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Bishop appoints Dr. Schmid

Diocese has 'total teaching mission' director

Southern Cross Reporter

The "total teaching mission" of the Church in this diocese is to be placed under the control of a single director.

Dr. H. Giles Schmid, presently diocesan superintendent of schools, will be the first to hold the appointment, according to Bishop Leo T. Maher.

UNDER THE NEW direction will come the diocesan departments currently concerned with schools, youth, Confraternity of Christian Doctrine (CCD), adult education and Newman campus ministry.

The move follows the acceptance in principle by Bishop Maher of a summary report on the total teaching mission made by a committee under the chairmanship of Father William E. Elliott of the University of San Diego.



Dr. H. Giles Schmid

In accepting the report, the bishop announced that he also accepts the concept of two diocesan boards of education, one in the north and one in the south. These will constitute the governing bodies concerned with the total teaching mission and will be comprised of priests, religious and laity. Both boards will work with the new director.

BISHOP MAHER announced the new appointment at the meeting of the priests' senate last week, stating that Dr. Schmid's familiarity with the diocese and parishes and his good rapport with pastors, religious and laity, together with his personal commitment to the total teaching mission, were strong factors.

Dr. Schmid, who has been diocesan superintendent of schools since 1972, said the change in the two boards will be effected by an adjustment to the school board in the south to include CCD representation, and the CCD board in the north to include schools representation.

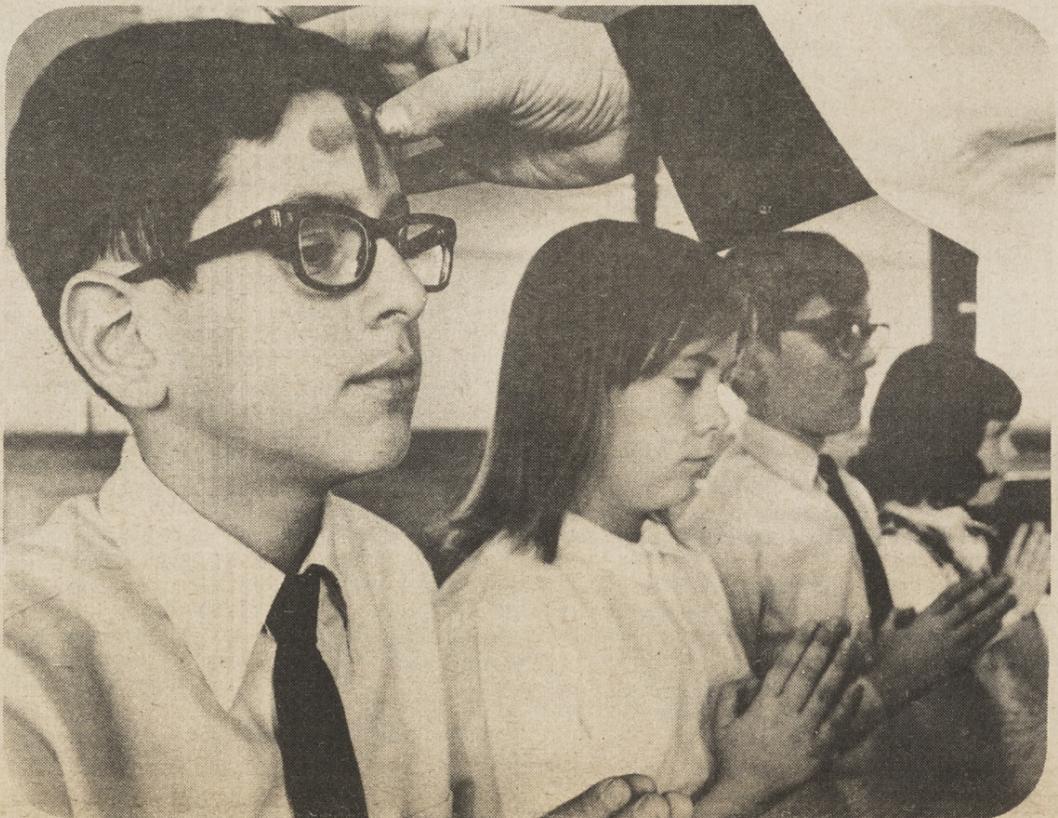
He said nothing in the present situation regarding departments affected would change until he has a chance to make a thorough investigation of their functions and needs.

"OVER THE PAST 10 years there have been developments in parish life which necessitate greater collaboration between the parish school and CCD programs," he said. "Sacramental preparation is only one development. The efforts of CCD, youth ministry, schools, adult education and campus ministry developed in their own way, and there are probably more areas of omission than overlap."

The new director said there is a great need for a diocesan office of personnel in respect of teaching and need for a "closer examination of the Church's responsibilities in public education."

The total teaching mission has been studied by the diocese through committees for the past four years. Eventually it became the responsibility of a committee set up under the related policy which emerged from the diocesan Synod, according to Dr. Schmid.

"OVER THE PAST eight years I have



DUST TO DUST—With the words "Remember, man, you are dust and to dust you will return," a priest places ashes on the head of a schoolboy. Ash Wednesday, next week, is the start of Lent, and ash ceremonies will take place in all churches in the diocese, while the gospel readings of the time remind us of prayer and fasting.—NC photo

given a great deal of thought to the total teaching mission," he said. "Our diocese has a strong commitment to education, and I believe that through this type of collaboration all efforts can be made stronger."

The new director, who is 43, was formerly associate director for education of the United States Catholic Conference in Washington, D.C. He earned his doctorate at the University of Minnesota.

Lent heralds new forms

Confession still 'in', but rite changes

WASHINGTON (NC)—As Ash Wednesday, March 3, approaches, Catholics around the country are getting new insights into the Sacrament of Penance or Reconciliation, and many will begin to receive the sacrament under the new rite.

The reformed Rite of Reconciliation—the last of the major liturgical changes following the Second Vatican Council—does not become mandatory in this country until the first Sunday of Lent, 1977.

BUT THE U.S. bishops' Committee on the Liturgy has recommended that education for the changes begin this Lent, and a number of bishops are exercising their option to begin the use of the new rite in their dioceses this year.

When the new rite was published in Latin two years ago, one of the first questions that arose was, "Are they going to abolish the confessional?" This was brought up because the new rite allows the establishment of small confessional rooms where priest and penitent

Dr. Schmid, while at USCC in Washington, collaborated in the preparation of the major pastoral letter of U.S. bishops titled "To teach as Jesus did." He also organized a national conference in 1971 on the total teaching mission of the Church.

His position as diocesan superintendent of schools will have to be filled before he can take up his new duties, he said. Meanwhile, all departments will function as before.

sit together without a screen between them.

But reports that the confessional would be abolished brought denials from liturgical officials everywhere. They even led Pope Paul to declare emphatically in a public speech that the confessional with a screen "must remain." In the new confessional rooms, it is the penitent's option to keep or remove the screen.

EMPHASIS ON the communal celebration of penance has also led many to ask whether individual confession is being abolished, or at least is no longer required. The new rite made no changes in Church law in this regard.

As before, individual confession and absolution is required for all those in serious sin. As before, general absolution is allowed in certain rare instances—the case of soldiers entering battle or that of a missionary outpost that is visited only rarely by a priest, or similar situations in which the bishop

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Around the diocese



Bishop Leo T. Maher:

Sunday, Feb. 29, 11:30 a.m., St. Anthony's, Riverside, Mass and dedication of new church.

Monday, March 1, 5:30 p.m., Santa Sophia, Spring Valley, Mass, confirmation.

Thursday, March 4, 5:30 p.m., Our Lady of Guadalupe, Calexico, Mass, confirmation.

Clergy appointments:

Father Roger Lechner, associate pastor, St. Francis, Vista.

Father Jose M. Ormazabal, associate pastor, St. Mary, Escondido.

Father Michael McNally, associate pastor, Church of

Friday, March 5, 5:30 p.m. St. Augustine, Eagle Mountain, Mass, confirmation.

Bishop Gilbert E. Chavez:

Friday, Feb. 27, 5:30 p.m., Our Lady of Mt. Carmel, Cucamonga, Mass, confirmation.

Monday, March 1, 5:30 p.m., Our Lady of Guadalupe, Chino, Mass, confirmation.

Thursday, March 4, 5:30 p.m., Camp Pendleton Marine Base, Oceanside, Mass, confirmation.

Friday, March 5, 5:30 p.m., Our Lady of the Rosary, San Diego, Mass, confirmation.

the Most Precious Blood, Chula Vista.

Father Michael Higgins, in residence, Our Mother of Confidence, San Diego.

Father James Ferrigan, in residence, St. Kieran's, El Cajon.

Father Richard Duncanson Secretary

Lenten regulations

Catholics in the United States have an obligation to abstain completely from meat on Fridays during Lent.

On Ash Wednesday and Good Friday, U.S. Catholics are obliged not only to abstain from meat, but to fast, eating only one full meal during the day.

Failure to observe individual days is not considered serious; rather it is the failure to observe any penitential days at all or a substantial number of such days which must be considered serious.

All Catholics have the obligation to receive Holy Communion at least once between Ash Wednesday and Trinity Sunday.

Catholic Alumni Club, San Diego, travelog through South America, with slides, Saturday, Feb. 28, 8 p.m. Details: 272-1731.

USD Law and Economics series, Sam Peltzman, University of Chicago business professor, "The Effects of Regulation of New Drugs;" Thursday, March 4, 8 p.m., Salomon Lecture hall, USD.

Catholic Singles, San Diego, Sadie Hawkins party, Saturday, Feb. 28, 7:30 p.m. Details: 295-1477.

Ladies of the Immaculata, meeting Monday, March 1, 7:30 p.m., sacristy. Topic: "Is your PL showing?" Will set date for March trip to Huntington Library and Art Gallery. Details: 222-0840.

Christ the King, San Diego, 24th annual Mardi Gras festivities, Saturday-Sunday, Feb. 28-29, opening with parade Saturday, 10:30 a.m. Louisiana-style dinner, booths, games. Details: 233-0700.

Good Shepherd, Mira Mesa, "Penance, Sacrament of Reconciliation" lecture by Father Daniel Dillabough, Tuesday, March 2, 7:30 p.m. Last in series of lectures on the sacraments. Details: 271-0207.

Father Thomas B. Austin council, Knights of Columbus, annual ladies appreciation night, Thursday, Feb. 26, 8 p.m., St. Mary Magdalene hall, San Diego; dinner, games. Details: 277-6316.

St. Catherine Laboure, San Diego, Las Vegas night sponsored by men's association and Father Thomas B. Austin council, Knights of Columbus; Saturday, Feb. 28, 8 p.m., Roast beef, turkey, ham dinners. Details: 278-3529, 452-0445.

Friends of Nazareth, San Diego, recently installed Mrs. Walter F. Kerrigan as president, not Mrs. Patrick Crotty, as reported here last week in error. Mrs. Crotty is president elect.

World Day of Prayer, ecumenical service sponsored by Church Women United, Friday, March 5, a.m., Sacred Heart Church, Ocean Beach. Dramatic dialogues, readings and hymns on the theme, "Education for All of Life." Details: 222-9304.

Fatima Padre Pio prayer group, holy hour beginning with Mass, Thursday, March 4, 7:30 p.m., St. Francis de Sales, Riverside.

Santa Sophia, Spring Valley, Las Vegas night, Saturday, Feb. 28, 8-11 p.m.; snacks, drinks, fun. Donation \$3. Details: 479-1207.

St. Martin's Woman's Club, La Mesa, regular meeting, Thursday, March 4, 11:30 a.m., parish hall. Luncheon and cards to follow. Details: 469-2068.

Holy Trinity, El Cajon, "exchange of ideas" sharing session for high-school-level religious education personnel, Sunday, Feb. 29, 2 p.m. Details: 291-7614.

St. Mary Magdalene, San Diego, first Saturday Mass, March 6, 8 a.m., in honor of Immaculate Heart of Mary. Rosary and Fatima prayers to follow. Also holy hour Friday, March 5, 7:30 p.m. Details: 276-3693.

University High School, San Diego, open house, Saturday, Feb. 28, 10 a.m.-4 p.m.; Sunday, Feb. 29, 1-4 p.m. Interested eighth grade students and parents invited to attend.

Court Mystical Rose, CDA, Riverside, benefit bus tour to Las Vegas for court's seminarian fund, Saturday, Feb. 28, 7 a.m. Reservations by Feb. 23: 682-0631.

St. Adelaide, Highland, forty hours devotion, Thursday-Saturday, March 4-6. Mass schedule: Thursday, 9 a.m., 5:30 p.m.; Friday, 8 a.m., 5:30 p.m.; Saturday, 9 a.m., 5:30 p.m. Details: 862-8669.

Pomona Valley/West End Right to Life rummage sale, Saturday, Feb. 28, 9 a.m., Monte Vista School auditorium, Montclair. Details: 982-3437.

Our Lady of Solitude Guild, Palm Springs, benefit ball and dinner, "California Days in the Bicentennial Year," Friday, Feb. 27, cocktails at 7, dinner at 8. Details: 325-9378.

St. Francis school, Vista, school benefit auction, Saturday, Feb. 28, 12-4 p.m. Details: 727-0783.

CCD Center for Learning, workshop for teachers of high school students, Friday, March 5, 7-10 p.m., Blessed Sacrament parish hall, San Diego. Details: 291-7614.

