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GOOD FRIDAY PROCESSION—Taking up a large, heavy white cross, parishioners of the Immaculata chapel, background, on the USD campus, commemorated the suffering of Christ on Good Friday with outdoor Stations of the Cross. Msgr. John Portman, pastor, led the service and the cross bearers. Nearly 100 people participated despite the stiff, chill winds that marked Good Friday across the diocese. The procession concluded the services which lasted nearly two hours.—SC photo by Richard McMunn

10,550 in diocese

Black Catholic numbers rising fastest in Calif.

WASHINGTON (NC)—On a percentage basis, the black population in three California dioceses is increasing faster than anywhere else in the nation, according to a study prepared by the Josephite Pastoral Center here.

The study, "Statistical Profile of Black Catholics", shows 115,088 blacks in the San Diego diocese, and 9.1 per cent or 10,550 of these are Catholic. The study shows that 5.7 per cent of the black population in the Los Angeles archdiocese is Catholic. The figure is 3.1 per cent for the San Francisco archdiocese.

TWO PER CENT of America's Catholics are black and four per cent of America's blacks are Catholic, according to the study which traces the migratory patterns of both groups between 1960 and 1970.

The study confirms the continuing tendency of blacks to leave the rural South and concentrate in the major urban areas elsewhere in the nation,

particularly California and Connecticut.

This pattern, according to the study, presents the Catholic Church, traditionally strong in the cities, with the opportunity to evangelize large numbers of unchurched blacks.

IN ITS SUMMARY of black migratory patterns, the diocese showing the largest increase in numbers of blacks was Brooklyn, N.Y., which now has 914,200 blacks.

Areas where the black Catholic percentage of the total black population is highest are Lafayette, La., with 20.2 per cent; Mobile, Ala., with 18.3 per cent; Washington, D.C., with 17.8 per cent; Beaumont, Tex., with 15.6 per cent and New Orleans, where 11.2 per cent of blacks are Catholics.

Lafayette has more black Catholics than any other U.S. diocese, 80,237—just ahead of Chicago.

THE RAW FIGURES point the survey's authors to a series of pastoral recommendations, among

them that organizations "involved in the black apostolate should begin a process of consultation with local bishops and the respective liaison committee of the National Conference of Catholic Bishops."

In the urban area, "the challenge to the Church...is for Catholics to welcome sincerely the black person and utilize the existing facilities and services to assist him... to adjust in the urban environment and to develop educationally, socially, economically and religiously," the study contends.

Blacks are commended for their "quality of faith" in spite of many obstacles. "This faith can be a light to other Catholics and a beacon of hope to other black people," according to the authors.

The study was compiled by Josephite Father Robert Kearns and Josephite Brother George Shuster. The Josephites are an order of religious men working primarily with black communities in the U.S.

Concern for Palestinians, too

Vatican could recognize Israel if Jerusalem safeguards met

VATICAN CITY (NC)—The Vatican will be in a position to recognize Israel once a multilateral solution to major problems, including the Palestinian question, is found, according to a high Vatican source.

In an interview with NC News the official also revealed that a major new element has been added to the Vatican's position on Jerusalem. The Vatican wants international guarantees that the various religious communities living in the Holy City will be able to "freely pursue their religious and cultural life."

GIVEN THE present situation in the Middle East, the Vatican fears that recognition of Israel at this time would be viewed—and exploited—as Vatican support for the Israelis over the Palestinians and other Arabs, the source said.

"Recognition can come when all parties involved can reach solutions—especially to the unresolved questions of justice regarding the Palestinians," the Vatican official said.

The Vatican and Israel have no diplomatic ties. An apostolic delegate—Canadian Archbishop William Carew—resides in Jerusalem, but his official title is delegate in Jerusalem and Palestine, not Israel.

IN RECENT years, the Vatican has called for "a special status internationally guaranteed for the holy places and the city of Jerusalem."

But in the light of recent Middle East developments, especially the fighting in Lebanon, the Vatican has recently insisted that international juridical guarantees for the religious and cultural rights of various communities must be considered an

essential element in its position on Jerusalem.

According to the source, the Vatican is interested in a special status for three major areas of Jerusalem: the old city (quartered into Jewish, Armenian, Moslem and Christian zones), the Mount of Olives and the Mount Zion area (location of the traditional site of the Last Supper and the tomb of David.)

Internationalization of these parts of the city, the official maintained, is only one of several ways acceptable to the Vatican by which the special status for these parts of Jerusalem could be guaranteed.

FOR THESE sections especially, the Vatican is asking for a generally depoliticized atmosphere.

The Vatican would like Israel "not to overburden the rest of the city with a political atmosphere" and to grant visitors free access to all parts of the city.

The official stressed that the problems faced by Christian and Moslem communities are not so much the result of Israeli government pressure or discriminatory legislation, but rather stem from the tension produced by the unresolved political situation, including the dispute over borders and the Palestinian issue.

Besides Israelis and Moslem Arabs, several sizable Christian communities live in Jerusalem: the Greek Orthodox, Armenian Orthodox, Latin-rite Catholics, Melkites (Greek Catholics), and Christians from other Eastern Catholic Churches, such as the Coptic, Ethiopian and Syrian rites.

Asked about the official visit to Pope Paul in April by Egyptian President Anwar Sadat, the official said that the Vatican received Sadat in a very solemn way in order to emphasize its approval for a nonviolent negotiated settlement of Middle East problems. Sadat has actively engaged in such negotiations in the past few years.

On the inside

Jesus' attitude toward women

page 3

Matthew was IRS man

page 7

'Eucharist makes the priest'—Bishop Maher

page 9

Around the diocese



Bishop Gilbert E. Chavez:

Sunday, April 25, 4:30 p.m., Our Lady of Guadalupe, San Bernardino, Mass, confirmation.

Tuesday, April 27, 5:30 p.m., Immaculate Conception, Colton, Mass, confirmation.

Thursday, April 29, 7:30 p.m., Our Lady of Soledad, Coachella, Mass, confirmation.

Friday, April 30, 5:30 p.m., Our Lady of Solitude, Palm Springs, Mass, confirmation.

Tuesday-Thursday, May 4-6, Chicago, National Conference of Catholic Bishops meeting.

Father Richard Duncanson
Secretary

Bishop Leo T. Maher:

Sunday, April 25, 11 a.m., The Immaculata, San Diego, Red Mass to start Law Week.

Monday, April 26, 5:30 p.m., St. Patrick's Seminary, Menlo Park, bishops and vocations directors meeting.

Sunday, May 2, 5 p.m., St. Kieran's, El Cajon, 25th jubilee Mass for Father John Campion.

Tuesday-Thursday, May 4-6, Chicago, National Conference of Catholic Bishops.

* * * *

Our Lady of Solitude, Palm Springs, free film classic series, Billy Graham's "The Restless Ones", Wednesday, April 28, 8 p.m., parish auditorium. Details: 325-3816.

Knights of Columbus, Regina Coeli council, Escondido, "Religious Appreciation Night", Michael Newman, **Southern Cross** editor, speaker, KC Hall, Escondido, 6:30 p.m., Thursday, April 29.

