00 a.m.**

**First Sunday:**

Low Mass followed by Adoration of the Blessed Sacrament.

**Second Sunday:**

High Mass (Missa Cantata).

**Third Sunday:**

Low Mass followed by Scapular Investiture.

**Fourth Sunday:**

High Mass (Gregorian Chant).

**Holydays of Obligation:**  
12:00 Noon

**The Most Reverend Robert H. Brom, D.D., Bishop of San Diego, has entrusted ministry with the Tridentine Latin Mass Community of San Diego to the Norbertine Fathers of Orange County.**



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### HOLY WEEK SCHEDULE

**PALM SUNDAY:**

5:30 p.m. (Vigil), 7:15, 9:00,  
10:45 a.m., 12:30, 5:30 p.m.

**GOOD FRIDAY:**

Stations of the Cross 12:00 Noon  
Passion of Our Lord 1:00 & 7:30 p.m.  
Tenebrae Service 2:00 p.m.

**MONDAY OF HOLY WEEK:**

Lenten Penance Service: 7:00 p.m.

**HOLY SATURDAY:**

Easter Vigil 7:30 p.m.

**HOLY THURSDAY:**

Mass of the Lord's Supper 7:30 p.m.

**EASTER SUNDAY:**

7:15, 9:00, 10:45, 12:30



my life for God, regardless of how my life might end. With the grace of God it is possible to live with these unknown circumstances. God helped the martyrs, and if necessary, I feel that God will be near me when I take my last breath."

Twenty-five years later, the process for canonization is well under way. Guillermo Gomez, investigator for the Archdiocesan Office for the Canonization of Archbishop Romero, said that at this time, the main focus of the office is to "make known the real Romero."

He described Archbishop Romero as "a man to talk about things; he always wanted a peaceful solution."

In an attempt to discredit him while he was archbishop, a public campaign was waged to smear his character. False reports were published in the media, going as far as changing words in his homilies. The result is that 25 years later, many still don't know who the real Archbishop Romero was.

Tiberio Arnaldo Romero, the slain archbishop's brother, remembers him as a very humble and religious person, "a good Christian." Their father wanted Oscar to be a carpenter, and sent him to work with a master craftsman to learn the trade at 7 years of age. "He would run away from work after lunch to the nearest church to pray" said Romero.

When asked if he believed his brother is a saint, he replies simply, "Yes!"

According to Bishop Vincenzo Paglia, the postula-

tor or promoter of Archbishop Romero's cause for sainthood, "the case is going forward, but not without difficulties." Archbishop Romero met with opposition both publicly and from within the Church, and some of those who opposed him are still in power.

**Archbishop Romero's cause for sainthood is going forward, but not without difficulties. In life, he met with opposition both publicly and from within the Church, and some of those who opposed him are still in power.**

Opponents argue that he was assassinated for political, not religious reasons, whereas proponents would argue that the Gospel has political dimensions. Archbishop Romero insisted that our "Christian faith does not separate us from the world, but immerses us in it" and that "we can not segregate God's word from the historical reality in which it's

proclaimed."

Where exactly does Pope John Paul II stand on the issue? Although Archbishop Romero has not been officially declared a martyr, in 2000, the pope, in a special ceremony commemorating martyrs of the 20th century, included Archbishop Romero's name. Additionally, in his 1983 trip to El Salvador, the Holy Father began his visit with prayer at Archbishop Romero's tomb.


Despite the archbishop's reputation for holiness, Bishop Paglia and the Office for Canonization are proceeding with Archbishop Romero's cause for sainthood "based not on his sanctity, but on his martyrdom" said Bishop Paglia.

Sadly, due to the present political situation in El Salvador, Gomez believes it could be at least another 10 years before we will see this Servant of God proclaimed a saint.

So the question remains: Who is Oscar Romero? Archbishop Romero is a man, a priest, a bishop, an agent of God's love. He is a prophet; the voice of the one that calls out in the dark. He is a pastor who, more than anything else, loved God. So much so, that like Christ, he laid down his life for his people.

To learn more about Archbishop Oscar Romero, his biography *Romero: A Life by Jesuit* Father James R. Brockman is available from Orbis Books.

*The Southern Cross*



**Church of the Resurrection**  
1445 Conway Drive, Escondido, CA 92027  
(760)747-2322 + FAX (760)747-7079


**PALM SUNDAY**  
*Vigil, March 19*  
5:15 p.m. Mass in English  
7:00 p.m. Mass in Spanish

*March 20*  
7:00 a.m. Mass in English  
8:30 a.m. Mass in English  
10:15 a.m. Mass in Spanish  
12:00 p.m. Mass in English  
5:25 p.m. Mass in English  
7:00 p.m. Mass in Spanish  
*\*Blessing of palms at all Masses.*

*Sacrament of Reconciliation*  
March 21 - 23 8:30 - 10:30 a.m.

*Holy Thursday*  
March 24  
7:00 p.m. Mass of the Lord's Supper (Community)

*Good Friday*  
March 25  
12:00 p.m. Stations of the Cross  
4:00 p.m. Children's Service  
5:30 p.m. Celebration of Our Lord's Passion (English)  
6:00 p.m. Living Stations (Spanish)  
7:30 p.m. Celebration of Our Lord's Passion (Spanish)



*Holy Saturday*  
March 26  
7:00 p.m. Easter Vigil Mass (Community)

**EASTER SUNDAY**  
*March 27*  
7:00 a.m. Mass in English  
8:30 a.m. Mass in English  
10:15 a.m. Mass in Spanish  
12:00 p.m. Mass in English  
5:25 p.m. Mass in English  
7:00 p.m. Mass in Spanish

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**HOLY WEEK Services:**

**HOLY THURSDAY:**  
5:00 p.m. (Spanish)  
7:30 p.m.

**GOOD FRIDAY:**  
Stations of the Cross: 2:00 p.m.  
5:00 p.m. (Spanish)  
Liturgy of the Lord's Passion: 7:30 p.m.

**HOLY SATURDAY:**  
Easter Vigil Liturgy: 7:00 p.m.

**EASTER SUNDAY:**  
Masses: 6:15, 7:30, 9:00, 10:30 a.m.,  
12:00 Noon,  
1:30 p.m. & 6:00 p.m. (Spanish)

## Catholic Influence in 19th-century Italy and United States Examined



*Prisoner of the Vatican: The Pope's Secret Plot to Capture Rome From from the New Italian State*  
By David I. Kertzer

Houghton Mifflin  
(Boston and New York, 2004)  
357 pp., \$26.00.

*Orestes A. Brownson: American Religious Weathervane*

By Patrick W. Carey  
Eerdmans Publishing  
(Grand Rapids, Mich., 2004)  
428 pp., \$28.00.