Holy Family, San Diego, prayer night for increase in vocations, Monday, March 1, 7:30 p.m.

Blue Army of Our Lady of Fatima, evening of recollection, Friday, March 5, St. Joseph's Cathedral, San Diego. Mass, 7:30 p.m.; question and answer period, 9:30 p.m.; ends with midnight Mass.

Closing time for Around the Diocese events is Friday, the week before the event.

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IMPORTANT ANNOUNCEMENTS

Parishes are invited to publicize, free of charge, church and related events in these columns. Items will appear on a first-received basis. Please phone 298-7713.

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EVERYTHING IN ONE PLACE

1,200 youth will gather to hear how to give Christian service

Southern Cross Reporter

Representing all parts of the diocese, 1,200 young people are expected to gather next month to focus their attention on the Eucharist and the Christian call to service.

Entitled "Youth in Unity, a Eucharistic Celebration", the program is sponsored by the diocesan Department of Youth Activities. It will be held at the San Diego Community Concourse on Sunday, March 28.

PART OF the diocesan observance of the 41st International Eucharistic Congress to be held in Philadelphia in August, the program is a call to youth "to live the Eucharist in their daily lives through service to others in God's name," said Father Robert Pinta, youth department director.

Throughout the day, which begins at 8:30 a.m., he said, participants will split into large groups of 100 to discuss what Christian service means and what form it can take in their lives.

"We want to stress that Christian service can take many forms, from doing the dishes at home without complaining, to acts of charity to aid the crippled, aged, retarded or any disadvantaged person," said Penny Banks, youth department program coordinator.

ment program coordinator.

BEFORE AUGUST, parishes represented at the program will be asked to send in snapshots of their young people engaged in various forms of Christian service.

These snapshots will be included in an album with a scroll signed by "Youth in Unity" participants. "The album will then be carried in the offertory procession of the youth Mass at the Eucharistic Congress in Philadelphia as the gift of the young people in this diocese," Miss Banks said.

BISHOP Leo T. Maher will be the principal concelebrant of the 3 p.m. Mass concluding the "Youth in Unity" day. The Mass in Golden Hall is open to the public.

Pre-registration by March 15 is required for those wishing to attend the sessions during the day. Fees are \$2.50 per student and \$3.50 for adults. Participants should bring a sack lunch.

Catholic students from all public and Catholic schools of the diocese in grades 7-12 are invited. For details and registration, write the youth department, 349 Cedar St., San Diego, 92101.

Priests' senate challenges clergy to take a close look at lifestyles

Southern Cross Reporter

SAN LUIS REY—Priests of the diocese examined their lifestyle, spirituality and community life at the February meeting of the Senate of Priests here.

According to Father Phillip Straling, president of the senate, the priests "challenged the clergy of the diocese to examine genuinely their lifestyles."

RECOMMENDATIONS in each area were made and will be further discussed at the deanery level in meetings to be arranged, according to Father Straling.

The recommendation on lifestyle states that the message of the gospel "should make us question our values regarding wealth, power, titles and honors, seeking 'good' assignments, expecting favors." It called for priests to be "prophetic witnesses to the call of Christ."

The recommendation spoke of the "evangelical simplicity" as the criterion by which each priest should establish his lifestyle.

The recommendation on priestly spirituality dealt with many aspects of the life of the priest, from liturgical prayer through private and group prayer, use of confessors and spiritual directors and "a creative blend of prayer and action."

THE PRIESTS recommended that the diocese should "seek and employ two full-time, qualified priests as confessors and spiritual directors for the priests of the diocese." This follows a pattern being established in some other dioceses, according to Father Straling.

This recommendation also said that the diocesan liturgy and prayer commission could possibly coordinate the availability of prayer centers.

The personnel board of the diocese is asked to implement recommendations on the question of priestly community, "especially in the compilation of the resumes of talents and areas of expertise" of the priests, so that they may be of service to other priests if needed.

This recommendation also includes continuing dialogue among priests about lifestyle in parishes and that an attitude "of support and praise rather than one of criticism" should exist.

IT IS ALSO recommended that priests gather regularly "for purposes of prayer, serious discussions and social activities."

The next meeting of the senate, to be at the Carmelite Retreat Center, Redlands, on April 7 and 8, will take the discussions on these matters further.



YOUTH IN UNITY—The diocesan Department of Youth Activities will sponsor "Youth in Unity, A Eucharistic Celebration" for young people throughout the diocese on Sunday, March 28. Above, Youth in Unity discussion leaders Michael Adair, left, and Mickey Macias, both of Holy Family parish, help Father Robert Pinta, youth department director, stuff packets promoting the event. Mickey is a senior at University High School, and Michael is a junior at Kearney High School.—SC photo

CCS opens Poway base

Social services to expand to 17 parishes

Southern Cross Reporter

Counseling for natural family planning, unwed mothers and people with marriage problems and other services will become available through North San Diego County parishes as a result of a new move by Catholic Community Services.

Msgr. Mark Doran, CCS director, said the new program will eventually cover 17 north county parishes under the direction of Hal Rowe.

THE PILOT project is operating from St. Michael's parish, Poway, where social worker Janet Erskine has been working with the help and cooperation of the pastor, Father Michael Coughlan.

Eventually, according to Msgr. Doran, regional clusters of parishes will be served by other offices to reach Del Mar, Oceanside, Vista-Fallbrook, Escondido and Ramona-Julian.

These offices will offer the

full range of services now available at the main CCS office in San Diego to all north county residents, "not just Catholics," according to Rowe.

AS DIRECTOR of St. Michael's Community Services, the pilot project, Mrs. Erskine helps people with welfare, budget management and social security problems.

She also coordinates the efforts of parish Christian Action Life Line (CALL) committees that organize various activities and services of the office.

Rowe said there is one volunteer committee that organizes the monthly "grocery Mass" at St. Michael's at which foodstuffs are collected to distribute to people in need in the Poway-Rancho Bernardo area.

"ANOTHER committee is recruiting volunteers to teach natural family planning (the ovulation method) as a

service of the office." Rowe said.

The teachers will be trained by Laura Kristal who heads the CCS family planning department. Other committees will organize programs for youth and for senior citizens.

Also provided by St. Michael's Community Services is a full range of counseling for psychological problems, unwed mothers, children, as well as alcohol and drug abuse counseling.

THE COUNSELORS, according to Rowe, are sent to the parish office as needed and Mrs. Erskine coordinates the appointments.

The new program is paid for from three sources, Stewardship, fees charged counseling clients (based on what they can afford) and parish support "which will probably run from \$300-\$500 monthly for each participating parish," Rowe said.

He explained that the program was developed in response to Synod II policy

proposals and is structured to provide parishes "the most efficient and economical way to provide social services."

HE NOTED that the laity have a major role in developing the program and they will decide what services they need and how they should be provided.

"Each area social service office will have a governing board with two representatives from each participating parish and two from CCS. The board will operate the office," he said.

Six priests, 3 deacons

9 ordinations set for diocese

Southern Cross Reporter

The ordinations of six new priests for the diocese, two permanent deacons and one transitional deacon are scheduled during coming months.

All the ordinations will be by Bishop Leo T. Maher in the parish church of the man concerned, except for one in St. Peter's Basilica, Rome.

THERE WILL also be admission to candidacy for the priesthood for 13 seminarians from St. Francis Seminary.

Those to be ordained priests, with the date and church of ordination are:

—**Rev. Mr. Ramon Marrofo**, St. Rita church, San Diego, Mar. 19.

—**Rev. Mr. Richard Faulk**, Our Lady of the Sacred Heart church, San Diego, April 3.

—**Rev. Mr. Michael Jones**, St. Anne church, San Bernardino, May 26.

—**Rev. Mr. Michael J. McKay**, St. Peter's Basilica, Rome, June 6.

—**Rev. Mr. Daniel Ronda**, St. Catherine Laboure, San Diego, June 26.

—**Rev. Mr. Rand Reichert**, St. Francis de Sales, Riverside, June 27.

To be ordained to the transitional diaconate:

—**David Croisetiere**, St. Mary church, Escondido, May 27.

To be ordained to the permanent diaconate:

—**Ralph Partida**, Our Lady of Guadalupe church, Chino, June 19.

—**James Dale**, St. Francis de Sales, Riverside, June 27.

The admission to candidacy for the seminarians will be at the Immaculata, USD campus, on April 10.



HONORED BY NCCJ—Msgr. I. Brent Eagen, diocesan chancellor and senior chairman of the regional board of the National Conference of Christians and Jews, shares a laugh with composer Burt Bacharach and his wife actress Angie Dickinson, honored with National Brotherhood Awards, at NCCJ's 48th Anniversary Citation Dinner in San Diego Feb. 19. They were cited for their work for the Reiss-Davis Child Study Center of Los Angeles for autistic children. Among regional award recipients was E.J. "Buzzie" Bavasi of All Hallows parish, La Jolla, president of the San Diego Padres baseball team.—SC photo

The Pope speaks

Hope for the suffering

The industrial recession, monetary devaluation and unemployment, especially with the grave effects it has on so many working-class families, gives us sharp pain which reminds us of the pain suffered by the masses of workers without bread and without hope.

But we must always love society, and love it ever more strongly, even though it is sharply divided and tormented because it has sought its ideal only in a disappointing economic prosperity and through trust in materialism. We must try to help society with the higher hopes found in the gospel, hopes which are certainly not illusory or evasive.—To a general audience



True Christianity

Christianity based on habit, custom, protocol or established ways of behavior—a Christianity worn like an overcoat covering only the external part of a person is not desired today. Christian authenticity means perfect harmony between thought and action.

It demands simplicity of heart, a transparency between a man's interior and external behavior, and a veracity which shoots the same light through the mind, the emotions, speech, actions and gesture which define a person. Christian authenticity is demonstrated by faith and by good works.

Faith without charity can become selfishness in the area of human relations, and charity without faith can lack the motivation that makes it persevering and heroic. Truth and charity—the phrasing is simple but on a psychological and social level it is not an easy task.

The linking in life of faith and good works is illustrative of those fundamental virtues which make up the socially ideal man—the Christian, or, on a higher level, the saint. This link touches very important aspects of life.

Truth always merits our homage and, if necessary, even the sacrifice of our lives to profess it, spread it and defend it.

Charity is the teacher of freedom, kindness, patience and self-effacement in all of our relationships with other men.—To a general audience

We were talking by Enid Lanyon

We were talking...about the advent of Lent and the temptations of Jesus in the desert, and how deeply this aspect of his experience affects us in our efforts to live out his way in our own lives.

We are all, at one time or another, tempted by visions of wealth or power or prestige, and few escape the tendency to manipulate people and events to our own advantage. But the message Jesus gives is one of detachment and restraint.

KNOWING THE great powers that were available to him, he would not use them unworthily. Knowing that personal advantage and glory—in the material sense—could accrue to him, he would not compromise.

We, too, have great powers available to us—not the same power nor in the same measure as Christ—but still formidable power to bring happiness or discord, harmony or conflict, love or enmity, to build up or tear down.

Each of us, in one way or another—exerts a certain influence over people and circumstances in our lives. Each of us will, at one time or another, be tempted to misuse this power.

Problems of powers and pratfalls

THE SELF-SERVICE from which Jesus turned so resolutely is the stone upon which we so frequently stumble. Most of the evil, the malice and the wrong-doing in the world stems from that one source. Those small murders we commit to rid ourselves of, or diminish, those who appear to threaten us or challenge our ambition; the intrigue and gossip that marks so much of public and private life; the frenetic pursuit of wealth, status and personal glory, are a sad record of pratfalls on the boulder of that temptation.

All power may be used either to build or to destroy. Destruction is no "big deal". That is why it is so common. Anyone can do it. A word here, an action there; an unfounded accusation, a karate chop; a denigration somewhere else and people and things can be destroyed. Reputations can be ruined, efforts demolished, work undone, characters tarnished, hopes jeopardized, confidence undermined and communities threatened. It is a process that always involves a series of little deaths.

Building up is more difficult. It asks for a series of little births. And in

giving birth we are more likely to suffer than the other person. It requires self-forgetfulness and self-giving. As St. Francis of Assisi said, it asks that we become "living stones" to build what others will inherit, to become part of a whole in which our own self is absorbed.

AND THE WAY Jesus chose was the most difficult. To know that one holds the opportunity and the means to use events for one's own ends, and to refrain, calls for a truly Christ-like standard of values. It requires a certain detachment and an orientation towards greater, less subjective values.

It is a way that makes no sense, unless we are drawn to a responsibility before God and a compassion for others. For, sometimes we may feel justified in retaliating, "turning the tables" and giving injury for injury. Sometimes it may seem only logical—even a duty—to justify our position or our action. Then to choose not to do so calls for real self-denial.

A friend who, although much admired and respected in many circles—and perhaps, because of it—attracted her share of jealousy and detraction, said, in this context, "I

never try to justify myself. Other people's malice is not my problem. If my life and my work do not stand in contradiction to my detractors, then I am truly at fault. If they do, I have no need for concern. In any case, if I can stand honestly before God without flinching, even a little, that is all that really counts."

NOTHING COULD possibly sway Jesus towards self-interest, and easy prestige held no allure for him. He was committed to the Kingdom of God; he was on a mission; he was involved in the ministry of self-giving. And he said, what I have done you can do—and more!