Nazareth Retirement Home, San Diego, needs ice-making machine and photo copying machine. To donate needed items, call Sister Elvira, 563-0480.

St. Mary's, National City, Christian Renewal Mission conducted by Father David Tobin, Monday, April 26-Saturday May 1, 10 a.m. Mass, 7:30 p.m. main Mission service.

Legion of Mary, diocesan congress, begins 8 a.m., ends with Mass at 2:45 p.m., Saturday, April 24, St. Patrick's hall, San Diego.

Blessed Sacrament, San Diego, youth group beach party and barbecue, followed by Mass, La Jolla Shores, noon-7 p.m., Saturday, April 24. Details: 582-4806.

Precious Blood, Chula Vista, Altar and Rosary Society rummage sale, Friday, April 23, 9 a.m.-4 p.m., Saturday, April 24, 9 a.m.-noon, at parish hall.

Court St. Teresa of Avila, CDA, Lemon Grove, fashion show, St. John's auditorium, noon, Saturday, April 24. Details, tickets: 469-5569.

St. Patrick's, San Diego, Blessed Sacrament Archconfraternity dessert card party, parish hall, noon, Tuesday, April 27. Details: 295-5621 or 298-2009.

Calix Society, Mass and breakfast, 8 a.m., Saturday, April 24, St. Joseph's Cathedral. Details: 239-0229.

St. Jude's, San Diego, International Dinner, noon-6 p.m., Sunday, April 25. Adults, \$3.50, children 6-12, \$2 and children under 5 free. Details: 264-1345.

Marriage Encounter Information Night, St. Theresa hall, Palm Springs, 8 p.m., Sunday, April 25. Details: 328-3409.

Serra Club, San Diego, wine tasting and dinner, 6:30 p.m., Friday, April 24. Details, reservations: 232-1558.

Vocations retreats, May 7-9, for young women, Benedictine Convent of Perpetual Adoration, San Diego; April 30-May 1, Apostolic Center, USD. Details, reservations: 298-7711, ext. 41.

Alumnae of the Sacred Heart, San Diego, general Spring meeting, 8 p.m., Wednesday, April 28, Salomon Lecture Hall, University of San Diego.

Lutheran-Catholic ecumenical retreat, for students, young adults, Camp Caroline, Escondido, Friday-Sunday, April 23-25. Donation \$14. Details, reservations: 453-0561.

Knights and Ladies of the Holy Sepulchre, tour of great Britain, June 10-25, cost: \$1,305 per person. Details: 462-1741.

Scripture course, Center for Christian Development, San Bernardino, four weeks beginning Wednesday, April 28, 9:30-11:30 a.m., taught by Father Russ Helfer. Details: 882-1776.

University of San Diego, Wine Forum, Thursdays, April 22-June 3, 7:30-11 p.m., tuition: \$75 per person. Details, registration: 291-6480.

Young Ladies' Institute, Heffernan 76, Spring benefit card party and mini-luncheon, 12:30 p.m., Saturday, April 24, St. Vincent de Paul Parish hall, San Diego. Donation: \$1.50. Details, reservations: 469-7925, 232-0673.

Cedar Community Center, San Diego, activities club meeting, 1:30 p.m., Thursday, April 29; Spring dance, 2 p.m. Thursday, April 22. Details: 235-6538.

Blessed Sacrament, San Diego, Parent-Teacher Group bus trip, Agua Caliente, Saturday, April 24. Cost: \$12 including transportation, lunch. Details, reservations: 286-1103.

University of San Diego, Law School lecture series, 8 p.m., Thursday, April 22, Bernard Siegan, "Regulating the Use of Land". Details: 291-6480.

University of San Diego, speaker series, Saturday, April 24, 2 p.m. and 8 p.m., "1776", Broadway musical hit. Thursday, April 29, Watergate Judge John Sirica, time to be announced. Details: 291-6480.

St. Vincent de Paul, San Diego, charismatic renewal prayer group "Life in the Spirit" seminar, eight weeks beginning at 7 p.m., Thursday, April 22. Details: 284-1332.

University High School, San Diego, Parent-Teacher group dinner and auction, 5:30 p.m., Sunday, April 25, University Club, 1333 Seventh Ave., San Diego. Details: 298-8277.

Knights of Columbus, Point Loma Council, San Diego, "Right to Life" lecture, Dr. George Morrison, 8 p.m. Friday, April 23, S.E.S. Hall, 2818 Addison St.

Phyllis Schlafley, national columnist and commentator against ERA, lecture sponsored by Eagle Forum, 5 p.m., May 11, Sheraton Harbor Island Hotel. Details, reservations: 224-1937, 276-7843.

St. Martin's Womens Club, La Mesa, bus tour to Grand Canyon, Lake Havasu. Details, reservations: 466-5587.

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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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HER COFFIN: THE GARBAGE CAN

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

The Sister was moving among the slums of a city in India. Unbelievably, she heard sobbing coming from a trash barrel. Brushing aside the flies and the vermin, she looked. Beneath the filth and debris was an old lady crying from tearless eyes as her life slowly ebbed away. Tenderly the Sister lifted her, placed her on her shoulders and took her to the Hospice for the Dying. Before she died, the old lady told the Sister, "I'm not crying because I was in the garbage. I'm crying because my son put me there. He had to. There was not enough food for the family."... Tragically, this scene will be replayed many more times. But you can help to lessen it. Will you? Here is how...

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WILL YOU HELP?

In the hands of our native Sisters your gift in any amount (\$100, \$75, \$50, \$25, \$10, \$5, \$2, \$1) will fill empty stomachs with rice, fish, milk, vegetables.

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HOLY OILS BLESSED—At the Chrism Mass of Holy Thursday Bishop Leo T. Maher blessed the new oils of the sick, catechumens and chrism which are used in parishes throughout the year. More than 100 priests attended the Mass in St. Joseph's Cathedral. Standing with Bishop Maher is Auxiliary Bishop Gilbert Chavez. The oils are kept in three silver urns, used only for this ceremony once a year.—SC photo

New oils blessed

Priests renew vows with bishop at Mass of Chrism

By Michael Newman

Grey skies brought solemnity even to the weather on Holy Thursday as the bishop and his priests gathered at the Cathedral church of the diocese to celebrate the Mass of Chrism together.

This is the Mass of the year when priests renew their commitment to priestly service, when the new oils are blessed and when the bishop talks directly to his priests.

LAST THURSDAY Bishop Leo T. Maher, talking to Auxiliary Bishop Gilbert Chavez and more than 100 priests and the congregation at St. Joseph's Cathedral said what a wonderful year had passed in the Church in this diocese.

"It has been an exceptional year," he said. "The inspirational aspects of well prepared liturgies have been both instructional and prayerful." For this he thanked the "leadership of the priests".

And the priests of the future, the men of St. Francis Seminary, participated as a choir, with that of the cathedral, in a ceremony especially for clergy.

THE PERMANENT deacons, too, played their role as guardians of the three urns carrying the sacred oils which will be used throughout the coming year for baptism, for confirmation, for anointing in the many parishes of the diocese.

The priests, in unison, responded affirmatively to the call of the bishop asking

if they were ready to "renew your dedication to Christ", to "bring peace and love to your brothers and sisters" and to work for the faith "without thinking of your own profit".