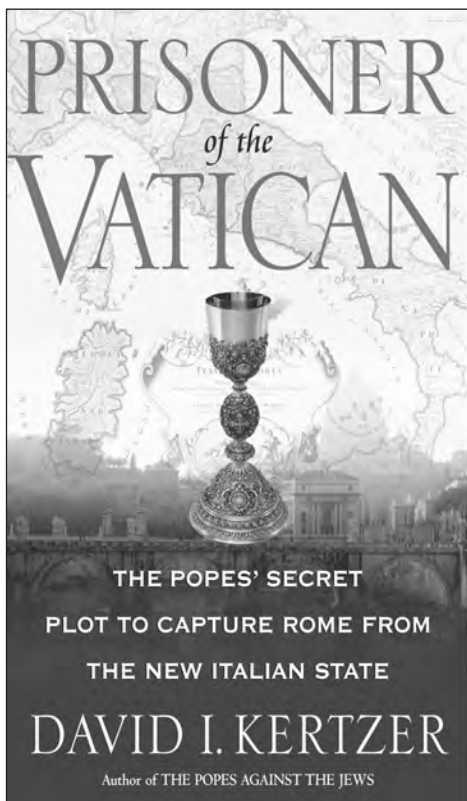
Reviewed by Patrick J. Hayes

"Prisoner of the Vatican" is an old – and apt – description of the plight of the five popes who refused to leave the confines of the Vatican between 1870 and 1929. It is also the title of David I. Kertzer's book about this period, its popes and the early years of the modern Italian state.

Subtitled *The Pope's Secret Plot to Capture Rome From the New Italian State*, it begins with the occupation of the Papal States by newly formed Italy in 1870 and ends with the formation of the Vatican City State in 1929.

In August 1884, planning for the worst, Pope Leo XIII developed a strategy for the continuation of the Roman Curia's work in the event he was taken hostage by Italian nationalists. The Church had to continue to function, even if he could not.

Leo's predecessor, Pope Pius IX, was arguably the last pope-king. He had hoped in vain for a resolution to the occupation of the Papal States in 1870. That political and military maneuver served to unify Italy, yet split European allegiances, fomented anti-clerical sentiment and confined the Holy Father to the Vatican. Pio Nono, as he was known, left the Vat-

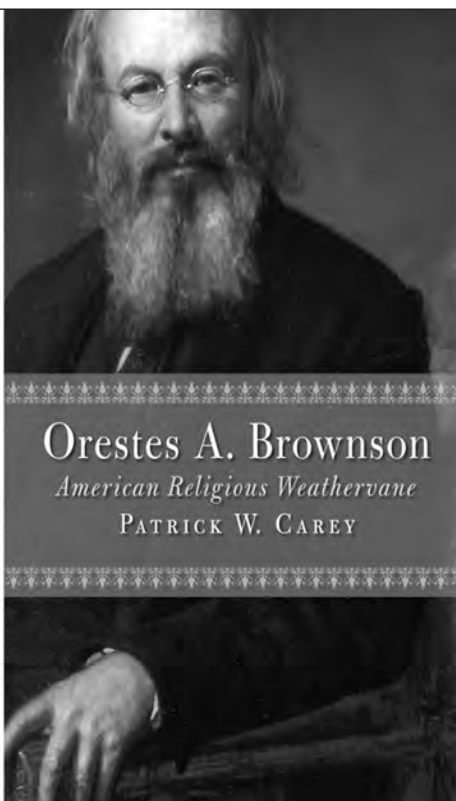


ican on a funeral bier. In his 26-year reign as pope, Leo never set foot outside Rome.

Kertzer, a professor of Italian history at Brown University, has captured the essence of the struggle by tapping into the personalities and intrigue among Europe's diplomatic envoys in Rome. He brings a wealth of documentary evidence to this study, much of it appearing in English for the first time. His chapters unfold as if reading a novel.

Kertzer examines the power politics of these tense years when Catholic governments like France and Austria promised the pope their sympathies, but simply watched as Italy confiscated papal territories.

The world's Catholics also felt for their pope. As Cambridge historian Owen Chadwick has remarked, "In raising affections of the Catholic Church for the pope and the Curia, it looks as though the loss of the tem-



poral power by Italian piracy was of more advantage than anything the bishops did at the [First] Vatican Council."

Italians did not always relish their unity and knew they were seen as aggressors against a popular pope who was, nevertheless, perfectly able to continue his spiritual ministry. King Victor Emmanuel, an uncomfortable Savoyard who became the Italian monarch, begrudgingly took up residence in the pope's traditional summer palace and despised what he surveyed: "I can't look out the window of the Quirinal without seeing the Vatican, and it seems to me that Pius IX and I are both prisoners. ... Over there a prisoner who is free, here a free man who is a prisoner."

*Orestes A. Brownson: American Religious Weathervane*, by Patrick W. Carey, also covers the second half of the 19th century in this portrait of American Catholics' most prominent

lay spokesman and most vocal supporter of Italian unity.

A former Unitarian minister, Brownson converted to Catholicism in 1844. As an essayist, lecturer and editor Brownson touched on almost every significant political and religious issue of his day, including the sacrifice of the pope's temporal power.

Brownson was the consummate man of ideas. Carey, who teaches theology at Marquette, has written in this biography an intellectual history of remarkable accomplishment. Because Brownson's activities were so varied and the range of his thought so seemingly scattered, it is especially helpful to have Carey's expert familiarity present some of the major themes of his life.

Brownson's intense reading of European philosophers began in his youth, but so did an abiding appreciation for the Bible. Ultimately, both the reasonability of faith and the particular historical and philosophical basis for faith led him to convert to Catholicism.

Carey places Brownson in his wider context. He was the Catholic apologist against the vitriol of the Know-Nothings, the U.S. constitutional scholar who interpreted how Catholics could embrace a separation of church and state, and a controversialist who advocated for papal infallibility.

These are the issues that so exercised thoughtful people more than a century ago. Carey's book brings them back into our own day. After the recent elections, we might do well to revisit them.

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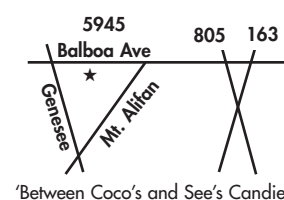
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# 'Chronicles of Narnia,' Marketed Disney Style

Walt Disney Pictures is hoping its upcoming adaptation of C.S. Lewis' children's novel *The Chronicles of Narnia: The Lion, the Witch and the Wardrobe* will be a major blockbuster on par with "The Lion King" from 1994.

Disney has tapped the animation specialist responsible for megahits "Shrek" and "Shrek 2" for the film, which combines live action and computer-generated images, according to *The New York Times* Feb. 17.

Narnia is expected to hit theaters Dec. 9, and Disney is preparing to launch a line of moneymaking products like toys, clothing, video games and possibly a theme park presence, *The Times* said, which it expects to spark a pop cultural craze.

"But this time, the pros at Disney are wrestling with a special chal-

lenge: how to sell a screen hero who was conceived as a forthright symbol of Jesus Christ, a redeemer who is tortured and killed in place of a young human sinner and who returns in a glorious resurrection that transforms the snowy landscape of Narnia into a verdant paradise," *The Times* said.