We can become so obsessed with the petty rewards of our immediate circle that we lose sight of our Christian objectives. But he never did. And when he was put on trial he offered no defense, for he knew that his judges were in fact, judging themselves.

He could have been more popular, more tactful perhaps—at least the Pharisees must have thought so—but they would have crucified him anyway, on the testimony of their own guilt.

A time to keep

United States Catholic Miscellany.

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VOL. IX. NO. 3.]

CHARLESTON, SATURDAY, JULY 18, 1829.

[TOT. NO. 289.]

VERY CURIOUS.

[From the Church Register, published in Philadelphia.]
ROMAN CATHOLIC EMANCIPATION.—The obvious relation which this measure bears to those in-

of the Church of England, as the archbishops, men of temperate views and sound and judicious minds are most commonly introduced. In such influential stations it would be dangerous policy to trust individuals unpossessed of prudence, coolness and discrimination, as well as sober piety and well-

power I now possess, if unfortunately there should occur any tangible infringements of the laws."

On July 31st, I also wrote as follows: "I know the country to be in a very disturbed state. I can do nothing more than I have done. I think if the first moment of calm is not seized to declare for an

This month of February is Catholic press month, and we have been so busy dealing with other important events in the diocese and the universal Church that we have almost let the month go by without commemorating the printed word, and the part it plays in furthering the faith.

Father Avery Dulles, the noted Jesuit, wrote of the five models of the Church a couple of years ago: as institution, as union, sacrament, herald and servant. The Catholic press has its merits and cautions under each of these titles, too.

Using the Dulles metaphor, the Catholic press is:

Institution: by the longevity it provides and the power for good it can exert. As with all institutions, however, the danger is in considering the institution more important than people.

Union: through the press our community of believers is strengthened, the Mystical Body is nurtured, the People of God can identify with each other. The danger lies in the extent and content of criticism which may be levelled through the printed page. Does it do harm or good?

Sacrament: Christ's saving power in the world expressed through the Word as revealed and fortified through a sound Catholic press. The press, through its stories and features, can reflect the ways in which the death and resurrection of Christ are lived out in today's world.

Herald: The Catholic press announces and proclaims the Good News. This is an intimate and integral part of its purpose. And it shows the response of the people to the call of the Lord. The danger here is in too individualistic an approach to the interpretation of the Good News, and the constant trepidation of the writers as to whether people will then reject the message.

Servant: We of the Catholic press are truly the servants of the People of God, trying to reflect their activities, report their endeavors, nurture their needs. Reaching into every home and family possible we try to bring that message of faith in a true service of love. The danger here is that the social-gospel might be overemphasized at the cost of the spiritual. There is also the problem that people are not happy to be reminded too often of their social obligations.

Service for all

In practical terms, the success of Synod or Stewardship or any major diocesan event depends

SC PREDECESSOR—It was called "United States Catholic Miscellany" in 1829, when it appeared in Charleston, SC. Such early efforts at a Catholic press were launched in the face of intense anti-Catholic prejudice.—NC photo

to a large extent on how it is treated and covered by the **Southern Cross**. That is our job and our apostolate. A homily, however well delivered, cannot be retained for long. The printed word, however, reinforces the message, makes it permanent and is a constant reminder.

Right to life, sexual ethics, CCD Congress, the Pope's pronouncements, clerical appointments, parish events, schools' problems, vocations developments—you name it, we cover it. That's the news side. Then we offer possibly the greatest course in popular religious education for adults and youngsters in our "Insights in Faith" special Bible series, followed weekly by so many groups and individuals.

We provide that essential link between the bishop, our shepherd, and his flock which extends over such a vast acreage with all its diversity of people, places and problems.

Editorially we try to speak out on matters of moment, to offer a thought or even to act like a prod. Our duty, at times is to make the comfortable discomfited, but always to comfort the unfortunate. Your own contributions, by letters and articles, add immeasurably to the total of Catholic witness.

Tougher road ahead

The Catholic press is suffering the torments of increased costs of three things over which we have no control: paper, postage and printing. Whatever economies we are able to make seem to get swallowed soon enough in one of these three gaping mouths, or all three at once. We have held our subscription to the SC at \$6 a year for more than four years of inflation and spiralling costs. We have made enormous economies, including doing all of the production work apart from the actual printing right in our own small office, with a total staff of seven persons.

But the time has come to raise the rates to catch up a little with inflation, and so, with regret, we must raise the annual subscription to \$8—little enough for 50 weeks of good Catholic reading and a fine Catholic Directory.

Thank you for your prayers and encouragement.

Opinion Forum

Congress weekend excellent

I would like to publicly express my gratitude and appreciation to the multitude of volunteers who put so many hours into what was the finest and most meaningful CCD Congress ever. The workshops were outstanding; the speakers were excellent, and I found the entire mood of the congress was one of joy, fellowship, community... Christ among us!

I gained spiritual enrichment, enlightenment and new knowledge listening to such marvelous speakers as Fathers Joseph Champlin, Eugene Maly, Bryan Hehir and John Tickle.

The Bicentennial Mass Friday night was a moment very close to Christ, a rare privilege and very impressive. Even amidst the grandeur and splendor of the celebration I felt a deep sense of community, prayerfulness, joy and peace with all my brothers and sisters in Christ who were present at the Mass.

Moments of the weekend which added special depth and meaning for me was the presence of the Blessed Sacrament which provided an atmosphere for quiet reflection and prayer. Also, I enjoyed immensely the penance liturgy with Father Dennis Krouse.

The highlight was "experiencing" Father John Tickle in his most enjoyable workshop and his address to the general assembly.

The efforts of all those involved in bringing forth the Spirit of '76 by "ringing out for freedom" were certainly worth while. And, judging by the fruits of the weekend, the Holy Spirit was among us all in a very living sense.

Anne Lonnecker
San Diego

Your paper is better every day.

The Bicentennial celebration and CCD Congress were a great success. I enjoyed listening to every one of the speakers. Very uplifting.

Lola Gill
La Jolla

Catholic costumes criticized

The Bicentennial Mass on Feb. 6 (at the CCD Congress) was such a grand and joyous occasion that the little gaffs were hardly noticed. The weird note of the evening was costumes, as it is at all too many Catholic ceremonies.

There were men dressed like a stage chorus from an operetta, some ladies in black cloaks and others in shiny academic robes of several colors with mortar boards and tassels.

It's time our Catholic organizations took a good look, not only at themselves in the mirror, but also at the goals of their organization in today's world.

There's no room for feathers and fantasy, for shining blue serge and swords, for black cloaks and satin robes. Catholic organizations should consider whether they need not

Like to write?

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only a new design of garb but a new mentality which would make them more appropriate today.

N.L.
Ontario

Still fast before Communion

I have seen people at our Church who prepare the coffee and donuts for after Mass drinking coffee just before Mass. Isn't there still a rule about fasting before going to Mass and Communion, or was it canceled with other changes?

Mrs. F. Stile
San Diego

[The Instruction, Immensae Caritatis, of 1973, is still in force: that eating all food and drinking of any liquids except water is prohibited for one hour before the reception of the sacrament. Exceptions may be made in the case of illness.—Ed]

Child and family act issue

It was with amazement that I read that Archbishop John R. Roach, of the archdiocese of St. Paul and Minneapolis supports the Child and Family Services Act of 1975. I certainly hope this is not the case in San Diego.

This bill, if it becomes law, will weaken the American family by its communistic approach to child rearing. Is it part of God's plan that our children should be reared by the government instead of the family? I don't think so.

[Mrs.] Loretta Knowles
Barstow

[See following letter and footnote.—Ed]

H.R. 2966 and S. 626, the so-called "Child and Family Service Act of 1975," is constructed to give full rein to the Department of Health, Education, and Welfare to promote and finance abortion, abortion referral, and other anti-life practices.

This act gives the Secretary of HEW total control over a multitudinous range of programs which are loosely and broadly defined. He is given the power to set up abortion programs despite protests from anyone in the locality in which he chooses to establish such activities.

photomeditation Unemployment



Photo and text by Father Carl J. Pfeifer, SJ

One woman's face tells more about unemployment than the latest statistics. Numbers, percentages remain abstract...impressive yet unmoving...true but cold. What is the difference between 8.3 per cent unemployed and 8.5 per cent?

Her face suggests the difference...in human hurt and humiliation. The sadness of her eyes reveals the hopelessness of one person, one family whose pain is buried in statistical reports.

Surrounded by people...she seems alone, bewildered. Her sign, handwritten, seems to come straight from the heart...a cry, a plea, an urgent imperative rather than a polite request: "No more layoffs."

Few experiences hurt Americans more, according to recent research, than to be unemployed. A secure job is important not just for food and rent but for physical and emotional well-being...for a sense of dignity and self-respect.

In our days of widespread unemployment this worried woman's face...and her scrawled plea...echo the call of Christ to respond to those in need. What can we do to reduce unemployment? What can we do to help those who are out of work?

This bill is extremely dangerous and vaguely worded. It has many potentially dangerous implications to not only the pro-life movement but in other important areas.

It is imperative that H.R. 2966 and S. 626 are defeated.

Roanne Shamsky
Solana Beach

[According to NC News, Sen. Walter Mondale, sponsor of the bill, has asked for state Catholic conference officials to help in refuting "totally irresponsible, false and vicious attacks" on the measure, which are being circulated through "unsigned flyers". See story page 12. Perhaps our correspondent's views are based on such unreliable information.—Ed]

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LENTEN CALL—Operation Rice Bowl, an interfaith program designed to help feed the world's starving, such as these children in India, will be launched throughout the country on Ash Wednesday, March 3, the beginning of Lent. American families are asked to pray a common prayer, eat a sacrificial meal, and make an offering at their own table.—NC photo



America's Catholic heritage

Persecution rages in Eastern colonies

Several attempts were made to found a haven abroad for persecuted Catholics in England. In 1624 George Calvert, first Baron of Baltimore, resigned his secretaryship of state and seat in Parliament to set up a colony at Avalon in Newfoundland. Unfortunately, his efforts were thwarted.

In 1629 Calvert went to Virginia, but found no welcome there for Roman Catholics. He then petitioned King Charles I for a charter colony north of Virginia. By the time the legal complications had been straightened out, Calvert was dead and the leadership of the expedition fell to his son Leonard.

Some 250 people set forth in 1633 accompanied by Jesuit Fathers Andrew White and John Altham. On March 24, 1634, their party landed on St. Clement's Island, in Chesapeake Bay.

THERE WAS relative peace in the small colony, where Roman Catholics and Protestants "co-existed" on terms of equality and toleration.

Even though surrounded by suspicious neighbors, Lord Baltimore pioneered the famous Act of Toleration, in April of 1649. One of its clauses is noteworthy:

"No person or persons whatsoever within the Province...professing to believe in Jesus Christ, shall henceforth be any ways troubled, molested or discomfited in respect of his or her religion nor in the free exercise thereof."

NONETHELESS, Puritans overthrew the regime in 1654 and immediately outlawed Roman Catholics. Baltimore regained temporary control three years later, but in 1690 Maryland became a royal colony.

Toleration finally came in 1774 when Maryland responded to the appeal of the First Continental Congress and ceased discrimination. Complete religious freedom dates from the years after 1791.

New Netherlands

Following up Henry Hudson's discovery in 1609, the Dutch erected New Netherlands and gave it a charter which said "no other religion shall be publicly admitted...except the Reformed."

WHEN JAMES, the Duke of York, gained control of the colony, he decreed that "no person shall be molested, fined or imprisoned for differing in judgment in

matters of religion, who professes Christianity."

In 1683, Thomas Dongan, a Catholic, railroaded through the Assembly legislation "granting freedom to all persons which profess faith in God through Jesus Christ."

New Jersey had existed independently from New Netherlands since 1664, and followed a similar pattern in religious matters. Between 1682 and 1702, while the Penn family had a controlling influence, New Jersey shared the benign regime of Pennsylvania.

WITH THE introduction of royal government in 1702, however, "liberty of conscience to all persons, except papists" became the rule. Religious toleration was authorized until 1776, and one clause remained in the Constitution until 1844, implying the ineligibility of Catholics to hold public office.

Pennsylvania and Delaware

William Penn's "holy experiment" was launched, in 1681, with a broad grant of freedom of worship and civil rights to all who believed in God.

A Quaker, Penn's ideas were codified in 1690 with the declaration that anyone who professed "one Almighty God to be the Creator, Upholder, and Ruler of the World" should not be molested. It is not hard to see why Catholics flocked to Pennsylvania, most of them of Irish or German descent.

Royal intervention suspended Penn's proprietorship briefly, in 1692. Against his will, a test act was introduced barring Roman Catholics from public office, and it remained on the books until 1776. Catholics were allowed to own land and hold title to buildings, however.

DELAWARE originally belonged to the Penn family, too, and with Pennsylvania enjoyed almost complete religious freedom except for the years between 1692 and 1695.

Except for few rare cases, Catholic missionary endeavor did not have any chance of spreading its effects in New England. John Gilmary Shea observed that, "the efforts made were purely individual; they were isolated and unsupported; they did not spring from any public opinion as to their necessity; and they were necessarily evanescent."