Then the bishop called for prayers for his own office, that "I may become more like our High Priest and Good Shepherd, the teacher and servant of all."

AND IN HIS homily Bishop Maher spoke of the priest and the Eucharist, that "it is the Eucharist that makes the priest" and that it is the Eucharist which is the center of all our faith. (See text, page 9)

Throughout the Mass the oils of the sick, of the catechumens and the chrism remained in front of the altar in the silver urns, and following the Mass priests and parish representatives were given a phial of each to take back to parishes.

With the two bishops at the altar were two monsignors being honored for a century of service as priests. Msgr. John Purcell and Msgr. Joseph Clarkin will celebrate the 50th anniversary of their ordinations on May 30, and they were particular honorees at the priestly Mass of Chrism.

Other concelebrants at the altar included the chancellor of the diocese, Msgr. I. Brent Eagen, and the deans, representing the deaneries. Music ranged from the special Mass written by Father Nicolas Reveles for the Synod, to Gelineau Psalms, and Mass parts by Vermulst and Yantis. Father Reveles led the congregational singing.

'Gospel tastes good'

Winston singer changes brand

Southern Cross Reporter

Once he earned more than a modest income singing "Winston tastes good, like a cigarette should."

Now he claims to be the first Catholic gospel singer, certainly in these parts.

JACK SEARLE begins his singing career as a choirboy in Chicago, Ill., where he was born into a family of 10 children more than 50 years ago.

As he now performs one night stands in Calvary chapels and Assembly of God halls, he recalls his days as vocalist with the Benny Goodman band in New York and recording contracts that led to a prosperous career as a radio and TV commercial singer.

"I think I did commercials for virtually every cigarette, beer, soap and automobile in the country," he said. "As the commercials multiplied, so my material wealth began to grow. Wealth and position became my goals as my real

values became lost and I drifted from God."

JACK LOOKS back on those days with mixed feel-



Jack Searle

ings. "On reaching each new goal I found it empty," he recalls. Then came the blows.

"Suddenly cigarette commercials went off the air, singing commercials went out of style, and my career was ended—or so I thought." But, he adds, "God had other plans."

A change of scene to

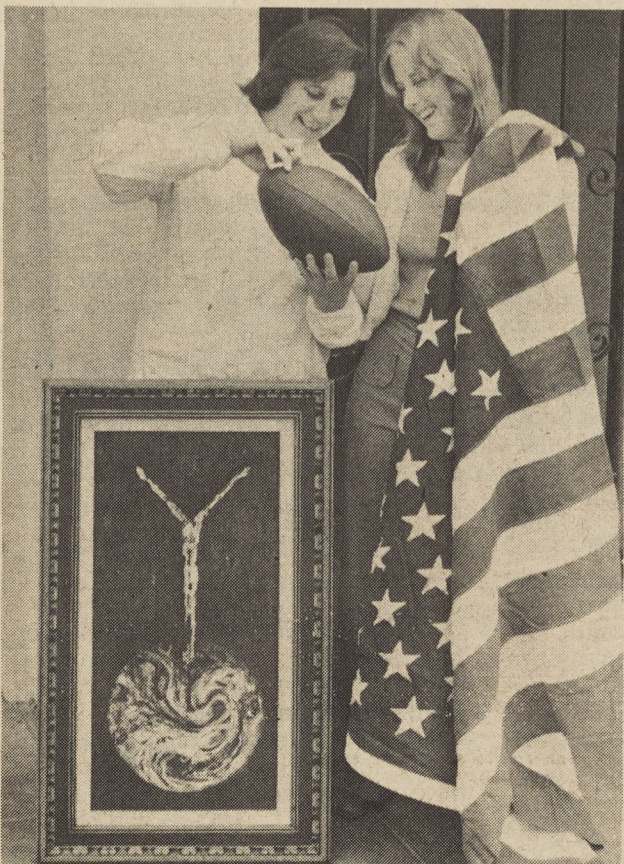
California did not produce the new career he sought.

"**THEN ONE** Sunday at a day of renewal in a San Diego church I asked Jesus to come into my life—and he came," relates the singer. The idea was born of singing the gospel instead of cigarette commercials, of singing to the Lord instead of autos.

"My first concert was to 25 people—and the second to 3,000. Now I am doing concerts all over the place. I'm even back on television, only this time instead of singing about beer and soap, I am singing about the saving love of Jesus Christ."

And he's cut his first album as a gospel singer, due for release in June.

The support of his parish has marked one of the most rewarding periods in his life. All Hallows, La Jolla, has known Jack and his family as parishioners and parish workers for several years. When they heard he was all set to break into the gospel singing recording business they collected \$6,000 to stake him.



UNI-HI AUCTION—A three-part auction will be held by University High School, San Diego, this weekend, April 24-25. Sister Sara Sanders, left, teacher and girls' coach, and Edith Huey, student, examine three of the more than 350 auction items, a football autographed by the Pittsburgh Steelers, a flag from the U.S. Capitol and one of more than 40 art pieces. [Details in ad on page 5.]



MARINE EASTER SERVICE—Bishop Leo T. Maher, at podium in front of huge cross, gives the main address at the 17th Annual Ecumenical Easter Sunday Service at the Marine Corps Recruit Depot, San Diego. The Depot Band, foreground, and the Recruit Choir, background, provided

music for the service. Maj. Gen. Kenneth J. Houghton, MCRD commanding general, second from left on platform, gave the scripture reading. Bishop Maher said the Resurrection is a sign of the great love God has for his people.—SC photo

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REGISTER AFTER MASS—If you see a couple of Sisters and this sign, at a table in the church foyer this Sunday, be prepared to register. It's your name on the voters' roll they are after, following recommendations to get people on to the rolls. The drive is supported by the Sisters' Senate, the diocesan consultors and the priests' senate and will take place over the next two weekends. In a recent statement on political responsibility issued by the administrative board of the United States Catholic Conference all citizens were urged "to vote, to become informed on the relevant issues, to become involved in the party or campaign of their choice, to vote freely according to their conscience."

The Pope speaks



Easter message

The resurrection of Christ is the cornerstone of our faith and our history. Although the experience of the senses was reserved to certain selected persons, and although mystery surrounds this capital fact of the Catholic religion, it will forever be the fundamental basis of the Catholic religion.

This Easter feast is directed. It touches all Christianity and makes us still today sing the exultet—that unheard of, unthinkable but undeniable and unsuppressible victory of life over death.

Christ the Lord is truly risen. Already Mary, his innocent and privileged mother has been raised and assumed by him into the immortal fullness of his glorious life at the right hand of the Father. And already the list of those who on the last day will be called to the greatest wonder of resurrection...is being composed.

We also, bretheran, sons and daughters, we also will rise! The voice trembles in making such a wonderful prediction. But let not our faith tremble, if with a pure and sincere heart we have prepared for Easter, that is, if we have been nourished on the body and blood of Christ which he offers us in the Eucharist. For of the one that is fed on this vital food he has said: "I will raise him on the last day." Today the resurrection of Christ is reflected in hope, tomorrow it will be reflected in a changed reality.