Disney must decide whether to acknowledge the strong Christian symbolism and risk alienating a chunk of potential viewers or ignore the symbolism and offend the generations of Christians who are fans of the book.

So far, Disney says it is trying to be "as faithful to the book as possible," *The Times* said, and would prefer to leave the spiritual conclusions or lack thereof up to the viewer.

BP News, www.BPNews.net



**FATHER FOR A DAY:** Gerard Butler and Jack McElhone star in a scene from the movie "Dear Frankie."

## 'Frankie' Looks Like Good Bet


The following is a capsule review of movies recently reviewed by the Office for Film & Broadcasting of the U.S. Conference of Catholic Bishops.

### "Dear Frankie"

(Miramax) Captivating film set in Scotland about a loving single mother (Emily Mortimer), who pretends to her 9-year-old deaf son, Frankie (Jack McElhone), that his father — whom the boy has never seen — is simply away at sea, and forges let-

ters purporting to be from the absent father, then pays a stranger (Gerard Butler) to pose as the father for a day. Shona Auerbach directs a beautifully written story that is immensely appealing, sensitively acted and sure to bring a lump to the throat, resulting in superlative entertainment for adults and older adolescents. *MPAA rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.*

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Shortly after Pope John Paul II came home from his first February hospitalization, my *NBC* colleague, Keith Miller, sent me an e-mail. A foreign correspondent for decades, Keith has seen a lot in his time. But even he found "the level of speculation, rumor and innuendo that surrounded the pope's bout of ill health...amazing."



George Weigel

What accounts for all this? Is it the press (as the Vatican would insist), or the Vatican's mishandling of the press (as the media would insist)? Perhaps it's a bit of both.

Two false assumptions continue to blur the vision of a lot of journalists (although not, I'm happy to report, the people in charge at *NBC* or my friend John Allen, whose *CNN* commentary was level-headed and perceptive, as usual).

The first false assumption is captured in a default phrase we've heard since 1994: "the frail and failing pope" — a phrase so common that it's assumed it must be true. Yet these ubiquitous adjectives obscure far more than they illuminate.

The pope isn't "failing," if by "failing" we mean someone who's likely

## Covering a Sick Pope

### It would be ridiculous if every future papal hospitalization triggered frantic speculation and rumor-mongering

to die at any moment. As for "frail," when you touch John Paul II today, he still feels like the sturdy athlete he once was. Of course he's got a serious neurological problem and terrible arthritis in his knees; 26-plus years in the papacy have taken a considerable toll. But if "frail" connotes a porcelain figurine ready to shatter at any moment, that isn't the pope. A lot of the press corps believed its own "frail and failing" storyline — and overly excited reporting (not to mention groundless speculation) followed.

*The second false assumption that distorts reporting from Rome is the widespread conviction among reporters that the Vatican lies, or at least dissembles, about everything.*

Like every other institution of consequence in the world, the Holy See "manages" the news, in the sense of putting out the story it wants told. In this instance, though, as in previous cases when John Paul II was hospitalized, the story was, in the main, accurate —

if sometimes delayed longer than makes sense in a global 24/7 news environment. Still, if you believe "they're always hiding something important" or "they're always spinning," it's hard to see the facts for what they are. (At the beginning of the first February frenzy, I was trying to calm an interviewer who, following the "failing"/dissembling script, asked, "Well, then, why did they take the pope to the hospital so late at night?" "Because," I explained, "that's when he was feeling poorly.")

It's certainly true that the higher echelons of the Curia could be more disciplined in their interactions with world press; ill-advised comments from one senior figure triggered a month-long sub-frenzy to the main frenzy, this time about a papal abdication being under active consideration among senior churchmen. On the other hand, that sub-frenzy was also the product of a media machine that, having been revved up to maximum

RPMs, had to find something to justify staying at fever pitch for a while longer.

I hope some lessons were learned in recent weeks. It's entirely possible that John Paul II will make many more trips to the Gemelli before he's called home to glory; it would be ridiculous if every future papal hospitalization triggered frantic speculation and rumor-mongering. By the same token, the codicil to this first lesson is that people really do care; the outpouring of concern for the Holy Father bore global witness to the unique place he holds in the hearts of men and women around the world, many of whom aren't Catholics. So attention should be paid — if it's serious, sober-minded attention, not fevered, groundless speculation.

The other lesson to be taken from last month's drama is that is that the cast of characters isn't necessarily in place for the next conclave — at least not yet. Don't be surprised, for example, if John Paul II creates new cardinals at some point this year.

All of which brings to mind a truth neatly articulated by that great metaphysician, Lawrence Peter (Yogi) Berra: "It ain't over 'til it's over."

*George Weigel is a senior fellow of the Ethics and Public Policy Center in Washington, D.C.*

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One of my fond memories of communal prayer is the time my husband and I participated in the Archdiocese of Santa Fe's annual Pilgrimage for Peace. This event, held during Lent, involves taking a sacred journey to a little historic church in Chimayó, a village about 27 miles from Santa Fe in northern New Mexico.



Julie McCarty

The 19th-century, mission-style adobe church called "El Santuario" has been a popular pilgrimage destination for many generations. Currently, about 300,000 pilgrims each year trek to Chimayó, offering prayers of thanksgiving and petition, collecting a pinch of "sacred dirt," and creating the type of spiritual atmosphere that has earned the place the nickname the "Lourdes of America."

For me, the memory that stands out from that day is the Christian camaraderie that I felt with fellow pilgrims along the way, people of all ages, sizes and shapes, assisting each other, following the life-size wooden cross up and down the soft hills dotted with pinyon pine, chamisa and juniper bushes — a Georgia O'Keeffe landscape come to life. I sensed a special spiritual oneness as we prayed the

rosary, sang hymns or sometimes just walked in prayerful silence.

People of all faith traditions have found meaning in traveling to holy places, observes Edward Sellner, professor of pastoral theology and spirituality, in his new book, *Pilgrimage* (Sorin Books, 2004). Muslims travel to Mecca, the sacred city of Islam. Hindus and Buddhists of India journey to the Ganges River in search of inner renewal. Ancient Greek pilgrims traveled to the Acropolis, the Parthenon or to Delphi. Christians go to the Holy Land, Rome, Fatima, Lourdes or Santiago de Compostela.

Most of us don't have the time or financial backing to go to some far-away, exotic pilgrimage destination. It can be rather challenging just to pack the kids and all the gear into the family car. But that doesn't have to keep us from our own prayer journey. Below are some tips for planning your next family pilgrimage.

- Develop a pilgrim heart. In their book *The Journey: A Guide for the Modern Pilgrim* (Loyola Press, 2004), husband and wife authors Michael and Maria Scaperlanda discuss the differ-

ence between being a tourist and being a pilgrim. Tourists seek entertainment and adventure as main goals, whereas pilgrims seek spiritual values that lead to long-term happiness and communion with God.