In Loving Memory

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

CASTILLO, Jose. Husband of Carmen Castillo, father of Robert, Manuel, Ernie, Alfonso and Richard Castillo, Matha Yanez, Bertha Ojetti and Yolanda Torres, also 10 grandchildren. Requiem Mass, Feb. 17, Christ the King Church.

Goodbody's Ivy Chapel

CLUSKEY, Michael J. Son of Dr. and Mrs. Donald J. Cluskey, grandson of Rose Gadbois. Requiem Mass, Feb. 21, Our Lady of Grace Church.

Goodbody's Blvd. Chapel

GRIFFIN, Florence M. No immediate survivors. Requiem Mass, Feb. 14, Our Lady of the Sacred Heart Church.

Goodbody's Blvd. Chapel

NORRIS, Hildegard A. Wife of William J. Norris, mother of Richard W. Norris and Donna M. Kumpel, sister of Mrs. Guy Berridge and Mrs. Henrietta Williams, also two grandchildren and one great-grandchild. Requiem Mass, Feb. 17, St. Didacus Church.

Goodbody's Blvd. Chapel

NARVAEZ, Ernesto A. Husband of Beulah Bidal Narvaez, father of Ernesto A. Narvaez Jr., and Lucia Castillo, son of Concepcion Narvaez, brother of Edwardo and Pete Narvaez, also seven grandchildren. Requiem Mass, Feb. 14, Goodbody's Blvd. Chapel

Goodbody's Blvd. Chapel

PRINCE, Shirley May. Wife of William R. Prince, mother of Robert and Bruce Prince, daughter of Marie Bolter, sister of Beatrice Newton and Joyce Kolata, also two grandchildren. Requiem Mass, Feb. 12, Holy Family Church.

Goodbody's Ivy Chapel

SHEA, Mary Anne. Mother of Mrs. Mary Anne Chiles, Robert E. and Vincent Maynard, Capt. USN, (Ret.) also two sisters in Ireland, eight grandchildren and three great-grandchildren. Requiem Mass, Feb. 14, St. Patrick's Church.

Goodbody's Blvd. Chapel

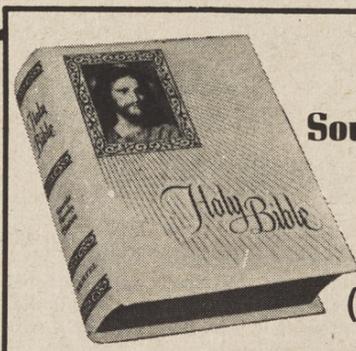
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PULL OUT AND SAVE THIS SECTION

Insights in Faith



'Why do the innocent suffer?'

The Good Live Forever

God rewards the just

By Steve Landregan

Weaving its way through the Old Testament from the Pentateuch to the Books of Wisdom, Daniel and Maccabees, is a thread of revelation that confronts man's age-old question of why the just suffer and the unjust frequently prosper in this life.

At the base of the problem is Israel's ancient belief that meaningful existence ends with death (Psalm 39:13) and that the dead are no more. Existence beyond the grave is limited to a shadow existence in Sheol without hope or experience of God (Isaiah 38:18).

COUPLED WITH this was the equally ancient teaching that man would be punished for his sins and rewarded for his justice (Deuteronomy 24:16, Ezekiel 18:4).

Given these persistent teachings is it any wonder that Job grappled with the question of earthly justice asking pleadingly, "Why do the wicked still live on, their power increasing with their age?" (Job 21:7).

The anguish of Job and pragmatic pessimism of Ecclesiastes do little to resolve the dilemma caused by the teaching that God rewards the just man and punishes the unjust in this life.

IT IS IN the last books of the Old Testament that an answer is forthcoming when the concept of an afterlife and eternal retribution surfaces in Judaism.

During the persecution of the Jews by Antiochus Epiphanes, the Seleucid despot, many Jews made the ultimate sacrifice of martyrdom (2 Maccabees 6:18-7:42) rather than worship the pagan gods of Greece. Others betrayed their Judaism to save their lives. It was inconceivable that the Jew who died rather than abandon God could be worse off than the Jew who did abandon Him and lived.

A recognition of afterlife and eternal retribution is contained in the accounts of the Maccabean martyrs, particularly in the story of the widow and her seven sons (2 Maccabees 7:1-31).

Daniel is part of that literary genre or form known as apocalyptic that flourished in the last centuries before Christ and in the early Christian era. An overly simple explanation of apocalyptic would be to describe it as literature written to console a people undergoing persecution by comparing their

present ordeal to a similar ordeal in an earlier era.

It reassures the persecuted that God has not abandoned them and that just as he brought about justice to their ancestors he will bring about justice in their present circumstances.

DANIEL IS the ancient figure through whose experiences, the sufferings of the Jews exiled to Babylon in the 6th century B.C. are shown as parallel with those being suffered by the Jews of the 2nd century B.C. under Antiochus Epiphanes.

In the latter part of Daniel the tribulations of the Jews of the Maccabean period are described as if in prophecy. It is in this section where the significant reference to afterlife and eternal retribution is found. Referring to the persecution, the author says:

"Many of those who sleep in the dust of the earth shall awake; some shall live forever, others shall be an everlasting horror and disgrace" (Daniel 12:2).

ANOTHER REFERENCE is found in the Book of Wisdom. Although the book is traditionally attributed to Solomon, most scholars agree that it was composed in Greek probably at Alexandria in the 1st century B.C., by a pious Jew. The book sees God, the God of Wisdom and the God of the Israelites, as wise, just, loving and saving. It does much to pave the way for the teachings of Jesus in the New Testament.

The teaching of Wisdom on death is clear: "For God formed man to be imperishable; the image of his own nature he made him. But by the envy of the devil, death entered the world, and they who are in his possession experience it.

"But the souls of the just are in the hand of God and no torment shall touch them. They seemed, in the view of the foolish, to be dead; and their passing away was thought an affliction and their going forth from us, utter destruction. But they are in peace." (Wisdom 2:23-3:3).

As the birth of Christ nears, Old Testament revelation reaches a point where pious Jews can acknowledge that "the just live forever, and in the Lord is their recompense, and the thought of them is with the Most High. Therefore shall they receive the splendid crown, the beautiful diadem, from the hand of the Lord" (Wisdom 5:15-16).

The Bible: Old Testament Emergence of Belief in Afterlife

Memorizing Bible Texts

We could learn from the way Protestants study the Bible

By Father Carl J. Pfeifer, SJ

I read recently of devout Muslims who are able to recite the entire Koran from memory. There are said to be Jewish believers who know the whole Hebrew Bible by heart. In accounts of survivors of Nazi concentration camps it is not unusual to read of the courage and comfort inmates drew from sharing with each other passages of the Bible that they had memorized long before.

If you or I were thrown into a concentration camp tomorrow, with no books, without a printed Bible, how much of the Scriptures would we remember well enough to draw upon for our own and other's encouragement? I fear most of us would have little more than one or two phrases like "You are Peter and upon this rock I will build my Church" (Matthew 16:18).

THIS IS not surprising. The Bible was not a strong part of our early Catholic education. We memorized doctrinal statements from the Baltimore Catechism, supplemented by Bible stories. Memorizing segments of God's Word was not widely practiced.

Our Protestant neighbors were meanwhile focusing their religious education on the Bible. Memorizing Bible texts was encouraged in all kinds of ways—Bible games, Bible puzzles, Bible songs. How much the Bible came to mean to many Protestants in helping them cope with life's ups and downs, I have come to learn in recent years from close association with Protestant lay men and women.

While Protestant religious education has been criticized for its often naive and sometimes meaningless memorizing of Bible texts—much as Catholic catechesis has been criticized for too much memorizing of abstract doctrinal statements—there does seem to be a real value in learning Bible texts—and doctrinal statements—by heart.

IF THE BIBLE is meant for helping us make sense out of our lives and live life more meaningfully and happily, it is important that we gradually become more familiar with it. Listening to the Scriptural readings each Sunday at Mass is one important way of

slowly becoming acquainted with the Bible. Reading the Bible at home on occasion is another means.

Memorizing Bible texts seems to me to be a very useful way of making the Bible your own and relating it to daily experience. But we will not do so in our usually hectic and scattered lives unless we find a simple, meaningful way of working at it. Here is what one family I know does.

Each week they will find a Bible quotation that they like, one that says something to them. For example, a recent text they found meaningful is from Psalm 31, verse 15: "My trust is in you, O Lord; I say, 'You are my God.'" Another favorite was from St. Paul's first letter to the Corinthians: "By God's favor, I am what I am" (Corinthians 15:10).

WHERE DID they ever find those quotes? From one of the children's religion textbooks. What did they do with the quotes? They had one of the older children copy the quotation onto a piece of paper. One of the younger children then colored it.

They hung it on the refrigerator door in the kitchen. It stayed there all week. They found it interesting and easy in an informal way to read the text, perhaps pray it, talk about it a little at times when they bumped into each other reaching into the refrigerator.

The text also provided something the younger children could draw or illustrate.

DURING THE week the one text wove itself quietly in and out of the ordinary routine of family living. By the end of the week everyone knew it by heart, almost without trying. And because they learned it in so natural a way, in touch with daily living, it seemed to mean a lot to everyone in the family. Other passages for other weeks were found in the Sunday readings heard at Mass, or in the priest's homily, or in the diocesan newspaper, or by reading the Bible.

Try it. You may not wind up being able to recite the Old and New Testaments by heart, but you may find the Bible really has something to say to you in your everyday living.

OLD TESTAMENT: AFTERLIFE

Questions and Discussion Points

1. Read The Book of Daniel. Read 2 Maccabees, Chapter 7.
2. Read The Book of Wisdom.
3. What is meant by apocalyptic form?
4. Why was The Book of Daniel written?
5. Discuss how The Book of Wisdom paves the way for the coming passages.
7. What kind of man was the prophet Ezechiel?
8. What does the choice of spiritual illiteracy teach us? Discuss how this might apply to people today.
9. Why was liturgical celebration important during Ezechiel's time? Is liturgical celebration important today? Why?
10. Discuss the merits of memorizing passages from Scripture: the merits of memorizing doctrinal statements.
11. Pick out a meaningful quotation from Scripture once each month. Memorize it and reflect upon it.
12. Why is it meaningful to stand by one's convictions in spite of obstacles? Discuss.
13. Discuss the meaning of Christ's death and resurrection? How does this apply to you? Reflect upon your answer.
14. Do you feel that the Church today is growing spiritually? Why? Discuss.

The above discussion points and questions were prepared by the authors and Brother Richard Kerressy, CFX, Assistant Director for Adult Education, Department of Religious Education—CCD, USCC.

BIBLE READINGS AT MASS

Sunday, Feb. 29 — Eighth Sunday in Ordinary Time
Hosea 2:14b, 15b, 19-20; 11 Corinthians 3:1b-6; Mark 2:18-22 (84)



'Such was the vision of the glory of the Lord'

The Eucharist

The hungers of humanity

By John Cardinal Krol
Archbishop of Philadelphia

This summer, from Aug. 1 to 8, Philadelphia will host the 41st International Eucharistic Congress. It is only the second such congress to be held in the United States and, under the sponsorship of the entire American hierarchy, it promises to be a spiritual milestone in the history of our nation.

But the Eucharistic Congress should be much more than an historic celebration in honor of Jesus present in the Blessed Sacrament; with its theme, "The Eucharist and the Hungers of the Human Family," the congress should result in a religious transformation among those who find Jesus, the Bread of Life, the only adequate answer to the many hungers of the human family. We will be celebrating the fact that Jesus gave us His Flesh for the life of the world.

THE THEME of the congress implies a spiritual preparation program with a twofold apostolic dimension—social and spiritual—which reaches out to satisfy both the hunger for food and the hunger for faith, the hunger for justice for which humanity must strive and the hunger for justification which only God can give.

This twofold hunger is satisfied in Jesus who gives us our daily bread and who is Himself the Bread of Life.

As we become more intimately identified with Jesus, however, we appreciate more fully that we must become instruments through which the hungers of the human family are satisfied. Like Jesus, we must give of ourselves for the life of the world, and, through our work, we must communi-

cate the knowledge and love of Jesus, for whom the world hungers.

IN OTHER words, we must share our food and we must share our faith. This twofold sharing and this appreciation of the twofold hunger for justice and justification bring together two emphases in the work of Christians which should never have been separated: the demands of social justice and the challenge of traditional evangelization.

Both aspects of the apostolate are essential to the ministry of the Church. To offer a Gospel to men without its fruits of justice and true charity is to deprive man of his dignity; to offer material goods without Christ is to deprive man of his destiny.

Lent, a season traditionally identified with prayer and fasting, offers a special opportunity to respond to the hungers of the human family and to show our appreciation for our lives which are nourished by Jesus, the Bread of Life. First, our prayer should be universal: not only that we might prepare for the congress more fruitfully but that all men and women might profit from the congress profoundly.

SECOND, OUR fasting should be truly sacrificial and the fruits of our sacrifice should be devoted to satisfying the hunger for food in our own communities and throughout the world. Third, our concern for the spiritual nourishment of others should not be limited to prayer but should extend to a program of sharing our most precious treasure, our faith.

Then, the events of that which is appropriately called "holy" will have added significance for us who will have seen more clearly what Jesus intended when He said to His Apostles: "This is My Body which will be given for you."