We cannot be silent that, in regard to such a great mystery, an army of deniers and critics has worked and is working to deprive it of its univocal real sense. But our certainty today is so full and blessed that it desires only to be communicated with those who do not share it, in order to have them as partners in our faith and happiness.

Let us recall in this luminous moment the directing words of St. Paul: "The love of Christ compels us...this means that if anyone is in Christ he is a new creation. The order has passed away, now all is new!" Let hearts be new, let words be new, let works be new.

A time to keep

'No shows' at the banquet

Father Giles Conwill is a courageous man. He doesn't mind putting himself on the line, stating publicly and clearly what he wants. And he wants more black priests around here, as he wrote as powerfully in SC of April 8. It is always good to see a man so enthralled with his own vocation to the priesthood that he earnestly wants others to follow in his path.

Father Conwill, associate pastor of St. Rita's, San Diego, came to this diocese from Kentucky and is the only black priest here. In his article he pondered the "no shows" as he called them, at the Lord's banquet of loaves and fishes by Lake Galilee—the people who weren't there to eat the 12 baskets of leftovers. And he wonders whether they were "his" people, those who have African blood coursing through their veins. And he thinks the "no shows" are not at the banquet today "because there is no one to tell them they are invited in their own cultural language."

Whose table?

While it is true that we need black priests, as Father Conwill states, it is also true that only four per cent of blacks in the United States are Catholic. This is a discouraging figure in many respects, but perhaps we have to accept the fact that 96 per cent of American blacks are not Catholics, but could well be Baptists or other religious affiliation which has made closer contact with them historically than has the Catholic Church. The Josephite survey on black Catholics (see page 1) has just been released and has some interesting figures in this respect.

However, this in no way should dilute the effort to support Father Conwill's personal campaign to find more like himself—priests ministering where the need is great. Only about one per cent of America's priests are black. I am told he wants to "replace himself" every year—meaning he has determined to try to find a potential priest every year of his life. What a powerful and prayerful incentive. The 10,000 black Catholics in this area have a real and inspiring champion.

Orangemen, no less

That new diocese to the northwest of us has created quite a problem. Think of all those southern Irish who woke up one morning and found themselves men of Orange.

Puzzling dispensation

Just before Easter Pope Paul VI gave a special dispensation to allow a terminally ill Italian teen-ager to be ordained a priest. The young man, Cesare Bisognin, 19, had completed only a year and a half of theological studies, but the Pope allowed Cardinal Michele Pellegrino, Archbishop of Turin, to ordain the young man. By Church law, 24 is usually regarded as the minimum age required for entry into the priesthood.

The young priest was too ill to leave his bed for the ordination ceremony. Even with the greatest

sympathy for the young man's plight, the decision for ordination is difficult to understand.

Great catastrophe coming

Nobel laureate Linus Pauling says the "greatest catastrophe in the history of the world" could occur in the next 25 or 50 years and wipe out civilization. The man who twice has been awarded a Nobel prize said the end would come from a single or series of catastrophes, including warfare, pollution or tampering with the forces of nature.

Can the words of so eminent a scientist be easily dismissed? The emeritus professor at Stanford University said that if civilization comes through the test there will be a golden era to follow.

Fervor fades again

The wonder and beauty of the Holy Week services, particularly the Easter Vigil, is a reminder of the legacy of liturgy with which we are blessed. More and more people are able to experience and participate in the joy of the new fire, the new water, the new Christ candle, the Paschal symbol, the prophecies, the Exultet and the remainder of the rich and symbolic prayerful occasion.

Easter brings out many who seem to return to church just that once each year and then fade again. Perhaps a few are inspired enough to return regularly to Mass. In some parts of the world—Peru is a good example—the fiesta of Easter time brings



Fiesta fervor

out the deep religious feelings of people like the man in this picture, clinging to the cross he carries in an ecstasy of fervor—so often short lived.

Certainly the crowded churches of Easter are a reminder that there are many still to be brought back to full participation in the daily and weekly experience of communal worship.

We were talking by Enid Lanyon

We were talking...about the unexpected delight of finding something of beauty amid ugliness and hostility—a poppy in a garbage dump, birdsong during a battle lull, kindness in the heat of anger, compassion in time of fear.

So often we are focused only on the obvious, perhaps to the extent that we do not allow ourselves to recognize the more subtle signs of its contradiction. We see the desert and not its flowers, the hatred and not the underlying longing for love, the anger and not the frustration of the peacemaker, or, conversely, the rose and not the thorns.

IT IS NOT easy to shift our line of vision from what is apparent to discover the unsuspected. It is, I think virtually impossible—unless experience has taught us the wisdom of being alert for the unexpected, unless we have learned that what may be threatening to us may nevertheless harbor possibilities of great beauty.

I count it as one of the many advantages of growing up in a place like Africa, that one learns to respect things for what they are while at the same time recognizing that they are seldom what they seem to be. It is a

land which frankly admits the savage and predatory instincts of living creatures and understands that beauty must be protected for it is easily destroyed.

There was a creeping thorn which hedged my mother's garden to keep foraging animals at bay, whose close-set, hooked thorns were equally formidable to human beings. It was a sprawling, spiky, dusty growth, not pleasant to see. But every summer it was a revelation, when clusters of small, scarlet flowers lying close against the branches abruptly transformed it into brilliant beauty!

AND NEARBY, on the bank of a seasonal river, a great acacia tree put forth its own strong, fierce thorns, often two inches long, standing white and stiff against the rough sooty bark. But in the spring, delicate fringed leaves hid the thorns and the old tree covered itself in a mass of fragile saffron-colored puffball blossoms of exquisite loveliness.

It was a never-ending wonder to the child I was, that this black, unwelcoming tree was capable of such breathtaking splendor. I spent hours in the dry river bed looking up at its golden canopy, trying to understand

the mystery of it. Even today, when I have to remind myself that ugliness of any kind is a matter of personal persuasion and not without great potential for beauty, I can recall the feeling of warm river sand under bare feet!

But there were other lessons to be learned, too. The flowers of my mother's hedge were virtually inaccessible, unless you were foolish enough to risk multiple lacerations and hands and arms like a gory imitation of the bush itself. There were lilies in the swamps whose extravagant loveliness was protected by sharp spiny leaves, and the glorious "fireball" whose sunburst of flame-colored trumpet blooms secreted invisible spikes that could pierce the flesh of the unwary.

THE OLD ACACIA tree, it is true, could be climbed and its soft mimosa plucked, but only if you were stalwart enough to brave the thorns and millions of tiny black ants which swarmed in the hollows of the striated bark.

Slowly, through painful experience, we learned that there are things in life which, however beautiful, however much we may love them, are not meant to be possessed. We learned

too, that to insist on possession was to court pain and to destroy the beauty we coveted. For those well-armed protectors gave of their treasure very reluctantly and the blooms died rapidly in the sun.

Most of all we learned to expect beauty to grow side by side with what seemed ugly to us; that moments of beauty must be cherished and protected but can never be truly possessed. And because those moments were brief, we learned to wait for them and to look for them, and to delight in them, while they lasted.