- Select a sacred destination. Families might include a pilgrimage site in their annual vacation. For example, when my husband and I visited Disney World, we attended Mass at Mary, Queen of the Universe Shrine in Orlando and visited the Shrine of Our Lady of la Leche in St. Augustine. When vacationing in Chicago, we drove to Holy Hill, a shrine church in Hubertus, Wisconsin, walking all 178 stairs of the scenic tower. (See [www.catholicshrines.net](http://www.catholicshrines.net) for more shrine locations.)

- Involve children in the preparation. Before a pilgrimage to Europe, the Scaperlandas bought each family member a book on a different country as a Christmas present. Each person learned about that country and taught the others in preparation for their trip.

- Include places of natural beauty. In my experience, many sacred places

are ones God put together: Monument Valley, the Colorado Rockies, the Grand Canyon, Carlsbad Caverns or Acadia National Park in Maine. When exploring these natural wonders, nurture awe and wonder in your children and thank God together for the beauty of creation.

- Pack a few prayer aids. Prayer materials such as rosaries, miniature New Testaments or copies of Night Prayer are some examples given by the Scaperlandas.

- Tune in to spiritual music. Sellner suggests listening to meditative music while traveling to encourage reflection.

- Set a reflective pace. The Scaperlandas remind us that pilgrimage is not a rat-race. Allow extra time so that you can be alert to blessed surprises from God.

- Record your experiences, thoughts and feelings in a journal. Let each child have their own journal for this.

- Share what you gained. Sellner recommends some sort of ritual to commemorate your return home. Reflect together on the experiences of your journey while organizing your photos. Carry new insights into your everyday life.

*Julie McCarty, M.A.T., is a freelance writer from Eagan, Minnesota whose syndicated column on prayer, "The Prayerful Heart," appears in diocesan newspapers around the country. Contact her at [soulwriting@yahoo.com](mailto:soulwriting@yahoo.com).*

## Letters to the Editor

The Southern Cross welcomes e-mail letters at [socross@diocese-sdiego.org](mailto:socross@diocese-sdiego.org).

### Teach the Children Well

As a person who has creative skills such as sewing, knitting and crocheting, I was delighted to read the article in the Feb. 10 issue about third-graders knitting.

I was born and raised in Japan.

At age 8, I started making clothes for my doll. Nobody taught me how. In my early teens, I was knitting and made socks for my school project. I've made mittens, gloves and mufflers for my own. I also taught myself to crochet from a book.

Not only do creative skills learned at an early age stay with you, but this is how children learn how to concentrate, because of hand-eye coordination.

In sixth grade in Japan, we were taught how to hand sew in various stitches and how to hem. We were also taught in the class how to hand wash, according to the types of material used in the clothes: cotton, wool and synthetic.

To this day, these lessons never depart from me.

I'd like to see every child taught some kind of creative skills, instead of giving them video games.

For children love to be instructed. How they were instructed will never leave them. Train in the early age — that's what the Bible says, too.

Akemi Reece  
San Diego

### Message of Peace

Thank you for your article "Messenger from Medjugorje Asks for Prayers, Repentance, Love." However, the message the "Gospa" gave through Ivan Dragicevic that night, Jan. 18, was not included.

As we prayed the fourth sorrowful mystery of the rosary, Ivan rose and knelt on the altar steps. He "saw" Mary, smiling, coming on a cloud. Mary and Ivan spoke but there was no sound coming from his mouth, even though his lips were moving.

As he spoke to her, there was absolute silence in the Good Shepherd Church.

After the apparition, we fin-

ished praying the rosary.

Later, Ivan said Mary's message was to pray for families and to pray for the youth. Families no longer teach their children prayers. She asked that families pray together and then peace and hope will come to families.

Ivan said Mary extended her hand over us and gave her blessing. She left in a luminous cross, he said.

What a simple, yet profound, message to obtain peace for ourselves and our families.

Susan Kent  
Rancho Bernardo

### Time for Meditation

Following up on the Feb. 24 question by Denise Ebipane,

"If Catholics truly believe in the real presence of our Lord in the Blessed Sacrament, ...?" I have a similar, but slightly different, problem.

Why, oh why, can't the congregation be given five minutes to sit quietly with Jesus after the last communicant returns to the pews? Why are there just moments before we briskly move on to the closing prayer and music? We are taught we are receiving the Body and Blood of Jesus, and then there is no time to sit quietly with him. That doesn't make sense.

Janice Lindgren  
San Diego

**Editorial policy** *The Southern Cross* welcomes letters to the editor. Short letters on a timely topic are more likely to be published and all letters are subject to editing. Name will not be published if the writer so requests. However, no unsigned letters will be considered. Letters sent via e-mail will be considered as long as they include the writer's full name and city or town. No letters advocating positions contrary to Catholic teaching on grave moral matters will be considered. No letters which include election or legislative advocacy will be considered. Send letters to *The Southern Cross*, P.O. Box 81869, San Diego, CA 92138.

# La Cruz del Sur

10 DE MARZO DEL 2005

## En Marzo Se Cumple el Veinticinco Habo Aniversario del Asesinato Del Arzobispo

Por Michael A. Baker, SFO

Hablando en favor del pobre, el Arzobispo Oscar Romero ganó muchos poderosos enemigos, que finalmente causó que lo asesinaran el 24 de marzo de 1980. Veinticinco años más tarde, su causa para la Santidad podría llegar a ser uno de los casos más difíciles y sensitivos para el Vaticano.

En el tiempo que Romero fue nombrado Arzobispo, El Salvador se encontraba en el borde de una guerra civil que duró doce años y causó la muerte de más de 75,000 Salvadoreños. Hombres, mujeres y niños estaban siendo secuestrados, torturados y matados. Un promedio de catorce familias controlaban mayoría de las tierras y sus recursos en el país, dejando a la mayoría de los pobres sin las necesidades básicas para sobrevivir.

Romero era favorecido como Arzobispo entre los ricos y poderosos por su posición neutral, hasta ese tiempo. Todo cambió en menos de tres semanas después de ser nombrado, cuando el Padre Jesuita Rutilo Grande fue asesinado por las fuerzas militares, con otras dos personas laicas inclusive un niño de siete años.

Este evento significó un gran cambio para el Arzobispo Romero. Él empezó a ver la realidad de la lucha de su gente y de las graves ofensas cometidas en contra de la humanidad, por aquellos individuos en poder y oposición. Él condenó la violencia por ambos lados y buscó como poder resolver el conflicto a través del diálogo y llamando a todos a una conversión. Él empezó a predicar por la liberación de la gente, con las raíces sólidas en el Evangelio.