Next week in Insights

NEXT WEEK Insights in Faith, discusses the powerful heroines of Israel. Judith and Esther are two fictional stories of the "haggadah" type—that is, allegorical or legendary—which are written to illustrate the benefits of unswerving faith in God, whatever the odds.

Father McBride continues his profiles of biblical characters with a brief biography of Daniel. Father John P. Foley contributes a bonus article on the Eucharistic Congress from a deeply scriptural basis.

Earlier in the Insight in Faith series, Dr. James Burkhardt, physics professor at Galaudet College, Washington, D.C. gave an account of the first three days of creation from a scientific point of view. As we close the Old Testament studies, he continues with a scientific view of the next three days entitled CREATION: Days four, five and six.

In preparation for next week's theme, read the books of Esther and Judith.

Biblical Profiles: Ezechiel

The prophet proclaims hope in times of persecution and despair

By Father Alfred McBride, O Praem

Space buffs might take to the opening scene of the Book of Ezechiel. Seated on the banks of the river Chebar in the city of Babylon, the prophet planned to enjoy the beauty of the famed hanging gardens. Instead he was treated to a heavenly spectacular of whirling wheels, four faced men, crystal skies and a sapphire throne. "Such was a vision of the likeness of the glory of the Lord," (1:28)

In this splendid setting God called Ezechiel to the life of prophecy. Ezechiel accepted this commission by metaphorically swallowing the honey sweet scroll of the Lord's words.

IN THE FIRST half of his prophetic ministry, Ezechiel preached conversion and penance in Jerusalem. He told the people that if they were to recover their sense of faith and spiritual discipline, no political harm would come to the Holy City. For six years he fought with their consciences. He failed. They chose spiritual illiteracy, a life of morality without God.

The armies of Babylon came and conquered the city and deported a major part of the population. Ezechiel accompanied his people to the city of exile, Babylon.

Now Ezechiel perceived a different role for his spiritual leadership. Whereas before he struggled to rescue them from their blind presumption, now he mounted a campaign against their despair. In Jerusalem he had afflicted them for their comfortable hedonism. In Babylon he comforted them in their hour of despairing desolation.

THAT IS WHY he often repeated to them the story of the Dry Bones. He pictured for them a valley strewn with the skeletons of warriors and civilians who died in a battle with an overpowering enemy. God comes to him and asks, "O son of man, can these bones live?" Ezechiel says that only the Lord knows that answer.

Then God asks the prophet to pray for the Spirit to come upon these exiled dried up spirits. "Come, O spirit, and breathe into these slain that they may come to life." (37:9) As Ezechiel prayed the skeletons grew flesh and sinew. The bones linked again. Life poured into the bodies and that legion was newly created a people.

It was Ezechiel's most popular parable of hope. He inspired the people to realize their exile was a temporary condition, a creative moment where their spiritual and ethnic

identity would be reborn "O my people, I will put my spirit into you that you may live. I will settle you upon your land (Israel)." (37:14)

IT WAS IN Babylon that Ezechiel and his associates invented the idea of the synagogue. These meeting houses served as fraternal gathering places for the exiles. There they could hear the ancient stories of their origins and begin to remaster the ethical and spiritual teachings of Moses and the patriarchs.

As an ordained priest, as well as being a commissioned prophet, Ezechiel understood the aching emptiness caused by the absence of sacrifice and liturgical celebration. True, each home and synagogue could foster the warmth of prayer and the canons of moral discipline. But ultimately there was a further need, that of sacrifice, deep in the racial memory and present bones of this people.

Ezechiel faced this problem two ways. Wearing his prophetic hat he intensified his people's moral consciousness and need for spiritual purity and nobility. Donning his priestly hat he created for them a master plan for enshrining the sacred as the visible counterpart to their interior holiness.

HE HELD up for them a remarkably detailed architectural blueprint for the Temple that must be rebuilt upon their return. He insisted on walls and spaces that would be zones of holiness wherein the sacredness of God would be impenetrably preserved.

With no apologies he isolated the sacred from the secular, not out of a disdain for the secular, but from a conviction that the tension caused by the separation was good for both. To homogenize them too closely was to lose the value and perception of each.

His plan was something like the precautions taken by a modern hospital staff to insure the purity of an operating room. His rules for worship, for priestly discipline and for the adorers were a sort of sterilization process meant to conserve the consciousness of the sacred.

TO SOME contemporary minds, Ezechiel's "high church" ritualism seems both unattractive and unnecessary. But such readers must recall the need to which he was ministering. His listeners needed a strong dose of the sacred as illustrated in majestic ritual.

Who is to say that need does not exist today?

Prepare ye the Way of the Lord

Insights in Faith

INSIGHTS IN FAITH BIBLE SERIES

begins the study of the New Testament

March 11 through Sept. 2, 1976

The second part of the Insights in Faith series will cover 22 themes from the Formation of the Gospel tradition and the infancy of Jesus through his earthly ministry and resurrection and the emergence of the evangelists as theologians. In the second half of the period (June 31-Sept. 2) the articles will discuss early Church history, the influence of St. Paul, the tradition of St. John, and the Church as the preserver of sound teaching and morality.

Among the many well-known contributing authors will be, Father Paul Palmer, SJ, Father Carl Pfeifer, SJ, Father Alfred McBride, O Praem, Father John Castelot, SS, Deacon Steve Landregan, William May and Eugene Geissler.

Hambres de la familia humana

Por el Padre Manuel Lopez, SJ

La consigna dada por la Iglesia en este Congreso Eucarístico Internacional que se celebrará en Filadelfia del 1 al 8 de Agosto, es saciar los "hambres" de la familia cristiana y que todos y cada uno de los católicos y cristianos se renueven y se formen la conciencia, en estas "hambres" materiales y espirituales, para que surja una nueva y joven comunidad católica y Cristiana fraternal.

El día 16 de Febrero se conmemoraba, en este año Bicentenario el nacimiento de George Washington. Cuentan que cuando George Washington fue electo primer presidente de Estados Unidos de America, los sacerdotes, y seglares católicos, le enviaron una carta, felicitándole por su nombramiento y que le impresionó profundamente.

EN RESPUESTA a esa carta, el Presidente Washington agradece los buenos deseos de la Iglesia Católica. En su carta de agradecimiento expresó que... "America (del Norte) bajo la sonrisa de la Divina Providencia, no descuidara el cultivo de las

costrumbres la moral y la piedad...

"Yo tengo la esperanza de ver, decía, a America entre las primeras naciones en ejemplos de libertad y justicia...y que los miembros de la Iglesia en America (del Norte) animados siempre por el espíritu puro de la Cristiandad se mantengan conduciéndose como fieles sujetos a nuestro gobierno libre gozando de todos los beneficios temporales y espirituales." (George Washington, Marzo 12, 1790)

Que lejos estamos de esta "esperanza" del Presidente Washington de que todos los miembros de la Iglesia, "gozcan de todos los beneficios temporales y espirituales", y sino veamos que esta pasando con los inmigrantes Hispánicos y con las minorías de color, no tienen la debida protección por las leyes y las autoridades.

PERO NO TODA la injusticia en la discriminación con los inmigrantes Hispánicos y minorías de color se ha de atribuir a las leyes, y autoridades, sino sobre todo a la falta de "espíritu puro de cristiandad" entre los mismos católicos y cristianos, que no se comportan con la caridad debida, que a todos nos recomienda Cristo en el evangelio,

"no nos amamos unos a otros como hermanos."

Tenemos, pues, todos que reflexionar "católicos y cristianos" en este año Bicentenario, si es el "espíritu cristiano" que es lo mismo que decir el espíritu de caridad cristiana, el que nos mueve a tratar los cristianos que estamos en puestos de responsabilidad, (bien sean autoridades, empresarios, dueños, mayordomos), a los subditos e inferiores, sean ciudadanos, residentes, emigrantes o refugiados, como "hermanos", no como "esclavos", criados, gente extraña, sin ningún respeto, derecho o consideración.

Es hora de que todos seamos responsables y nos examinemos con sinceridad, cuales son mis pensamientos, cual mi trato, cual mi preocupación por ayudar a mis hermanos los emigrantes Hispánicos, o refugiados, o residentes o ciudadanos.

VIENE AL CASO recordar la declaración sobre los emigrantes que los obispos reunidos en Sínodo en Roma, Octubre 1974, declaración sobre la reconciliación los derechos humanos y la evangelización. Parte última del documento, justicia en el mundo. (Nov. 30, 1971)

"Tomemos por ejemplo el caso de los emigrantes. Ellos son forzados a dejar sus países propios para encontrar un trabajo, pero frecuentemente encuentran que se les cierran las puertas en sus caras, debido a actividades discriminatorias, o si es que ellos pueden entrar en el país, son frecuentemente obligados a vivir una vida de inseguridad o tratados de una manera inhumana."

Conforme a la declaración que ha hecho el comité del Congreso 41 Eucarístico para los de habla Hispánica, enumera 8 "hambres" que podíamos llamarles bienaventuranzas.

Bienaventurados los hambrientos de comprensión, se abren por la Eucaristía para respetar las distintas expresiones culturales Hispánicas, Latinas o Anglas porque ellos serán saciados con la unidad en medio de todas las diferencias.

Bienaventurados los hambrientos de la

verdad, la Eucaristía les ayuda a la búsqueda de la verdad absoluta siendo saciados con el establecimiento de las relaciones de amor de los unos con los otros.

Bienaventurados los hambrientos de pan, la presencia real de Cristo en la Eucaristía, quebrándose para ser alimento de todos los hombres, serán saciados, al quebrarse por amor para compartir su pan con los hermanos necesitados.

Bienaventurados los hambrientos de Dios, porque la Eucaristía que nos hace a Dios vivo presente, familiar, que se preocupa de nuestras necesidades, serán saciados, sintiéndolo en sí mismos, en el hogar, en el trabajo, en el hospital, en la cárcel, en los templos, en la calle, en la creación.

Bienaventurados los hambrientos de paz porque la Eucaristía que es reconciliación con Dios Padre y con todos los hombres como hermanos, serán saciados llevando por amor y respeto, la paz a todos los corazones de los hombres.

Bienaventurados los hambrientos del Espíritu porque la Eucaristía los sacia al hacerlos hijos de Dios, con la esperanza de ser completamente transformados en El, y les llena de su Espíritu.

Bienaventurados los hambrientos de libertad y justicia porque en la Eucaristía, sigue Jesús liberando a su pueblo, y les sacia su hambre de libertad y de justicia motivándoles a trabajar contra la injusticia y la opresión.

Bienaventurados los hambrientos de Jesús, pan de Vida, porque la Eucaristía, al hacernos a Jesús presente en nuestras vidas sacia ese hambre de vida por los demás que tienen el mismo derecho a vivir que nosotros, tratando de remediar el hambre a su alrededor y que a nadie le falta, el pan, material y de vida eterna.

Vivir estas bienaventuranzas, es la mejor preparación para celebrar el año Bicentenario y el Congreso Internacional, y así habremos logrado nuestra renovación personal y colectiva del pueblo Hispánico Católico y cristiano.

LA BIBLIA

Emergencia en creer en la otra vida

Los justos viven eternamente

Por Steve Landregan

Tejiendo su camino a través del Antiguo Testamento desde el Pentateuco hasta el Libro de la Sabiduría, Daniel y los Macabeos, es un hilo de revelación que confronta la antigua pregunta del hombre de por que el justo sufre y el injusto frecuentemente prospera en su vida.

Al fondo del problema esta la antigua creencia de Israel que el pleno sentido de la existencia termina con la muerte (Salmos 39:13) y que los muertos no existen mas. La existencia mas alla de la tumba se limita a una existencia oscura en el Seol sin esperanza o experiencia de Dios (Isaias 38:18).

UNIDA A ESTO estaba la enseñanza igualmente antigua que el hombre sería castigado por sus pecados y recompensado por su justicia (Deuteronomio 24:16, Ezequiel 18:4).

Dadas estas persistentes enseñanzas es algo maravilloso lo que Job luchó a brazo partido con la interrogación de la justicia en la tierra preguntando suplicante, "Por que siguen viviendo los malvados creciendo su poder con su edad? (Job 21:7).

La angustia de Job y el pragmático pesimismo del Eclesiastes hacen paso para resolver el dilema causado por la enseñanza de que Dios recompensa al hombre justo y castiga al injusto en esta vida.

ES EN LOS últimos libros del Antiguo Testamento cuando brota el concepto de la otra vida y de la retribución eterna en el Judaísmo.

Durante la persecución de los Judíos por Antiocho Epifanes, el despotista Seleucida, muchos Judíos hicieron el último sacrificio del martirio (2 Macabeos 6:18-7:42) antes que adorar a los dioses paganos de Grecia. Otros traicionaron su Judaísmo para salvar sus vidas. Era inconcebible que el Judío que moría antes que abandonar a Dios pudiera estar peor que el Judío que lo abandonaba y vivía.

Un reconocimiento de la otra vida y la retribución eterna esta contenida en los relatos de los mártires Macabeos, especialmente en la historia de la viuda y sus siete hijos (2 Macabeos 7:1-42).

EL CONCEPTO se encuentra también en otras dos de las últimas obras del Antiguo Testamento, Daniel y el Libro de la Sabiduría.