WE LEARNED to look back with joy to the memory of past beauty and ahead with hope to another spring, another summer and all its promise. And we came to love the old tree and formidable bushes and plants, so that in time they were no longer ugly or threatening.

I remember all this today because Easter is over and the memory of Christ's blood on the thorn is still strong, but this is the time when we Christians can look back with joy and ahead in hope, and learn to love the cross and the terrible crown for their mystery and promise and potential of infinite beauty.

Flowering thorns and blossoming deserts

Opinion Forum

Mary's style in humility

Three cheers for Sister Elizabeth Thoman, a Sister of the Congregation of the Humility of Mary! (A time to keep, April 8) Humility for so long has been identified with wretched, little individuals, wallowing in self-abasement and ardently denying God's personal gifts to them that the humility of simple truth shocks us.

Now we have someone who imitates the humility of Mary who admitted that the Almighty had done great things for her and all nations would call her blessed. Furthermore, in that courageous statement about putting the mighty down and raising up the humble, Mary set the example not only for religious but for the whole Church of being deeply concerned about and available to the powerless.

If anybody else wants to go on public record for the same thing, let them join Mary and Sister Elizabeth and shout it from the housetops!

Sister Eleanor McNally
Chula Vista

Msgr. Adamo's 'balderdash'

In the column, "Are Catholic papers to blame for Church decline?" (SC, April 8) you state that "Msgr. Adamo's comments give us all food for thought in the pursuit of truth." It would be better to say that Msgr. Adamo's comments give us all food for thought in the pursuit of heresy.

It would take a good-sized book to discuss the many contradictions to Catholic doctrine found in this one article of Msgr. Adamo.

We ask the monsignor: where, in the 16 documents of Vatican II, is the statement to be found that in questions concerning faith and morals there should be a plebiscite of the people of God?

If he is referring to the document on the Constitution of the Church, Chap. II, on the people of God, sec. 12, in support of his claim that there should be a counting of yeas and nays in such matters for all the members of the Church, then he is simply twisting the truth. We read:

"The discernment in matters of faith is aroused and sustained by the Spirit of truth. It is exercised under the guidance of the sacred teaching authority, in faithful and respectful obedience to which the people of God accepts that which is not just the word of men but truly the word of God."

Every Catholic knows that "the sacred teaching authority" refers to the spiritual authority of the Pope and bishops.

There is no such thing as democracy in the Church in regard to matters of faith and morals. The Church is a theocracy. The Lord is still running the show and gives us spiritual guidance through his vicar and bishops.

Recently Pope Paul issued the Vatican Declaration on Certain Questions Concerning Sexual Ethics. The specific questions concerned premarital sex, masturbation and homosexuality. Does Msgr. Adamo desire a plebiscite in order to settle these questions? He has already set aside contraception as sacrosanct. It is all part of a bundle. You take away one key beam from the house of purity

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and the whole edifice collapses.

Msgr. Adamo states in his article: "After all, the Pope's message in *Humanae Vitae* was never proposed as an infallible teaching. So why can't it be re-examined and re-evaluated." Old hat! I've been reading this neo-modernist ploy for over a decade.

The answer is simple. This has been the undeviating teaching of the Church for 2,000 years. It is the ordinary, day to day, constant teaching of the magisterium. Msgr. Adamo would have every Catholic be his own pope and do his own thing.

Msgr. Adamo complains that Catholic editors "lack courage to defend the freedom of the press." Well, they are not free to defend heresy.

I don't care what heretical propositions are published in the Catholic press as long as there is an editorial comment that this is not the Catholic faith.

I feel sorry for the Catholics of Camden if they have to read such theological balderdash week after week.

Father John W. Scannell
Sun City

Proud to be a 'convert'

After reading Louisa Huff's reply to Msgr. Ellis about converts to Catholicism (SC, April 8), I am afraid I must disagree with her. I find nothing insulting about the term "converts". Being very active in our parish I see nothing "second class" in the many converts who are truly firm in their faith and work very hard for their church.

I am quite proud to be a convert! To me it means I was called by God and became a Catholic of my own free choice, not by the accident of being born into a Catholic family and never knowing anything else. I really feel that the converts are the backbone of the Church and that the majority of Catholics who become disillusioned and fall away are those who were born into it.

As a final word, all I can say is "thank God for the converts".

Ina L. Silva
Lakeside

Brown and Playboy 'mote'

In your column, "A time to keep" (SC, April 1), referring to Gov. Brown's interview with *Playboy* magazine, you state regarding his Catholic and seminary education: "...he didn't listen too closely to any talks or instructions he received about moral leadership."

I recall a tremendous furor over the

photomeditation

A potter's skill



Photo and text by Father Carl J. Pfeifer, SJ

Skilled hands mold and shape a glob of whirling clay into an attractive, useful pot...a marvel of creative interaction between an artist and a mound of formless clay.

The clay responds to the sensitive fingers taking the shape they gently but firmly desire. It is pliable...at the disposition of the artist's dream and skill...as her fingers bring out the clay's potential for beauty.

A potter at work shaping clay is a beautiful symbol of our lives...sensitively shaped by a God...who sees in our ordinariness a vision of beauty and usefulness such as we scarcely suspect lies within us.

With a potter's wheel in mind the great Hebrew prophet, Isaiah, prayed to God:

"Yet, O Lord, you are our father;
we are the clay and you the potter;
we are all the work of your hands." [Isaiah 64:7]

Whether we ever become what God dreams we might be depends on how we respond to the gentle but firm pressures of his life-shaping Spirit. We can become brittle and break...like glass...or remain supple...like clay...responding to the Spirit's sensitive, skillful shaping of our lives.

Trinitarian Fathers, the order that paid a bundle to advertise for vocations in *Playboy* about two years ago. They rebutted by saying the response was positive, but does the end justify the means?

On page 11 of the above mentioned SC issue, you accepted a (classified) advertisement from someone selling "fight films and bullfight films," while scripture tells us our constant objective is to be like Christ, whose overwhelming message was total peace.

While I neither read nor condone Brown's medium of communication, nonetheless before we judge I believe we need to examine our own eye a little closer.

James O. Wright
Encinitas

Meditation—finds it helpful

As a meditator I found your article (SC, March 11) "TM is not for Catholics" condemning a practice long favored by our own Church.

I never took the TM course, but my husband did. He uses his mantra, I use a Christian mantra sometimes or a sanskrit word at other times.

The important thing is that not only has he found better concentration at his studies, but also is coming closer and closer to God.

He never would have gone for meditation if he had thought of it as a Church thing. I believe it was Christ himself who said, "They who are not against us are with us."