Líderes religiosos y civiles alrededor del mundo empezaron a escuchar la proclamación del Arzobispo Romero. Lo empezaron a llamar la

"Voz de los que no tienen voz" después sería nominado en el año 1979 para el premio Nóbel por la paz. Su mensaje de paz y amor, frente a la cara de la muerte y destrucción, llegó a conmover los corazones de muchos y llamó la atención mundial, hacia la situación injusta en El Salvador. Con



ARZOBISPO OSCAR ROMERO

el fin de silenciarlo, oficiales del alto comando militar ordenaron su muerte. A los 62 años de edad, el Arzobispo Oscar Romero fue asesinado; Con una bala al corazón mientras celebraba la Eucaristía.

Poco antes de su muerte Arzobispo Romero anotó en su diario espiritual: "Mi otro temor tiene que ver con las amenazas que se han hecho a mi vida. Es difícil para mí, aceptar una muerte violenta; aun así, es muy posible, dadas las circunstancias actuales. Debo de entregar mi vida por Dios, no importa la forma como mi vida termine. Es posible vivir bajo estas inesperadas circunstancias con la gracia de Dios. Dios ayuda a los mártires, y en caso necesario, siento que Dios estará cerca de mí cuando tome mi último suspiro."

Veinticinco años después, el proceso para su canonización está llevándose a cabo. Guillermo Gómez, investigador de la Oficina Arquidiocesana para la Canonización del Arzobispo Oscar Romero, expresó que el foco principal de su oficina

es que "se conozca el verdadero Romero." Él describe a Romero como "un hombre que hablaba sobre las cosas; Él siempre deseaba una solución pacífica." En un atentado con el fin de desacreditarlo mientras él era Arzobispo, una campaña pública fue emprendida con el fin de manchar su persona. Reportajes falsos fueron publicados hasta el extremo de cambiar palabras en sus homilias. El resultado de estos veinticinco años más tarde, muchos aun no saben en realidad quien es el verdadero Arzobispo Romero.

Tiberio Arnoldo Romero, hermano del asesinado arzobispo, lo recuerda como una persona humilde y religiosa, "un buen cristiano." Su padre deseaba que Oscar hubiera sido carpintero y por eso lo mandó a la edad de siete años a trabajar con un artesano de este arte. "Él se escapaba del trabajo después de almorzar y se dirigía a la iglesia más cercana a rezar" dijo Romero. Cuando le preguntan si él cree que su hermano es un santo, él simplemente responde

que "sí"

Según el Obispo Vincenzo Paglia quien es el promotor de la causa para la santidad del Arzobispo Romero, "el caso sigue adelante pero no sin dificultades." Arzobispo Romero tuvo oposición pública y entre la Iglesia, algunos de las personas opuestos a la causa de su santidad siguen en poder. Los oponentes manifiestan que él fue asesinado por causas políticas y no religiosas, puesto que proponentes disputan que el Evangelio tiene dimensiones políticas. Romero insiste que nuestra "fe Cristiana no nos separa del mundo, al contrario, nos inmersa en él" y que "no podemos segregar la palabra de Dios y de la histórica realidad en que es proclamada."

¿Dónde entonces, se mantiene el Santo Papa Juan Pablo II en esta disputa? Aunque el Arzobispo Romero no ha sido oficialmente proclamado como mártir, en el año 2000, en Santo Padre, en una especial ceremonia conmemorando a los mártires del veinteavo siglo, incluyó el nombre del Arzobispo. Además, en el viaje que el Santo Padre hizo a El Salvador en 1983, él empezó su visita orando en la tumba del Arzobispo Romero.

Habiendo dicho lo anterior, Paglia y la Oficina para Canonizaciones continúan procediendo en la causa de santidad del Arzobispo Romero "basada no en su santidad, pero en su martirio" dijo Paglia. Tristemente, a causa de la actual situación política en El Salvador, Gómez cree que pasaran por lo menos diez años antes de que veamos a este Sirviente de Dios proclamado como santo.

Así que la pregunta permanece: ¿Quién es Oscar Romero? Romero es un hombre, un sacerdote, un obispo, un agente del amor de Dios. Él es un profeta; la voz de aquel que llama en la oscuridad. Él es el pastor quien ama a Dios más que cualquier otra cosa. Tanto fue su amor que, como Cristo, él entrega su vida por su gente.

Para obtener mayor información acerca del Arzobispo Oscar Romero, su biografía "Romero: Una Vida" escrita por el Padre Jesuita James R. Brockman y esta disponible por intermedio de libros Orbis.

## México Podría Prohibir Culto que la Iglesia Dice Tiende 'Hacia el Satanismo'

Por Jason Lange

CIUDAD DE MÉXICO — Anidada en un vecindario lúgubre conocido por sus pandillas de drogas, ladrones y contrabandistas, una pequeña iglesia da la bienvenida a personas resueltas a venerar la muerte.

El culto de la "santa muerte" de México data de por lo menos tres siglos, con católicos en todo el país rezando ante estatuas de un esqueleto encapuchado con una guadaña en mano. Usualmente, tales estatuas han sido encontradas tras puertas cerradas y en altares callejeros informales.

Sólo en años recientes los seguidores de la santa muerte han tenido una iglesia donde ellos pueden asistir a servicios en presencia de alguien que se parece al cosechador lúgubre. Y desde que la Iglesia Católica Tradicional Mex-USA abrió sus puertas en 1999, la congregación ha crecido establemente. Su clero dice que su próxima movida es abrir iglesias en otras ciudades mayores mexicanas y, con el tiempo, en Estados Unidos.

Para los miembros de la iglesia, que no tiene vínculos con el Vaticano y reconoce la doctrina católica hasta el Primer Concilio Vaticano de 1869 a 1870, la santa muerte es completamente benévola y meramente representa la mortalidad humana. Los miembros de la iglesia rechazan las

acusaciones de los obispos católicos de México de que ellos practican la adoración del diablo y en vez dicen que la "santa muerte" es sólo otro de muchos santos no oficiales de México.

Sin embargo, el gobierno está preparado para quitarle al grupo su estado como organización religiosa. El ministro de Interior dijo el 15 de febrero que estaba considerando la movida porque la iglesia se había inscrito como un grupo católico tradicionalista, no como un culto a la santa muerte.

El anuncio del gobierno se dio sólo cinco meses después que el obispo José Martín Rábago, de León, presidente de la conferencia episcopal mexicana, criticó al ministro de Interior por dar estado religioso "demasiado fácilmente". Él dijo que la Iglesia Católica Tradicional Mex-USA "tiende hacia el satanismo".

"Esto es represión religiosa. Ellos no nos comprenden", dijo el fundador de la iglesia Mex-USA, el obispo David Romo, quien dijo que él fue ordenado en una iglesia católica tradicionalista en el estado de Nueva York.

El obispo Romo dijo que él incorporó el culto a la santa muerte hace unos cinco años, después que un grupo de feligreses locales se le acercaron buscando integrar sus creencias en la santa muerte con los servicios católicos regulares.



Especialmente entre la clase obrera de México, la santa muerte es considerada a menudo protectora de aquellos que arriesgan sus vidas o entran en contacto con la muerte, sean ellos oficiales de policía, contrabandistas o

ladrones.