Daniel es parte de ese género literario o forma conocida como apocalíptica que floreció en los últimos siglos antes de Cristo y en los comienzos de la era Cristiana. Una explicación demasiado simple de lo apocalíptico sería describirlo como literatura escrita para consolar a la gente que sufría persecución comparando se penosa situación presente a una penosa situación similar en una época anterior.

Asegura a los perseguidos que Dios no los ha abandonado y que así como el ha traído la justicia a sus antepasados les traera la justicia en sus actuales circunstancias.

DANIEL ES la antigua figura de aquellas experiencias, los sufrimientos de los Judíos exiliados en Babilonia en el Siglo Sexto A.C. son mostrados como paralelo con aquellos sufridos por los Judíos del Siglo Segundo A.C. bajo Antiocho Epifanes.

En la última parte de Daniel las tribulaciones de los Judíos del periodo Macabeo se describen como si fuera profecía. Es en esta sección donde se encuentra significativa referencia a la otra vida y la retribución eterna. Referente a la persecución, el autor dice:

"Muchos de aquellos que duermen en el polvo de la tierra se despertaran; unos para la vida eterna, otros para el oprobio y el horror eterno" (Daniel 12:2).

SE ENCUENTRA otra referencia en el Libro de la Sabiduría. Aunque el libro es atribuido tradicionalmente a Salomón, la mayoría de los estudiosos de la Biblia están de acuerdo en que se compuso en Griego, probablemente en Alejandria en el Siglo Primero A.C., por un Judío piadoso.

El libro ve a Dios, el Dios de la Sabiduría y el Dios de los Israelitas, como sabio, justo, amoroso y salvador. Ayuda mucho para preparar el terreno para las enseñanzas de Jesús en el Nuevo Testamento.

La enseñanza de la Sabiduría sobre la muerte es clara: "Porque Dios creo al hombre incorruptible, lo hizo imagen de su misma naturaleza. Mas por la envidia del diablo, entro la muerte en el mundo, y la experimentan los que le pertenecen."

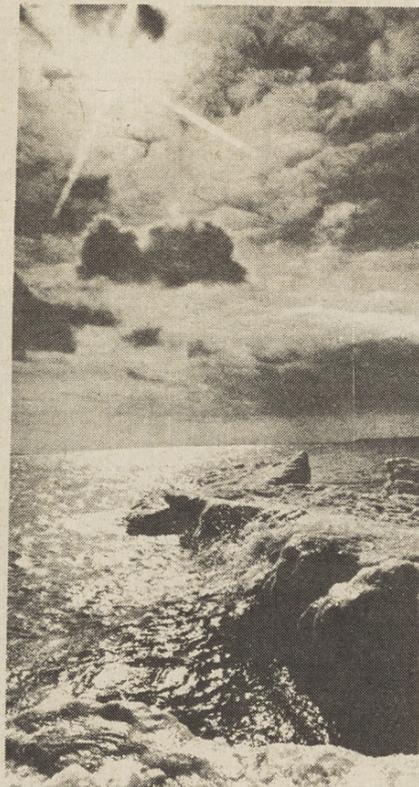
"EN CAMBIO las almas de los justos están en las manos de Dios y no les alcanzara tormento alguno. Creyeron los insensatos que habían muerto; tuvieron por quebranto su salida de este mundo, y su partida de entre nosotros por completa destrucción; pero ellos están en paz." (Sabiduría 2:23-3:3).

Al aproximarse el nacimiento de Cristo, la revelación del Antiguo Testamento llega a un punto donde los Judíos piadosos pueden reconocer que "los justos viven eternamente; en el Señor esta su recompensa, y su cuidado a cargo del Altísimo. Recibirán por eso de mano del Señor la corona real del honor y la diadema de la hermosura." (Sabiduría 5:15-16).

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To mark Bicentennial

Nazareth School celebrates 'Our Catholic Heritage'



CONSULTS UNCLE SAM—During three days of Bicentennial celebration at Nazareth School, San Diego, fourth graders Richard Halverson, left, and Brian Perry portray George Washington consulting with Uncle Sam in front of the class project.—SC photos by Dan Pitre



ON-STAGE—Sister Columba Joseph, who coordinated the Bicentennial observance at Nazareth School, goes over the program on the auditorium stage with eighth graders Melissa Pils and Tim Gaut.



'GREAT AMERICAN WOMEN'—The third graders' project was on "Great American Women" and among those costumed are from left, Beckie Oakeley as Betsy Ross; Maureen DiFomaso, pioneer woman; Kristin Holdgrafer, Elizabeth Stanton; Richard Hill, Jane Addams; Lori Babauta, Julia Ward Howe; Tara Clemen, Amelia Earhart, and Jeannie Weinsheim, Elizabeth Blackwell.

Southern Cross Reporter

Nazareth School, located adjacent to one of a major landmark of American history, Mission San Diego de Alcala, celebrated the nation's Bicentennial with a three-day celebration during Catholic Schools' Week.

Class projects covered the walls of the school auditorium, which was the scene of skits, dances, drills, and songs reflecting America's heritage.

And it was Dr. H. Giles Schmid, diocesan superintendent of schools, at the opening of the festivities, who said what binds all the projects together is the one entitled, "Our

Catholic Heritage"—the project of the first graders with the boys dressed as sailors, Franciscans, a bishop, an explorer and a militiaman. The girls were dressed as the Virgin Mary under her separate titles.

The students gathered outdoors during an occasional break in a rainy week to release balloons that carried patriotic messages and to plant two "Bicentennial" pine trees in the school yard.

It was a busy but memorable and enjoyable three days for students of Nazareth School, run by the Poor Sisters of Nazareth, and its principal Sister St. Francis.



FLAG WAVING—The seventh graders, each representing a different state, perform a flag drill to reflect their respective squads. Symbols of Statehood exhibit, background. From left, Christine Roussel, Michael Berry and Simone Fabre lead



'OUR CATHOLIC HERITAGE'—Sister St. Thomas gets her first graders in position for their skit "Our Catholic Heritage". From left, John Tipton portrays Capt. Mendoza; Matthew Francke, as Bishop John Carroll of Baltimore, first U.S. bishop; and Scott Siemsgiusz, as Hernando Cortez. The girls represent the Virgin Mary under her several titles. Other boys were dressed as sailors and Franciscans.

To Eucharistic Congress Diocesan pilgrimage planned for August

Southern Cross Reporter

The diocese will sponsor a pilgrimage to the 41st International Eucharistic Congress to be held in Philadelphia Aug. 1-8.

According to Father Eugene Fischer, diocesan coordinator for the congress, who will lead the pilgrimage, this will be the first International Eucharistic Congress to be held in the U.S. since 1926 when Chicago was the congress site.

"THE PURPOSE of the congress," Father Fischer said, "is to increase our love of Christ in the Eucharist and to help us relate the Eucharist to our daily lives."

During the eight days of the congress there will be a series of public liturgies, theological and liturgical conferences, cultural events and special exhibits. Pope Paul has been invited to the Congress. His visit has not yet been confirmed, "but he is expected to attend if his health permits," Father Fischer said.

The San Diego pilgrimage, according to Father Fischer,

will leave for Philadelphia July 31. Pilgrims will be housed in private homes in one parish and will meet daily at the parish center for transportation to congress events.

INCLUDED IN the pilgrimage will be a two-day visit to Emmitsburg, Md., for Mass at the shrine of St. Elizabeth Seton, America's first native-born saint canonized last September.

Father Fischer said that beginning with Lent next week, "local celebrations of the Eucharistic Congress will be encouraged in parishes throughout the diocese."

He said that days of recollection, holy hours, 40 hours devotions and other celebrations focusing on the Eucharist will be observed in the diocese on a deanery or regional basis. "We are also planning a special Eucharistic Day for priests and another for Sisters," he said.

Detailed information and reservations for the pilgrimage are available from Father Fischer, P.O. Box 11277, San Diego, CA 92111.



NEW CONFESSIONAL—In a mock-up of a "reconciliation room" for a Boise, Ida., television program explaining the new Rite of Penance, Father Andrew Schumacher

administers the sacrament to Mrs. James J. Coughlin. This scene shows that the penitent has the option of being behind the screen or facing the priest.—NC photo

Confession still 'in', but rite is changing

From page 1

considers it a pastoral need. But those receiving general absolution in such cases are required to go to confession at the first opportunity if they have committed serious sins.

WHAT HAS changed under the new rite is:

—the emphasis on the prayerful attitude of both priest and penitent in the rite.

—the emphasis on the sacrament as an act of reconciliation between the penitent and God.

—The emphasis on scripture in the rite. In the new rite there is an invitation to the penitent to trust in God, which may be in words from scripture. There is also an option for a scriptural reading that proclaims God's mercy and calls persons to conversion. The prayers make better use of scripture.

—The emphasis on the communal or social aspects of sin and reconciliation. This occurs in the new rite in several ways: the various options for communal celebrations, more emphasis on the social aspect of sin in the examination of conscience and confession of sins, and explicit mention in the absolution formula of the "ministry of the Church" through which God grants pardon and peace.

SINCE THE RITE for receiving the sacrament is new, many people are faced with the very practical fear that they will not know what to do. In fact, the changes in procedure are relatively few, and for the penitent there are only three prayer responses to learn: two "amens" and one "his mercy endures forever."

The new rite begins with the priest greeting the penitent and the penitent making the sign of the cross, saying, "In the name of the Father, and of the Son, and of the Holy Spirit. Amen."

The priest then says a few words inviting the penitent to trust in God, and the penitent answers, "Amen." At that point a scriptural passage may be read by the priest, but this is optional.

THE PENITENT then confesses his sins, and the priest offers any counsel or advice he considers appropriate, urges the penitent to be sorry, and proposes an act of penance which the penitent accepts to make satisfaction for sin and to amend his life.

Abbot Hume, OSB, named Archbishop of Westminster

LONDON (NC) — Pope Paul has appointed 52-year-old Benedictine Abbot Basil Hume of Ampleforth Abbey, Yorkshire, to succeed the late Cardinal John Heenan as Archbishop of Westminster. The appointment came as something of a surprise to English Catholics.

The new archbishop is a northerner, born in Newcastle-upon-Tyne. He studied history at Oxford and theology at Fribourg University, Switzerland. He taught modern languages at the school attached to Ampleforth Abbey before being elected abbot in 1963. He is the first non-bishop

to be appointed Archbishop of Westminster since the appointment of Cardinal Henry Manning in 1865. He is also the first Benedictine to be appointed, though he finds a fellow Benedictine already there as auxiliary in the person of Bishop Christopher Butler.

There has nearly always been a Benedictine among the English bishops since the restoration of the hierarchy in 1850 because England was converted by Benedictine monks in the Dark Ages and because the Benedictines played a leading role in the life of the English Church up to the Reformation.

The priest then asks the penitent to express his sorrow with a prayer of contrition, and the penitent may use his own words or any of several recommended prayers to do so. The shortest of the recommended prayers is, "Lord Jesus, Son of God, have mercy on me, a sinner."

The priest extends his right hand or both hands over the penitent and says the words of absolution, ending, "...and I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit."

THE PENITENT ANSWERS, "Amen." The priest says, "Give thanks to the Lord, for he is good." The penitent answers, "His mercy endures forever." The priest concludes the rite with a short dismissal prayer, telling the penitent to go in peace.

In communal celebrations, the penitents gather beforehand for a communal liturgy of the word including appropriate prayers, song, readings, a homily, a common confession of sinfulness and examination of conscience. Then there is individual confession of sins and the giving of a penance and absolution. After those who wish to receive the sacrament have gone to confession, the people gather for concluding prayers together.

Legal Notices

NOTICE TO CREDITORS NO. 111136

SUPERIOR COURT OF THE STATE
OF CALIFORNIA FOR THE
COUNTY OF SAN DIEGO

Estate of
HAROLD R. RICHMOND
Deceased.

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at

c/o CLEMENT J. O'NEILL
Attorney at Law
1357 Rosecrans Street, Suite "C"
San Diego, California 92106
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.

/s/ ROBERT H. RICHMOND
Executor of the Will
of the above named decedent.

CLEMENT J. O'NEILL
O'NEILL AND MUNAK
Attorneys at Law
1357 Rosecrans Street, Suite "C"
San Diego, CA 92106
224-2975
Attorney for Executor
SC: Feb. 19, 26, Mar. 4, 11, 1976

NOTICE TO CREDITORS FILE NO. PN4637

SUPERIOR COURT OF THE STATE
OF CALIFORNIA FOR THE
COUNTY OF SAN DIEGO

Estate of
MARGARET IRENE HEIDT
Deceased.

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at

c/o CLEMENT J. O'NEILL
Attorney at Law
1357 Rosecrans Street, Suite "C"
San Diego, California 92106
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within

four months after the first publication of this notice.

Dated Feb. 3, 1976
JOHN H. HEIDT
Administrator of the Estate
of the above named decedent.
CLEMENT J. O'NEILL
Attorney at Law
O'NEILL AND MUNAK
1357 Rosecrans Street, Suite "C"
San Diego, CA 92106
(714) 224-2975
Attorney for Administrator
SC: Feb. 12, 19, 26, Mar. 4, 1976

STATEMENT OF ABANDONMENT OF USE OF FICTITIOUS BUSINESS NAME FILE NO. 76 0648

The following person has abandoned the use of the fictitious business name

PERSPECTIVE MEASUREMENTS
at
836 E. Washington St., San Diego, CA
and
7034 Convoct Ct., San Diego, CA

The fictitious business name referred to above was filed in San Diego County on May 25, 1972, File No. F7203027.