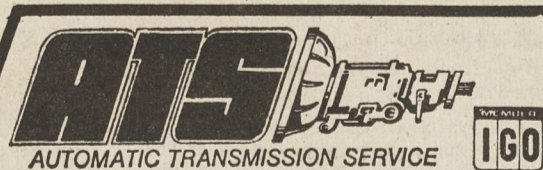
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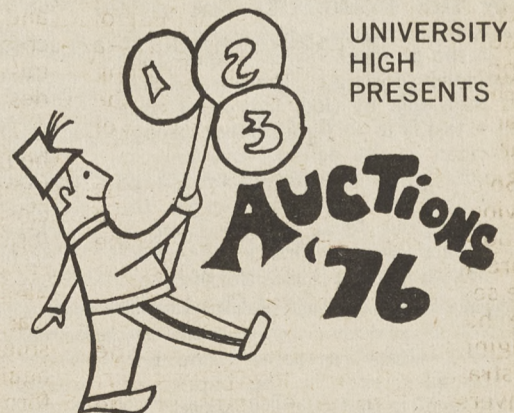


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PULL OUT AND SAVE THIS SECTION

Insights in Faith

The Bible: New Testament Jesus and Others

Relationship with John and Women

Jesus' attitude towards women was distinctly revolutionary for his time

By Steve Landregan

In the musical *Godspell* the show begins with the appearance of the solitary figure of John the Baptist, and the sounding of the shofar's (ram's horn) clarion call to repentance.

The Gospel is drama, with its vivid characterizations, conflicts, emotional impact, and powerful climax. And the character who sets the stage in this Divine drama is the mysterious, compelling John the Baptist.

THERE ARE other personalities whose relationship to Jesus help define the conflicts, frustrations and compassion that were part of His public life. The pharisees who challenged Him at every turn, the women who ministered to Him and to whom He showed understanding and tenderness, and finally the Twelve, that unlikely collection of men who abandoned the world to follow Him and ultimately to die for Him.

There are more, but for now let us consider the Baptist and the women, then in our next article the Pharisees and the Twelve.

John the Baptist's place in the prophetic tradition is firmly fixed by the announcement of his birth in Luke which echoes the Biblical birth narratives of Isaac, Samson and Samuel, all of whom were born of aged parents through divine intervention. His garb and desert ministry recall the life and appearance of Elijah.

JOHN STANDS at the end of an era and his mission is to announce the approaching reign of God, the fullness of God's revelation. He is the link that joins promise to fulfillment. That link is forged by John's Baptism of Jesus in which Christ is manifested as Messiah and the New Israel.

John's recognition of Jesus as "a man who ranks ahead of me because he was before me" (John 1:30) is the beginning of the increase of Jesus and the decrease of John (John 3:30).

Scholars also see in the Gospel of John an effort to deal with the view of a few that both the Baptist and Jesus were messianic prophets and teachers of equal stature. There is evidence in the Gospels of disciples of the Baptist who questioned the role of Jesus (Matthew 9:14ff).

JOHN THE EVANGELIST puts great emphasis on the Baptist's role as witness to Jesus. In the prologue to his Gospel, John the Evangelist proclaims "There was a man named John sent by God, who came as a witness to testify to the light, so that through him all men might believe—but only to testify to the light, for he himself was not the light" (John 1:6-8). In John's Gospel, the Baptist points out Jesus as "the Lamb of God who takes away the sins of the world" (John 1:29), an act that causes two of John's disciples to leave him to follow Christ (John 1:35-39).

The other Gospel accounts relate how John's disciples, sent by the imprisoned Baptist to confirm that Jesus is indeed "He who is to come," (Luke 7:18-23) are

answered in Old Testament terms (Isaiah 35:5f) that clearly identify Christ with Isaiah's Servant of Yahweh.

With John the Baptist's death, the transition from promise to fulfillment is completed. The reign of God which he heralded has begun. Jesus told His disciples, "the law and the prophets were in force until John. From his time on, the goodness of God's kingdom has been proclaimed, and people of every sort are forcing their way in" (Luke 16:16).

JESUS' ATTITUDE toward women was revolutionary for the time. While there were many heroines of the Old Testament, Deborah, Ruth, Judith, Esther, and others, the role of the woman, though honored, was centered on the home and family and not on the affairs of God (Proverbs 31:10-31).

It is not surprising that Luke, the only non-Jewish evangelist, is the one who provides the greatest insights into Jesus' relationships with women.

There are the women, whom Jesus had cured, who followed him on his journeys and ministered to him (Luke 8:1-3). Father Carroll Stuhlmueller, C.P., in his article on Luke in the Jerome Biblical Commentary observes that "Jesus imparts a new dignity and role to woman in granting her a right not only to learn the 'good news of the kingdom of God,' but even to participate in the ministry."

FATHER STUHLMUELLER points out that in Jesus' time some rabbis even doubted the ability of women to learn the "Torah," something required of every pious male.

Luke also relates Jesus' compassion toward the penitent woman (7:36-50) and the widow of Naim (7:11-17), and his commendation of Mary for not letting her household duties so preoccupy her that she has no time for the things of the Spirit (10:38-42), an incident that is in stark contrast to the description of the good wife in Proverbs 31 where the only spiritual reference is that the wife is "blessed."

There are many other incidents where Jesus demonstrated an openness and respect for women—incidents which were uncommon in His time. He deferred to the perseverance of the Syro-Phoenician woman (Matthew 15:21-28). He refused to let the ancient taboo against a menstruating woman keep Him from extending His healing love to the woman with a hemorrhage (Luke 8:40-48), nor would He permit Pharisaic legalism prevent Him from healing the woman with a deformed back on the Sabbath (Luke 13:10-17).

IN A MAN'S world, Jesus used women and their work to teach the mystery of the kingdom in a parable of the leaven (Matthew 13:13) and the love of God for the lost sinner in the parable of the lost coin (Luke 15:8-10).

Jesus accepted anointing from a woman (Mark 14:6) and women were the first witnesses to the Resurrection (Luke 24:1-12). There is no better illustration of Jesus' attitude toward women than this...theirs was the privilege of being the first proclaimers of the Good News...He is risen!



"In his life, Christ is an example, showing us how to live; in his death, he is a sacrifice, satisfying for our sins; in his resurrection, a conqueror; in his ascension, a king; in his intercession, a high priest."—Martin Luther

"Had the doctrines of Jesus Christ been preached always as pure as they came from his lips, the whole civilized world would now have been Christian."—Thomas Jefferson

"If Jesus Christ were to come today, people would not even crucify him. They would ask him to dinner, and hear what he had to say, and make fun of it."—Thomas Carlyle

BIBLE READINGS AT MASS

Sunday, April — Second Sunday of Easter
Acts 4:32-35; 1 John 5:1-6; John 20:19-31 (45)

NEW TESTAMENT: JESUS AND OTHERS

Questions and Discussion Points

1. Read "The Infancy Narrative" in The Gospel According to Luke.
2. Read Chapter 1 in The Gospel According to John.
3. Read verses 18 through 23, Chapter 7, Luke. Read Isaiah, Chapter 5, verses 5 through 6. Compare.
4. Read Luke, Chapter 7, "The Widow's Son" and in Chapter 10, "Martha and Mary."
5. Discuss Jesus' attitude toward women.
6. Discuss Jesus' attitude toward sinners. How, in the modern day, can we help spread the Good News?
7. Read The Gospel According to Matthew. Reflect upon the statement: "Matthew's Gospel deftly weaves a path between spiritual ideals and practical structures to maintain them." Discuss.
8. Discuss the statement: "A whole life itself is the journey into learning how to give ourselves to others while, at the same time, learning to respond to the invitation of the First Commandment: Love Thyself."
9. Throughout Jesus' ministry, He gave of Himself. He could have wiped out His opposition, but He did not. Why? What did He teach us about relationships with those who oppose us? Is this reasonable for the modern Christian? Discuss.
10. Reflect upon the statement: "...His (Jesus') life was a growth in deep love of Himself, a love so deep that He could give Himself with assurance to His opposition."
11. In the new Rite of Penance, examine private confession; examine general absolution.
12. Discuss the place of individual confession. Does general absolution replace the need for individual confession?