El obispo Romo dijo que más y más familias se están uniendo a su iglesia; él estimó que en todo México 1,5 millones de personas veneran la santa muerte.

*Catholic News Service*

## Proyecto de Ley Se Busca la Prohibición de Sacar a Menores Fuera del Estado Para Abortos Secretos

WASHINGTON — Mediante un proyecto de ley que el Congreso aprobara terminaría "la horrible práctica" de sacar a jovencitas menores de edad fuera del estado para practicarles abortos secretos, dijo vocera de los obispos de Estados Unidos, a favor de la vida, al tiempo que un subcomité de la Cámara sostuvo la primera audiencia sobre la legislación.

Cathy Cleaver Ruse, directora de planeación e información del Secretariado de Actividades a favor de la Vida, de los obispos, alabó la Constitución del Comité de la Judicatura de la Cámara por llevar a cabo la audiencia del 3 de marzo sobre el tema del Decreto de Notificación de Abortos Interestatales de Menores, y estimuló al Congreso a "la aprobación de este proyecto de ley que ayudaría a proteger de la explotación a jovencitas vulnerables".

Mediante el proyecto legislativo H.R. 748, se les requeriría a los doctores que practican abortos que

notificaran a los padres antes de llevar a cabo el aborto de jovencitas menores de edad provenientes de otro estado, a menos que los requisitos relacionados con el involucro de los padres, en el estado en donde viva la jovencita, o una autorización judicial, se hayan satisfecho.

"Es erróneo llevar a otro estado a una jovencita, lejos de sus padres, para un aborto secreto; y sin embargo, los que apoyan el aborto toleran esta práctica y admiten que sucede siempre", dijo Ruse en una declaración del 3 de marzo.

En la audiencia, Marcia Carroll de Lancaster, Pa., habló acerca de las experiencias de su hija de 14 años, encinta, que había decidido conservar al bebé, pero para la que los familiares del novio habían "planeado el aborto, obligándola, acosándola y amenazándola a ese efecto" en New Jersey.

"Esa gente ignoraba la historia médica de mi hija;

sin embargo, la llevaron fuera del estado para que se le practicara el proceso médico sin mi conocimiento ni consentimiento", dijo Carroll.

El doctor Warren Seigel, director de medicina de adolescentes y presidente de pediatría del hospital Coney Island en Nueva York, presentó testimonio en contra del proyecto de ley, como representante de una organización nacional llamada Médicos a favor de Opciones y Salud.

El proyecto de ley "coloca un peso increíble sobre mujeres jóvenes, así como sobre médicos. Ataca los derechos que tienen las adolescentes de recibir cuidado de la salud que no hace que peligre su seguridad ni salud. Convierte en criminales a familiares que se preocupan, amigos y doctores; y podría funcionar en detrimento de la salud y el bienestar emocional de todas las pacientes", dijo.

*Catholic News Service*

## Why the Ban on Juvenile Death Penalty is Bad for Culture of Life

By Cyril Jones-Kellett

When the United States Supreme Court ruled, March 1, that juvenile offenders may no longer be sentenced to death in the United States, the decision was hailed by many pro-lifers as a victory for sanity.

The pro-life movement, most especially because of the leadership of Pope John Paul II, has grown from its early stages as an anti-abortion crusade to become a much more mature movement advocating for a full culture of life. The movement has been at the forefront of efforts to stop the march toward euthanasia and suicide. It has developed a wing devoted to rights for the disabled. And it has become more vocal in opposition to the death penalty.

Those who have come to embrace this expansive life agenda are right that we should not be executing juvenile offenders, but they are wrong about the court's decision. The decision is a bad sign for the movement. It is part of a long trend that is very dangerous to a flourishing culture of life.

It is a bad sign, because it is a sign that the court is willing to continue doing what it did in the *Roe vs. Wade* decision: make public policy. And lest you say this is quibbling — consider how disastrous the court's policy making has been for the culture of life.

Take the example of the partial-birth abortion ban. Thousands of people worked for nearly a decade to get a ban on this gruesome procedure passed. Millions of them elected pro-life legislators and even a president who

promised to sign the ban. Finally, working legally and peacefully through the political process, the movement got the ban passed and signed into law.

And then, almost instantly, courts attacked it. Judges decided that the Constitution of the United States does not allow states to ban the killing of babies who are in the process of being born (John Adams, George Washington and the rest of the Founders notwithstanding).

Or consider another morally important issue — marriage. Not one state in the union could currently pass a law permitting any kind of marriage except that of one man to one woman. The people know what marriage is, and they have no inclination to redefine it.

But the Supreme Court decided to overturn a few backward state laws against sodomy. They were probably not very smart laws, and they were almost certainly unenforceable, but they had been duly passed by state legislatures and signed by governors.

When the court struck them down, it found in the Constitution a right to homosexual sex. State judges, following the logic of such a constitutional right (John Adams, George Washington and the rest of the Founders notwithstanding) very soon found a right to homosexual "marriage."

Just like that we have a crisis in American law about the definition of marriage."

If the court continues to act in this manner, it will sometimes make decisions that warm our hearts, but ultimately the culture of life movement

will come out a loser because the court is manifestly not pro-life. The court saved 70 lives with its decision on juvenile offenders; it opened the door for 40 million deaths with its *Roe* decision and the various decisions following on the logic of *Roe*.

The math is not in the favor of the culture of life movement.

The juvenile death penalty should have been stopped, and it already had been in 31 states. Only 19 still had it and with pressure from the culture of life movement this practice could have been done away with by the people.

Instead, the court said, "We'll just do it ourselves."

The best hope for advancement of the life agenda is that judges stop acting as the highest branch of government and return to their traditional place as one of three co-equal branches of government.

When this happens, our democracy will be able to work out issues the healthy way, by encouraging people to become involved in the political process.

Today, if the court simply respected its own role as one co-equal branch of the government, partial-birth abortion would be illegal, abortion in general would be much more tightly regulated, gay marriage would not even be an issue, and pornography and indecency would be much less pervasive (because legislatures would be better able to restrict them).

In short, we'd be much closer to a culture of life.

So, while it is heartening to know

that 70 people who did horrible things in their youth will get the chance to reform their lives and live out their days, it is disheartening in the extreme to see the U.S. Supreme Court still putting itself above the law of the land and the will of the people.

In the end, it is the most vulnerable people who lose this game.

*The Southern Cross*

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## EVANGELIZATION AND CATECHETICAL MINISTRY

### "What Makes Good Liturgies Good?"

Facilitated by Mary Ann Fallon, director of the Office for Liturgy and Spirituality, this inservice for parish leadership will take place April 7, 9:15 - 11:45 a.m. at the Diocesan Pastoral Center. No charge for this event. Contact: Jeanne Morrow at (858) 490-8232.