1. Roy W. Phillips, Jr.
11966 Allbrook Dr.
Poway, CA 92064
This business was conducted by an individual.

/s/ ROY W. PHILLIPS, JR.
This statement was filed with the County Clerk of San Diego County on Jan. 20, 1976.
SC: Feb. 5, 12, 19, 26.

FICTITIOUS BUSINESS NAME STATEMENT FILE NO. 76 1064

The following persons are doing business as:

CALIFORNIA SUN MUSIC
at: 3440 1/2 El Cajon Blvd.
San Diego, Ca.
1. RICHARD ROBERT GALBRAITH
10506 Caminito Sublona
San Diego,
2. CARROLL T. MAUPIN
2316 Hanford Dr.
San Diego, Ca.
This business is conducted by a General Partnership.
/s/ RICHARD GALBRAITH
This statement was filed with the County Clerk of San Diego County on Jan. 30, 1976.
SC: Feb. 12, 19, 26, Mar. 4, 1976.

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Bp. Mahony urges lawmakers to leave farm labor bill intact

SACRAMENTO, Calif. (NC)—Changes in California's Agricultural Labor Relations Act (ALRA) "would be inappropriate at this time," Bishop Roger M. Mahony, auxiliary of Fresno, told the California Assembly's Committee on Labor Relations.

Bishop Mahony, who is chairman of the state Agricultural Labor Relations Board (ALRB), made his comment in a letter of Feb. 16 to assemblyman William Lockyer, who is presiding at committee hearings on amendments to the law.

THE ALRB has had to close down most of its activities because the California Legislature failed to approve a \$3.8 million

emergency appropriation to fund its operations to the end of the fiscal year in June.

Such emergency appropriations require a two-thirds majority. Several grower groups, the Teamsters Union, and rural legislators have announced their intentions to fight against the emergency appropriation until major changes are made in the law, which provides secret ballot elections for farm workers' representation in collective bargaining.

In his letter, Bishop Mahony pointed out that the ALRB has been functioning under the provisions of the Agricultural Labor Relations Act for less than six months.

"CALIFORNIA'S annual harvest cycle moves around

the state in direct relationship to climatic and growing conditions" he said. "It has been our experience to date that each new harvest area presents different kinds of ARLA implementation problems.

"The board has not yet had the opportunity to evaluate the implementation of the law in several major crops, such as the large citrus industry, the spring crop of Coachella Valley, and the deciduous tree crop throughout the state.

"It is our opinion," he continued, "that a thorough review and evaluation of the ALRA would be far more valuable after the completion of the entire state harvest cycle."

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A record of this nature is especially appropriate now that Pope Paul has called for the renewed use of Latin in the liturgy. The booklet **Jubilate Deo** (a collection of Latin hymns) was sent out "as a personal gift from the Holy Father" to the bishops of the world, according to a covering letter from the Vatican's Congregation for Divine Worship.

Pope Paul "expressed the wish that Catholics of all nationalities should know some Latin chants for the Mass, for example, the **Gloria, Credo, Sanctus, Pater Noster, and Agnus Dei** . . . The use of Latin and Gregorian chant will serve to underline the unity of the Christian people in a particular way, and in a way that seems quite reasonable. . . ." the letter said.

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My husband is a Methodist but enjoys the new paper, too.

Have you remembered to send yours?

Child and Family Services Act Senator calls attacks 'vicious'

WASHINGTON, D.C. (NC)—At a meeting of state Catholic conference directors last December, Sen. Walter Mondale (D-Minn.) discussed what he described as "totally irresponsible, false and vicious" attacks on a child and family services bill he sponsored. He asked the directors for support in countering the attacks, which have been building since October.

The group was responsive, and several local Church people, including the Catholic bishops of Minnesota, have either supported the bill or made efforts to dispel the charges aimed at it.

MONDALE'S BILL, sponsored in the House by Rep. John Brademas (D-Ind.), has a broad range of support. A large number of church groups, including the National Conference of Catholic Charities, has backed the measure, which would establish part-time and full-time programs of day care and prenatal care, special services for minority group children, food and nutrition programs, aid for handicapped children and various services for families of children with special needs.

Sponsors are not pressing for passage now because it would face a certain veto on

grounds of cost. The bill is still in committee in both houses, and no final draft has been begun.

The attacks on the bill, found in unsigned mimeographed sheets being spread mostly in the Mountain states, the Midwest and Southwest, claim it is communistic, would prevent parents from raising their own children and giving them religious training and would establish "Soviet-style" communal upbringing.

A "STATUS REPORT" on the bill issued by the Government Liaison Office of the U.S. Catholic Conference (USCC) calls the charges "unwarranted and not based on facts." The USCC supported a 1971 version of the bill, but, while supportive of the new bill, it has not taken an official position.

A statement on the attacks on the Mondale-Brademas bill issued by a group of religious organizations, including the National Conference of Catholic Charities, the National Council of Churches and the American Jewish Committee, described such charges as a "disservice to all Americans concerned about families and children." (See letters, page 5)

Woman refuses abortion, gets no backing from NOW, ACLU

MIAMI (NC)—Organizations that defend a woman's "right to choose" have not come to the assistance of a woman fired from her job for refusing to obtain an abortion, an attorney said.

Neither the American Civil Liberties Union (ACLU) nor the National Organization for Women (NOW) have offered to assist Mrs. Carolyn Marder, who was fired as resident manager of the Northview apartments after refusing to comply with the apartment owner's demand that she obtain an abortion, said Joseph M. Fitzgerald Jr., a lawyer representing Mrs. Marder.

BOTH organizations have been involved in cases on behalf of women seeking to have abortions and have repeatedly advocated the right of a woman to choose to

have or to refuse an abortion.

Until now, the local ACLU has become involved in cases only after one of the parties submitted a written request for assistance, an ACLU spokeswoman said. The president of the Dade County Chapter of NOW could not be reached for comment.

Fitzgerald said he offered his services free of charge to Mrs. Marder after reading about her plight in the **Miami News** last November. Because his office represents the Miami archdiocese, he said, he is sensitive to the issue involved.

AS RESIDENT manager of the Northview apartments, Mrs. Marder, who is 36, her husband, Harold, and their 12-year-old son lived rent-free in a small apartment on the premises. Her salary was \$125 a month and her

husband was paid from \$40 to \$60 each time he repainted a vacated apartment.

When Mrs. Marder informed the apartment owner, Irving Haymes, that she was pregnant, he told her to obtain an abortion or lose her job.

At the end of November, Haymes cut off the Marder apartment's electricity and telephone service, but restored the electricity after Fitzgerald contacted Haymes' attorney, Fitzgerald said.

In December, the family moved into a public housing project. Mrs. Marder is unemployed now and her husband works part-time. Catholic charities has been assisting them, Fitzgerald said. Mrs. Marder is Catholic; her husband is not, the lawyer said.

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Faith survives in wake of Guatemala disaster

U.S. Catholics have provided \$3.3 million in aid to earthquake-torn Guatemala and plans call for another seven million in reconstruction aid, said a Catholic Relief Services spokesman. The Society for the Propagation of the Faith has granted an additional \$50,000 in emergency relief to the Central American country.

The latest count gives 22,137 dead, more than 75,000 injured and 1.1 million homeless after more than 900 tremors of varying intensity. A tentative estimate of material loss places it at more than \$6 billion, more than twice the gross national product of this underdeveloped nation of 5.5 million people.

Catholics in the San Diego diocese wishing to aid Guatemalan disaster victims may send their checks to the diocesan Mission Office (Propagation of the Faith), P.O. Box 11011, San Diego, 92111; to Catholic Relief Services, in care of Msgr. Joseph Topping, 630 Fourth Ave., San Diego, 92101; or the Catholic Medical Mission Board, 10 W. 17th St., New York, N.Y., 10011. (See ad, page 11.)



STILL RINGING—Although this Guatemalan church is badly damaged, a man still manages to ring the bell to call the faithful to Mass. Earthquakes left many churches in shambles and Mass has to be held in streets or in temporary shelters.—NC photos



FLOUR BRINGS SMILE—A happy youngster carries a bowl of flour distributed by Catholic Relief Services and other agencies in earthquake damaged Guatemala.



STREET BAPTISM—Life goes on in Guatemala despite massive earthquake damage. In Chimaltenango, a baptism is held in the street because the church behind is gutted and unsafe.



FOOD FOR HUNDREDS—Food continues to pour into Guatemala from Catholic Relief Services and other agencies but the hungry must wait in long lines to receive a share. Water is still very scarce.

UN world abortion study draws Catholic official's fire

WASHINGTON (NC)—Nearly two-thirds of the world's women are now able to receive legal abortions, and the number of abortions per year is estimated at 40 to 55 million, said a United Nations-sponsored study released here Feb. 19.

Msgr. James T. McHugh, has blasted the study as "a political propaganda piece" that is "biased and misleading."

"FEW SOCIAL changes have ever swept the world so rapidly," said the UN study paper, by Lester R. Brown and Kathleen Newland of the World-watch Institute.

Brown and Newland said the portion of the world's population with legal access to abortion has risen from 38 per cent in January, 1971, to 64 per cent in January, 1976. In addition, they said, this could rise to 71 per cent if liberalized abortion laws were to result from "actions now in progress" in all countries currently considering a change.

The authors concluded that the changes reflect an increasing view of abortion "as a major public health issue" in national legislative bodies. In many countries, they said, illegal abortion is the leading cause of pregnancy-related mortality among women.

"IN NO COUNTRY," they said, "does the illegality of abortion prevent

its practice; it only determines whether abortion will be safely performed under competent medical supervision."

Msgr. McHugh did not argue with the statistics so much as with the underlying approach of the authors in their selection and interpretation of data.

"The paper," Msgr. Mc Hugh said, "has its own moral presuppositions—that is, that abortion is simply a medical procedure for women, and its acceptability depends solely on the safety of the procedure for the women.

"THE PAPER glosses over the fact that 40 to 55 million abortions annually is in fact the killing of 40 to 55 million unborn children, and when that fact is ignored, the analysis of abortion is incomplete and dishonest."

A significant portion of the paper was devoted to arguing that the legalization of abortion is important to protect women from the dangers of health and life involved in illegal abortions.

"The report compares the relative safety of hospital abortion and clandestine abortion," said Msgr. McHugh, "though it remains a mystery as to how verifiable statistics can be gathered on the latter. But the report is silent on the growing evidence of the destructive results of abortion in subsequent pregnancies—a matter of maternal health as well as child care."

Pastor's point of view

Reflections on a new parish

It is hoped that pastors and associate pastors may wish to write on a subject of their choice and in their own style. And as often as we receive suitable contributions we will print them here. This article is by Father Charles Dollen, founding pastor of St. Gabriel's parish, Poway.

By Father Charles Dollen

It seems incredible that St. Gabriel's has passed its second anniversary. Two centuries is credible for Mission San Diego de Alcalá, venerable with history and alive with experience. But St. Gabriel's? It seems like just yesterday when we gathered in the auditorium at Twin Peaks School in Poway for our first Mass.

It's been an exciting two years since it was a new adventure for people and pastor. With everything so untried, an order of priorities had to be established immediately.

THANKS TO Father Michael Coughlin of St. Michael's, the "mother parish" of Poway, St. Gabriel's started off with a fine piece of land, a Ladies Guild, and a bank account. Even more important, there was a community of hard-working people, devoted to their Church and well-instructed.

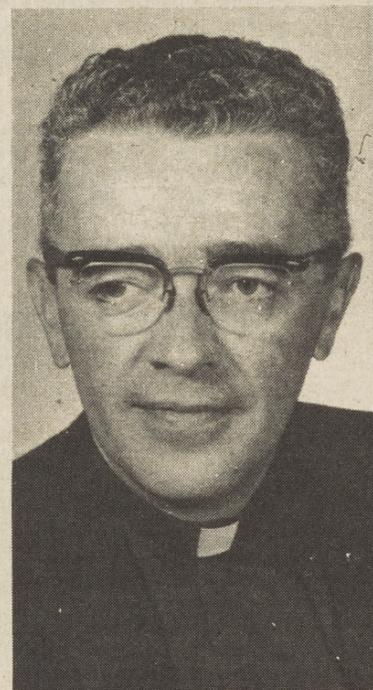
After preparing a place to celebrate Sunday Masses, the next big item was parish religious education. A CCD program and a pre-school were initiated with the goal of keeping every class small, less than 15 students. By the end of that summer classes had been located in 40 homes around the parish and a crash teacher-education program had been completed.

Two CYO programs were started for the teen-agers of the parish. Adult education classes were handled by the pastor, two nights a week. Parish home visitation was also started, usually involving a home Mass. When a Men's Club was finally started, it didn't seem like there were enough evenings in the week to accommodate the activity.

THAT FIRST FALL (1973) a series of dialogues and consultations began in order to found a Parish Council. By using council constitutions from other parishes, an interim

constitution was soon put before the people and the first elections were held shortly before the first anniversary of the parish. It has turned out to be a very dynamic group, one that is very effective in directing the parish and unifying the congregation.