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.

Coming in Insights...

NEXT WEEK Insights continues the study of Jesus' relationship with others. Steve Landregan discusses Jesus and the Pharisees and the Twelve. He appears as the leader, friend, patient teacher and molder of community.

Father McBride gives a profile of Mark, the evangelist, youthful and loyal disciple of Peter.

Father Augustine P. Hennessey speaks on the subject of the graciousness of Jesus and the lack of this virtue in most Christians, even from the early times.

In preparation read the "Call of Matthew", [Matthew 9:9-13] and Mark, Chapter 8. It is advisable to read the whole of the Gospel of Mark as well.

Being Himself for Others

Jesus was not the John Wayne type, he did not kill the opposition

By Mary E. Maher

Deitrich Bonhoeffer, the great Lutheran theologian, named Jesus "the man for others." His language seems obscure until we experience the Christian mystery as a giving of self for others. It remains relatively easy to give bits and pieces of self for others.

A whole life itself is the journey into learning how to give ourselves to others while, at the same time, learning to respond to the invitation of the First Commandment: Love Thyself.

IT IS MYSTERIOUS and exciting to think of Jesus' relationship with others. It is cleansing and healing to try to see how He might respond to segments of our society today. Was Jesus such an either/or person as many of us are?

Where would He stand in relation to today's split Ireland, on the Catholic or Protestant side? Would He dialogue with Castro, knowing as He would that the Marxist critique excluded mention of his Father? Would He be silent or vocal at the United Nations recent statement that Zionism is racism?

How would He relate to Mr. Moon and the Unification Church which so attracts the young disillusioned of the formal churches? How would He respond to Moon's belief that His (Jesus') ministry was incomplete because He needed a female counterpart?

HISTORICALLY WE know that Jesus was not the John Wayne type. That is, He did not kill His opposition at their least provocation. He dealt with others who disagreed with Him. That sort of dealing was costly and risky. It meant suffering death.

It remains clear that He did not destroy His opposition; for that matter, neither did He canonize or romanticize His followers. He did not engage in the pattern of behavior of avoiding conflict which many psychologists say that many of us do: fight and then flight.

Earlier spirituality, such as that of Saint Francis of Assisi, approached faith in the style of imitation. Sometimes that seems terribly ajar with how we can live. We could want to accept and imitate Jesus' posture of letting others contradict us and of responding with meekness.

FOR WE ALL have our pharisees; that is, the opposition. Their difference from us does not make them bad. Jesus respected differences to the very point of giving His life to affirm them. He argued with His

enemies, angered at them, dealt with what He called their "blindness." Yet He did not destroy His enemies. They destroyed Him. Sometimes I think that until we have faced that fact about Him we have not known the inner essence of His life.

The pattern of imitating Jesus' response to those who opposed Him may come hard for us. We live in an ecumenical age when it is intellectually stylish to affirm everyone and even to affirm the rightness of all differences. He have coffees and musical gatherings to demonstrate how unified we seem to be. We know that religious politeness may not really mean failing to make distinctions.

Yet differences and distinctions can be messy and indeed, our culture's capital sins. So often we claim no enemies. The error in that is the impotence we deal everyone by our failure to struggle and suffer at others' hands and to know that they indeed suffer at ours. It is very hard to accept that others suffer because of what and how we believe and live out our beliefs. Without that acceptance, the joy of differing remains shallow.

JESUS MUST HAVE known the suffering which he caused the pharisees, those religious giants of Jewish monotheism. He was radical enough to see the position of His opponents and, unlike pseudo-radicals, He did not wipe out His opposition. After all, these were the people His Father had first claimed as His own!

I feel often as I see older catechetical audio-visual materials how unlike the Gospel some of these presentations of the pharisees are. They are anti-Semitic to the bone. Faces long and sinister with evil eyes and condemning gestures are how the pharisees are often presented. Their corresponding voices rage and utter cynicism and hardness. Surely Jesus could not have reduced His own to such stereotype!

We enjoy sports most where strength takes on strength. The Olympics were great viewing, for we saw beautiful strength pitted against its own kind of beauty. We love to see football where strength and not simply finding the opposition's weakness is most evident.

If Jesus is the man for others (by being Himself) that Bonhoeffer claimed He was, His life was indeed a growth in deep love of Himself, a love so deep that He could give Himself with assurance to His opposition. He had no need to pitch His curve ball at the weak angle of His opposition's posture.



Bible Profiles: Matthew IRS

The apostle was an internal revenue man, in low esteem in town

By Father Alfred McBride, O Praem

Traditionally, tax men do not have the most popular jobs in society. The biblical record shows that the tax collectors of those days were held in low esteem. Often with good reason. In Palestine the Jewish community hated tax people because they sold out to a pagan government that had deprived them of their political freedom.

They also disliked them for intimidating the citizens, squeezing all they could from their income and creaming off a suspiciously high percentage for themselves before turning the funds over to Rome.

THESE "PUBLICANS" as they were called, erected toll gates on roads and at bridges and harbors. They collected duty on goods carried to market, on merchandise transported from city to city. They even imposed a sales tax on salt.

The Apostle Matthew served in the internal revenue service of his day. His office was on the north-south highway along the Sea of Galilee near the city of Capernaum. It was here that Jesus met him and called him to be an Apostle.

Jesus refused to treat anyone as a pariah or outcast. He ate openly with the "sinners" of society, not because He approved of their sins, but because He had come to offer them the gift of forgiveness and new life. In His parable of the Pharisee and the Publican, Jesus contrasts the arrogance of a religious servant of God with the humility of a secular servant of the State. Thus He reminded His listeners to look beyond the office to the quality of the person.

IT IS MATTHEW, an "IRS" man who is said to be the author of the first Gospel. Scholarship shows he may not have written the final text as we have it, but he is most likely the spirit behind it as well as the collector of the major materials that went into it. Matthew's work in a tax office would have given him a sense for the need for organization and accountability. He knows the value of institutions.

Perhaps this is why Matthew's Gospel lays the groundwork for understanding the Church in institutional terms, though he clearly places the religious concept of the Church as a spiritual kingdom in the foreground. He sees the Church as a community of faith that witnesses the power

of God's reign in the world.

He outlines this vision in orderly—even institutional terms. One way to see this aspect is to read his Gospel as a five-point plan for faith community and institutional development, a play prefaced by Christmas stories and concluded with the stirring sweep of the Passion-Resurrection narratives.

WHAT IS THE PLAN?

1. Begin with a spiritual charter. Sermon on the Mount.
2. Inculcate a sense of world mission and train the missionaries.
3. Describe the nature of the community in parables of the kingdom.
4. Call the community to a healing ministry as illustrated by the miracles.
5. Insist on responsible behavior and accountability as described in the parables of judgment and the sermon on Last Judgment.