### Whole Community Catechesis

Putting Whole Community Catechesis Into Practice: Facilitated by Leisa Anslinger, pastoral associate in Cincinnati, this day long conference for parish leadership will take place April 23, 8:45 a.m. - 3 p.m. at the Diocesan Pastoral Center. Cost is \$15 (includes lunch). Contact: Jeanne Morrow at (858) 490-8232.

For further information regarding any of these programs, please contact us at jmmorrow@diocese-

sdiego.org or (858) 490-8232. For the full calendar of events and registration flyers go to [www.diocese-sdiego.org](http://www.diocese-sdiego.org). Under Ministries, click on Evangelization and Catechesis.

## MARRIAGE & FAMILY LIFE

### Natural Family Planning Classes

Classes at diocesan Pastoral Center begin March 16, Aug. 10 and Oct. 26. Each class has four two-hour meetings, held one Wednesday a month for four months, 7-9 p.m. Call Cheryl and Dave Ross at (619) 469-5053.

For information on these classes, future classes in other locations, or to arrange private instruction, call Chris Mattson at (858) 490-8297.

## DIOCESAN PROGRAMS

## LITURGY & SPIRITUALITY

### Ministers Of The Word

This opportunity for new and experienced readers to improve their skills and develop the ability to proclaim the Word in the context of the liturgy will be held April 9, 9 a.m. to 2:30 p.m. and April 11, 6:30-9 p.m. Pastor's recommendation is needed to attend. Call (858) 490-8290.

## YOUTH & YOUNG ADULT MINISTRY

For more information please call (858) 490-8260 or e-mail [y-yaconnect@diocese-sdiego.org](mailto:y-yaconnect@diocese-sdiego.org)

Entrenamiento para el Encuentro Parroquial en preparacion para el proceso del Primer Encuentro Nacional de Pastoral Juvenil Hispana. Sera el sabado,

19 de marzo de 9 a.m. a 12 p.m. am en el Centro Pastoral. Para mas informacion, llamar al (858) 490-8260.

### CYM In-Service

March 17 at 9:45 a.m. at the Pastoral Center. Father Matt Spahr will be talking about how to respond to vocations with our teens.

### NCYC meeting

March 17 at 12:30 p.m. at the Pastoral Center. Fundraising ideas will be shared. Please join us! There are still spots open to go to Atlanta, Oct. 26-30.

### Young Adult Connections

6:30 p.m. March 14 at the Pastoral Center.

## SOCIAL MINISTRY

### Detention Ministry

Those interested in ministering to inmates, call the Office for Social Ministry at (858) 490-8323.

## PARISH EVENTS

### Perpetual Adoration

Holy Spirit Church, 2725 55th St. Open 24 hours daily. Card needed for night entry, available at parish office. Call (619) 262-2435.

### St. Patrick's Dinner

• Corn beef dinner at Guardian Angels Parish, Santee, March 12, 6 p.m. \$7.50 in advance, \$8.50 at the door, \$5 kids 6-11, 5 and under free. Call (619) 843-8776 or (619) 449-1282.

\* Annual dinner dance at St. Martin's, El Cajon, March 12 in parish hall. Corn beef and cabbage, 5:30-7:30 p.m. Music until 10:30 p.m. Call (619) 469-4621 or (619) 469-3462.

### Passion Concert

"The Passion of Our Lord Jesus Christ, According to John" — oratorio with soloist, full chorus, narrator, brass and organ. March 13, 5 p.m., Immaculate Heart of Mary, Ramona. E-mail [romannmusician@hotmail.com](mailto:romannmusician@hotmail.com).

### Gifts of Holy Spirit

St. James Parish, Solana Beach, will host "Receiving the Gifts of the Holy Spirit," workshop by Father John Hampsch, 9 a.m.-4 p.m., April 9. Tickets \$20 before March 31 — \$25 after. Call (858) 481-7322, or (858) 755-2436.

### "Late Nite Catechism"

Church of Resurrection, Escondido, hosts benefit performance of interactive comedy, April 16, 8 p.m. Tickets \$35-\$45, pasta dinner with donation, no-host bar. Call (760) 747-2322.

### Lenten Concert

On Palm Sunday, March 20 at 3PM, combined choirs of Mission San Diego de Alcalá and St. Michael's Parish of Poway will perform a concert Lenten music. Mission San Diego de Alcalá, 10818 San Diego Mission Rd. Free-will offering. (619) 449-1587.

## GROUPS

### Adoption Info

Adoption Information Session, March 5, 9:30 a.m.-2 p.m. Call (949) 699-2420 or visit [www.adoptionhelp.org](http://www.adoptionhelp.org).

### Fish Dinner

Knights of Columbus at St. Rose of Lima Parish, Chula Vista, serve every Friday of Lent except Good Friday, 5-7 p.m. \$6 donation goes toward sending young adults to World Youth Day. Call (619) 427-0230.

### St. Vincent de Paul

Four meetings of St. Vincent de Paul conferences of San Diego — 8:30 a.m.-noon on March 12, June 11, Sept. 10 and Dec. 10 at Mary, Star of the Sea, La Jolla, parish hall. Call (858) 454-5137 or (858) 454-6954.

### Living Simply

Dr. Carol Zinn, SSJ, will speak March 12, 9 a.m.-3 p.m. at USD Kroc Institute for Peace and Justice on "Living Simply and Sustainably in Complex and Fragile Times." Sponsored by La Providencia. Register at (619) 445-4570 or [laprovda@adnc.com](mailto:laprovda@adnc.com).

### Mid-East Conflict

Father Peter Ruggere will present background to the Palestinian-Israeli conflict, March 17, 7 p.m., Most Precious Blood Parish Hall, Chula Vista. Call (858) 490-8250.

### Card Party

Our Lady's Guild of Mary, Star of the Sea Parish, La Jolla, hosts annual card party/luncheon, March 17, 10:30 a.m.-2:30 p.m. in parish hall. \$15 donation includes lunch. Call (858) 459-5636 or (858) 454-6954.

### Thomas More Society

Next meeting will be April 1 at Cathedral Catholic High School. Call voice mailbox at (619) 595-4294.

### Nazareth Gala

Celebrating 80 years, Nazareth School will hold gala at El Cortez

## GROUPS

downtown, April 30. \$50 includes dinner and a silent and live auction. Call (619) 229-0872 or e-mail [KDAlessio@cox.net](mailto:KDAlessio@cox.net).

### Laotian Community

Laotian Catholics will celebrate Masses the second Sunday of each month at St. Didacus Parish at 1 p.m. All are invited to attend.

### Catholic Alumni

Catholic Alumni Club welcomes single Catholics to join in social, recreational and religious activities. Ages 30-plus. Call (619) 491-1224.

### Secular Franciscans

• Secular Franciscans meet the second Sunday of each month at St. Patrick's, San Diego, noon to 4 p.m. Call (619) 296-2385.