To support the charitable causes in the parish, a Thrift Shop was started in Poway Village during the first year. It has been a life-saver many times. For our senior



citizens, we opted for cooperation with the local Poway Valley Senior Citizens. There is also an active Ministerial Association in Poway.

Now we are well into our third year, working together with more confidence and looking forward to the time when we will have our own building. Praise God! That will come.

San Bernardino school tops in Christmas seals sale

The diocesan Mission Office (Society for the Propagation of the Faith) announced that Our Lady of Guadalupe, San Bernardino, was the top school for sales of Holy Childhood Christmas seals this past year.

The school sold \$3,000 in Christmas seals, averaging sales of \$9.58 per student. Total return from all the

schools was \$51,413 — a \$1,600 increase over last year's total, according to the Missions Office.

ST. JOSEPH'S, Upland, was first among CCD schools, with sales of \$1,081. Among grade schools, St. Joseph's was third in total amount contributed, \$1,085. Other leading grade

schools were: St. Theresa, Palm Springs, \$1,231; Sacred Heart, Redlands, \$908; St. Vincent de Paul, San Diego, \$800; St. Mel, Norco, \$785; and Sacred Heart, Brawley, \$423.

Other leading CCD schools included St. Charles, Imperial Beach, \$857, and Our Lady of Grace, El Cajon, \$788.

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Biographies of more than 5300 leading American Catholics are included in this new, expanded edition of the *American Catholic Who's Who*.

This invaluable

research aid answers the questions so very frequently asked about people. Here is important information not readily available in other sources, with an increased emphasis in this edition on women, laity, minority groups and youth.

Published by the National Catholic (NC) News Service, the world's largest religious wire service.

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Campaign funds for McCormack cleared

In WASHINGTON, responding to a challenge by the National Abortion Rights Action Committee, the Federal Election Commission voted Feb. 25 to certify pro-life presidential candidate Ellen McCormack for \$100,000 matching federal campaign funds.

Among other charges NARAL said the McCormack campaign had used deceptive advertising and that advertising did not meet FEC regulations.

Christians, Moslems hold historic talks

In TRIPOLI, Libya, for the first time since before the Crusades, official delegations of the Islamic and Christian faiths have met in a brotherly spirit to discuss mutual concerns, points of agreement and difference, and possible cooperation in the future.

The five-day talks, spon-

sored and funded by the Libyan Arab Republic, brought together a delegation of Moslem leaders and a group from the Vatican's Secretariat for Non-Christians.

Scripture not priority for Nashville teens

In NASHVILLE, Tenn., seventy-seven per cent of the Catholic high school youth surveyed in a poll said scripture does not play an important part in their lives.

However, 92 per cent said they would like to experience a closer relationship with God, and 86 per cent said they would like to learn to speak more intelligently about their faith.

Cure attributed to Scots' Blessed John

In VATICAN CITY, Pope Paul decreed that a cure attributed to the intercession of the 17th-century Scottish Jesuit martyr, Blessed John Ogilvie, was miraculous.

Blessed John, a convert from Calvinism, was hanged in Glasgow, Scotland, in 1615. He had carried on missionary work of two years in Protestant Scotland.

Cardinal asks L.A. youth for service

In ANAHEIM, Cardinal Timothy Manning told 6,500 teen-agers assembled for a Youth Day celebration that

"the Church in the United States is asking its young people to make an offering on the altar of 100 million hours of service."

He said the offering can be in the form of "community service, catechetical teaching, Junior Legion of Mary and Junior Catholic Daughters," in preparation for the International Eucharistic Congress in Philadelphia in August.

Vatican official now heads Dutch Church

In UTRECHT, The Netherlands, Cardinal Jan Willebrands, head of the Vatican's Secretariat for Promoting Christian Unity, has become the new archbishop of the See of Utrecht.

He succeeds Cardinal Bernard Alfrink as spiritual leader of 800,000 Catholics in the diocese, and told him, "Your friendship and confidence will continue to have great value for me now that I have become your successor."

Memphis teenagers vote for discipline

In MEMPHIS, Tenn., almost 90 per cent of 404 Catholic high school pupils polled said it is necessary at times for parents to use physical discipline on their children, and practically all plan to use similar physical discipline in raising their own children.

The greatest difference with parents appeared in response to the question, "In general, will you raise your children the same way your parents raised you?" To this 66.5 per cent said yes, 33.5 per cent no. The poll was



NOT ONLY GOD IS WATCHING—A closed circuit TV camera peers into the sanctuary of St. Aloysius Catholic church in Detroit. The camera monitors activities while the church is open to the public. Priests there say the use of the system does not indicate a lack of faith in their fellow man.—NC photo

conducted by **Common Sense**, newspaper of the Memphis diocese.

Govt. will administer all Colombia schools

In BOGOTA, Columbia, a government spokesman said two-thirds of the schools run by the Church in Columbia's mission territories are being transferred to government administration.

The transfer is called for by Colombia's concordat with the Vatican, ratified in mid-1973, giving government more control over the 3,652 Church-related schools in Columbia.

Berkeley professor defends pro-life bill

In WASHINGTON, John T. Noonan Jr., drafter of a modified states' rights constitutional amendment designed to counteract the 1972 Supreme Court abortion decision, defended that amendment in hearings before a House subcommittee.

Noonan, professor of law at the University of California, Berkeley, told the subcommittee that the language of his amendment "restores

to the states a power they had exercised from the inception of our nation until Jan. 22, 1973."

German bishops fail to block abortion

In BONN, Germany, stiff opposition from the Catholic bishops and other groups in West Germany has failed to block passage of liberalized abortion legislation in the Bundestag, lower house of parliament.

The legislation would permit abortion for any reason during the first 13 days of pregnancy, and in the first three months if pregnancy threatens a woman's physical or mental health.

France advances new family rights

In PARIS, President Valery Giscard d'Estaing's government has announced the first moves in what it calls a "global policy" to boost the

family in the face of the modern difficulties.

The first measures, to go before the French parliament by July, include a guaranteed minimum income for women who head families, exemption from military service for young fathers, and further rights for mothers to authorized leave from work when they have babies or adopt children.

Catholic agencies join satellite group

In WASHINGTON, the U.S. Catholic Conference (USCC) and the Catholic Television Network are among the 45 nonprofit organizations in the United States with membership in the recently formed Public Service Satellite Consortium (PSSC).

The Denver-based PSSC was established to explore new low cost technology available to nonprofit groups through communications satellite systems.

News in short . . .

LIVERPOOL, Eng.—Pope Paul has appointed 56-year-old Bishop Derek Worlock of Portsmouth to be archbishop of Liverpool to succeed 71-year-old Archbishop George Andrew Beck.

MOBILE, Ala.—Jesuit Father H. James Yamauchi, professor of theology at Jesuit-run Spring Hill College here, died of a heart attack recently.

VATICAN CITY—Bishop Bernard Law of Springfield-Cape Girardeau, Mo., was appointed a consultant to the Vatican's commission for religious relations with Judaism.

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A look at books

PRAYER: THE INTEGRATION OF FAITH AND LIFE by Father Bernard Haring, CSSR. Notre Dame, IN, Fides Publishers. 145 pages, \$5.95.

Father Bernard Haring, a Redemptorist teaching in Rome, in one of our outstanding moral theologians. He is also a man of prayer, as every real Christian must be.

His newest book starts with short commentaries on the biblical titles of Christ that are found in the Litany of the Holy Name of Jesus. They are more like prayers than essays.

Another lengthy section takes us through a "practice of the presence of God." This is a truly beautiful book, both for letting us share the prayer-life of so great a theologian, and for the book's contents. Recommended.

HOLY MASS: APPROACHES TO THE MYSTERY by Father A.M. Roguet, OP. Collegeville, MN, The Liturgical Press. 134 pages, \$2.85 pb.

The original version of this book appeared in Paris in 1951. It was widely acclaimed and translated into several other languages.

Now the author has revised it in the light of the present liturgical renewal and he has another winner. He pays attention to all the details, from why we greet each other with "The Lord be with you..." to the new rites for concelebration.

There is so much in this book that it would do it an injustice to read it at one sitting. Each chapter needs to be considered reflectively. Thoughtful readers will certainly enjoy this volume.

Father Charles Dollen

On the screens

From Catholic Film Newsletter

BARRY LYNDON—Director Stanley Kubrick's 10th film is a remarkable change of pace for him. He leisurely and delicately dissects the manners and morals of 18th-century Europe in this adaptation of William Makepeace Thackeray's *The Luck of Barry Lyndon*.

Ryan O'Neal gives a weak performance as Barry Lyndon, a charming yet shameless social climber. Lady Lyndon, played by Marisa Berenson, similarly becomes a mindless mannequin.

With its weak plot and characterization, the film's greatest strength is the care and attention given to setting and mood. The beautifully composed scenes of the Georgian universe recall gracious living but do not forget the meanness of poverty and the ugly stupidity of war. **For adults.**

TV MOVIES include *Westworld* (Feb. 28, NBC, 9 p.m.)—inept science fiction built upon a single idea: the revolt of the robots designed to entertain at a futuristic adult amusement park. **For adults.**

The Sound of Music (Feb. 29, ABC, 7 p.m.)—television debut of the enormously popular musical by Richard Rogers and Oscar Hammerstein, starring Julie Andrews and Christopher Plummer. **For All.**

M*A*S*H (March 6, CBS, 9 p.m.)—1970 satire about army doctors during the Korean War. Some funny moments but too many more that are slick and tasteless. Especially offensive is the film's treatment of women and religion. **For adults with reservations.**

Hearings on Justice: The Catholic Church Listens (Feb. 29, ABC, 10 a.m., KCST-39, San Diego; 2 p.m., KABC-7, Los Angeles)—Narrated by ABC correspondent Frank Reynolds, this documentary shows the Church's public examination of its urban ministry. The framework is the sixth and last of the National Conference of Catholic Bishops' Bicentennial hearings, last December, as part of their "Liberty and Justice for All" program.

A Lew Ayres production

World's religions on film

Twenty years ago, Lew Ayres—the movie star of an earlier generation—set about the task of putting the world's great religions on film. The monumental nature of the assignment goes without saying, though the end result is an extraordinary as it is unprecedented.

Altars of the World is the title of Ayres' film, which he has condensed into a two-and-a-half hour documentary tracing the religious roots of

though not outstanding, is good enough to convey the context in which the religions of the world are practiced—they stand not by themselves but as the richest threads in the tapestries of nations' art, culture and tradition.

WE SEE ROWS of small children poring over sacred Hindu texts, then over the Moslem Koran, the rites surrounding the Judaic Talmud, and the scriptures and services of our own faith.

Ayres says his goal is to make each of us examine and try to learn more about our own faith as well as the religions of others. He cautions that some will find this

more disturbing than encouraging. There is a burden—or a joy—in that.

The handbill available at the preview asked: "In our troubled world, is God the answer?" Ayres' film reaffirms that around the world, whatever the conception of God is, the answer is "yes".

Altars of the World is on current tour with personal appearances by Lew Ayres throughout Southern California. San Diego area residents have the opportunity to view it Sunday, Feb. 28, at 2:30 and 7:30 p.m. at Fox Theatre, 7th and B streets.

K.G.



Lew Ayres

man from Hinduism through most other "isms" and Christianity.

THE BEAUTY of the film lies in its utter objectivity. Rather than propose that one faith ultimately is superior or truer than another, he posits that there is some degree of truth and goodness in each.

Although some religions state it positively, some negatively, each stresses the necessity of loving one's neighbor as oneself.

Technically the movie,

Show notes...

Mardi Gras parade, sponsored by Christ the King, San Diego, Saturday, Feb. 28, 10:30 a.m., east on Imperial Avenue from 22nd to 32nd Street.

Young People's Concert, "Special Sounds in Music" by San Diego Symphony, Saturday, Feb. 28, 10 and 11:30 a.m., Civic Theatre. Phone 232-3078.

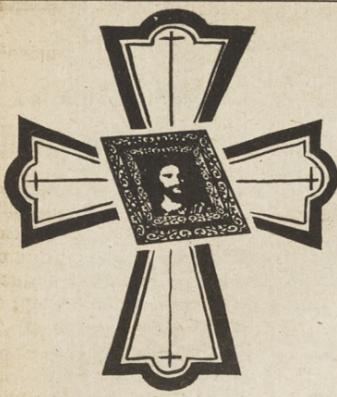
All-Bach organ concert, featuring Zoltan Rozsnyai, former conductor of the San Diego Symphony, Sunday, March 7, 6:30 p.m., St. Columba, San Diego. Phone 277-4327, 279-0063.

"Sing Your Praise to Him," TV Mass for shut-ins, 7:30 a.m. Sundays, KCST, Channel 39, San Diego. For missalette: Diocesan Office of Radio and Television, P.O. Box 1127, San Diego, 92111.

"Who is My Neighbor?" ecumenical religious program coordinated by Sister Monica Clark, co-hosted by Rev. James Watkins, 8 a.m. Sundays, KCST, Channel 39, San Diego.

"Religion in the News," with Father Patrick Foley and Rev. James Watkins, 5:45 a.m. and 8:55 p.m. Sundays, KFMB Radio, San Diego.

Broadcast of Pope Paul's lenten message to school children, CBS radio network, Ash Wednesday, March 3. Check local listings for time and station.



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