• San Luis Rey Fraternity of Secular Franciscans meets on the second Sunday of each month at 2 p.m. at Mission San Luis Rey Retreat Center. Call (760) 738-5288 or (760) 728-2707.

### St. Charles Caritas

Join Charity on the Border every third Saturday and Sunday of the month on the West patio after all Masses at St. Charles, Imperial Beach. St. Charles Caritas helps an orphanage, home for the elderly, house for the poor, hospital and Franciscan Mission in Tijuana. Call (619) 428-0199 or e-mail [mbaker2020@aol.com](mailto:mbaker2020@aol.com).

### Our Lady of Fatima

Our Lady of Fatima Apostolate (Blue Army) hosts first Saturday devotion at St. Joseph's Cathedral at 10:30 a.m. Refreshments follow. Mass at noon. Call (858) 273-6679.

### Lay Carmelites

The Lay Carmelite communities of San Diego invite adults interested in integrating Carmelite spirituality into their lives to call (760) 739-5989.

### Disclaled Carmelites

The Disclaled Carmelite Secular Order meets on the third Sunday of every month at the Carmelite Monastery on Hawley Blvd. Call (619) 444-4971.

## GROUPS

### Adoracion Nocturna

El primer sabado del mes en Nuestra Senora de Guadalupe, SD; 2do sabado en San Leo, Solana Beach; 3er sabado, Nuestra Senora de Guadalupe, Chula Vista; 4to sabado en Mte. Carmelo, San Ysidro; 8 p.m.-8 a.m. (619) 656-8432 o (619) 462-7112.

### Chastity Prayer Group

Meet each Friday, 8-9 p.m. at St. Peter Chaldean Cathedral for chastity-centered hour of prayer and spirituality. Call (619) 401-1393 or e-mail [keith@gtcsystems.com](mailto:keith@gtcsystems.com).

### Vocations Prayer

• Love our Priests prayer group meets quarterly at Ascension Parish. Guest priest celebrates Mass at 10 a.m. and shares story of his vocation. Conclude with informal potluck. Next meeting is Sept. 11. Call (858) 278-5497.

• Rosary for vocations every Friday after the 8 a.m. Mass at St. Patrick's Church, Carlsbad.

• Every first Friday, holy hour for vocations, after 8 a.m. Mass at St. John the Evangelist Church, Encinitas.

• Holy hour and rosary following 8 a.m. Mass at St. Mark's, third Tuesday of each month. Sponsored by North County Serra Club.

### Worker Justice

Interfaith Committee for Worker Justice meets the first Friday of each month, Christ the King Parish, 10 a.m.-noon. Call Office for Social Ministry, (858) 490-8323.

### Rosary Procession

First Sunday of every month, 2:30-4 p.m. at Immaculate Church on USD campus. Call (619) 476-8014.

### Support Group

If you have sexual attraction to members of the same sex, COURAGE can help you live the chaste Christian life. If you have a family member who self identifies as "gay" or "lesbian," ENCOURAGE can help. Call (858) 271-0207.

### Divorced/Widowed

• "Picking Up the Pieces" at Our Lady of Perpetual Help Parish,

## GROUPS

Room 3. Ongoing programs. Call (619) 401-6445, (619) 588-1543, or (619) 561-5809.

• New Paths meets at Sacred Heart, Coronado. Call (619) 435-6136 for current schedule.

• Single Again meets at Our Mother of Confidence Church on the 2nd and 4th Mondays of each month at 7 p.m. Call (858) 535-8044.

• St. Francis in Vista meets every Friday, 7:30-9:30 p.m. in Founder's Hall. Potluck every second Friday. For remarried couples, potluck first Saturday of each month from 7-9 p.m. Call (760) 941-1625.

• Widows/widowers of North County friendship through religious/social activities. Call (760) 966-1725.

• Stalpar Club: single/widowed men/women over 35, First Sundays, St. John's Church, 1638 Polk Ave. Social, 3:30 p.m.; mtg. and dinner. Call (858) 292-4621 or (619) 448-2370.

• Good Grief, an 8-week bereavement workshop. Call (760) 745-2655 or (760) 746-5642.

### Singles

• The Catholic Singles Club, a diocesan wide social organization for single, including separated, Catholic adults 21+. Featuring a full slate of religious, social, and community service activities. Call (619) 491-3751.

• Mission Young Adults meet at 7 p.m. Wednesdays in the California Room in St. Francis Center. Call (619) 283-1268 or visit [www.missionyoungadults.com](http://www.missionyoungadults.com).

• Catholic Alumni Club, religious and social activities for single professionals. Call (619) 491-1224.

### Catholic Deaf Community

Interpreted Masses every Sunday: San Rafael in Rancho Bernardo: noon; Immaculate Heart of Mary; Ramona, 8:30 a.m. (second Sunday of the month); Guardian Angels, Santee, 10 a.m.; St. Rose of Lima, Chula Vista, 10 a.m.; Our Lady of Guadalupe, El Centro, noon. Bible Study every Wednesday 7 p.m., religious education every

## GROUPS

Saturday at 10:15 a.m. at St. Rose of Lima. For more information, call (760) 767-5701, e-mail [Fr\\_B\\_Hayes@Hotmail.com](mailto:Fr_B_Hayes@Hotmail.com), or visit [www.Deafmass.org](http://www.Deafmass.org).

### Pro-Life Prayer Hour

• Benediction, scriptural rosary and meditations on the Right to Life, third Sun. of every month, 7-8 p.m., Holy Family Church.

• Rosary at abortion clinic, 120 S. Craven in San Marcos, every Tuesday 10-11 a.m.

• Every Saturday. Call (858) 748-2109.

• Pray Rosary each Saturday, 9-11 a.m. at 2859 Sixth Avenue, Hillcrest. Call (619) 466-1507.

• Holy Hour for protection of unborn, 8 p.m. in Perpetual Adoration Chapel, Our Lady of Grace Church. Meet at 7:40 p.m. at Memorial for the Unborn behind the church to pray Chaplet of Mercy. Call (619) 466-1507.

## WORKSHOPS AND RETREATS

### Marriage Encounter

Take your talking to a deeper level of listening and understanding. Register for marriage encounter weekend, April 15-17 or May 20-22. Call (619) 449-3987.

### Retrouvaille

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• English April 1-3, June 3-5 and Sept. 16-18. Call (800) 470-2230.

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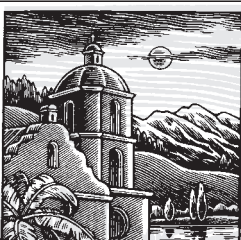
A three-day retreat to help heal loss of separation, divorce or death. March 18-20, July 8-10 and Nov. 11-13. Call (619) 562-5131 or (858) 484-4609.

### Rachel's Hope

Retreat for women who have had abortions. March 11-13. Mass included. \$45, with funding and limited housing available. Call (858) 581-3022 or visit [www.RachelsHope.org](http://www.RachelsHope.org).

## PRAYERS ANSWERED

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