This orderly approach to Church community and organization reflects the mind of an administrator, but Matthew is no mere bureaucrat. He is also a philosopher whose vision of how a group takes shape may be compared to a person like Benjamin Franklin struggling to give an enduring existence to the infant American republic.

MATTHEW'S GOSPEL deftly weaves a path between spiritual ideals and practical structures to maintain them. He notes that the Apostles are not just filled with the excitement of becoming missionaries. He recalls the Lord's precise instructions on how to do it. "Provide yourselves with neither gold nor silver nor copper in your belts; no traveling bag, no change of shirt, no sandals, no walking staff. Look for a worthy person in every town or village you come to and stay with him until you leave" (Matthew 10, 9 ff).

Matthew retains long memories of Christ's judgment sayings, because he had spent most of his life in the business of being accountable. He saw clearly that religious responsibility and spiritual accountability is just as important.

Lastly, it is Matthew who recalls that Jesus wanted a Church built on a rock, a firm foundation of faith community and institutional practicality (Matthew 16, 13).

That tax man's vision has worn very well.

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Por el Obispo Auxiliar Gilberto E. Chavez

Como Obispo Auxiliar de San Diego y vicario episcopal para nuestras gentes de origen y habla Hispana, con el total acuerdo y aprobacion del Obispo Leon Maher, el y yo hemos aprobado y respaldado las Comunidades Cristianas de Base, para la pastoral con los Hispanos.

Por eso ellas estan consagradas en el Plan Pastoral hace mas de tres anos y estan siendo fundadas y promovidas por el equipo que yo nombre para ello integrado por el Padre Patricio Guillen, la Hermana Rosa Martha Zarate y el Padre Frank Ponce, secundados por el Centro Padre Hidalgo de San Diego y La Comision Mexico-Americana de San Bernardino.

En estos articulos quiero dar a los Catolicos de habla Hispana de la diocesis las razones principales que tiene la Iglesia para recomendar estas comunidades, y por las cuales los dos obispos y los lideres diocesanos apoyamos su fundacion y deseamos que se multipliquen y fructifiquen.

1. NUNCA LA IGLESIA de Cristo ha sido una masa o muchedumbre sin formas ni nombres, en donde nadie se conoce ni relaciona verdaderamente con los demas para amarlos, ni se interesa por los otros, ni sirve a nadie.

Todo lo contrario, la Iglesia ha sido siempre encarnacion del nuevo y principal mandamiento del Amor (Mt. 22:38; Jn. 13:34) y fiel testigo de Cristo que no vino a ser servido sino a servir (Mt. 20:28; Lc. 22:27).

2. DESDE ANTES DE Cristo fue voluntad de Dios que en el Antiguo Testamento se preparara la Iglesia, y para ello el Señor formo la "comunidad" del pueblo escogido, Israel unido por una misma lengua, una misma raza, una misma esperanza (La Tierra Prometida), una misma suerte de dolor y alegrías, un templo unico, una sola familia de Hijos de Dios (Exodo). Esta "comunidad" fue el origen de la Iglesia.

3. Y CRISTO NACE dentro de esta comunidad de Israel. Pero como ya es muy numeroso el pueblo y la realidad comunitaria se ha debilitado, Cristo escoge para nacer en ella, a la pequena comunidad formada en la base del pueblo por obreros pobres como Jose su padre y gentes sencillas como Juan el Bautista, Isabel, Zacarias, Maria su Madre.

Un punado de personas que se conocen, se aman, se ayudan y viven en el estudio de la escritura (Esenios que escriben los papiros de Qumram) y en la esperanza de un Mesias, Dios Salvador. Es la pequena comunidad de fe que Isaías llama "los supervivientes" de Israel (Isaías 4:2; 52:1; 60:21).

Dios nace pues en el seno de una pequena comunidad de fieles servidores del Altísimo, unidos por los lazos de la amistad, la oracion y el mutuo servicio.

4. Y CUANDO JESUS funda oficialmente

su Iglesia lo hace por medio de una pequena comunidad de gentes de la base del pueblo: doce pescadores sus apóstoles (Mt. 10, 2) unas cuantas mujeres que le seguian y ayudaban (Mc. 16:1; Lc. 23:55; 24:10), Maria su Madre, algun banquero rico que lo deja todo por seguirlo como Mateo (Mc. 2:14) y algunos fariseos convertidos como Natanael, Arimatea, Nicodemo.

Estos discipulos forman un grupo de amistad, se conocen, se ayudan, hay entre ellos una bolsa comun (Jn. 12:6), son una comunidad, y a los lideres de ella los envia Jesus despues de su resurreccion: "Id y haced discipulos de todas las naciones, bautizandolos en nombre de la Trinidad y ensenandolos a hacer lo que yo os he mostrado..." (Mt. 28:19)

5. Y BAJO TAL MANDATO y ejemplo de Comunidad-Iglesia los Apóstoles y discipulos van a fundar las Iglesias-Comunidades de Roma, Jerusalem, Antioquia, Efeso, Corintio, Tesalonica, Colosas, etc. (Hechos, Caps. 10, 11, 16, 18)

De estas primeras Comunidades-Iglesia dicen los Hechos: "Los miembros de la comunidad acudian asiduamente a la ensenanza de los Apóstoles, a la comunión (union en comun de espíritus y bienes), a la fraccion del Pan (Eucaristia), a la oracion..."

Los creyentes vivian unidos y tenian todo en comun;...repartian sus bienes entre todos segun la necesidad de cada uno...Partian el pan por las casas...y comian el alimento con alegría y sencillez. Alababan a Dios y gozaban la simpatia del pueblo. Y el Señor AGREGABA cada dia a la comunidad a los que se habian de salvar! (Hechos 2:42-47).

6. CUANDO LA PEQUENA comunidad crece demasiado y cada Apostol no puede atender a tantos, se divide en otras comunidades y los Apóstoles escogen ayudantes y sucesores (obispos) les imponen las manos para ordenarlos y los envian a cada "iglesia-comunidad" (2 Tim. 1:6).

Y cuando los obispos a su vez se dan cuenta de que no pueden alimentar y apacentar a su "pequeno rebaño" (Lc. 12:13) como "buenos pastores" (Jn. 10), lo dividen entre "presbiteros o sacerdotes" (Act. 14:23; 20:17; Tit. 1:5), a quienes confían el cuidado de las "pequenas comunidades" (1 Petr. 5, lss.)

7. ASI CONTINUA creciendo la Iglesia en el mundo, siempre en forma de pequenas comunidades donde se realiza el amor (principal mandamiento), las cuales se sienten universalmente unidas por una misma fe, un mismo Espiritu, un solo bautismo, y la obediencia a los sucesores de Pedro y de los Apóstoles, que son el Papa y los obispos (Act. 1:13; Act. 15:2).

8. EN LA EDAD MEDIA, para asegurar la existencia de estas "pequenas comunidades" se crean las "guildas" o "gremios" que son uniones Cristianas de trabajadores de los diversos oficios, asociados por la fe y la necesidad de la mutua ayuda. Y poco a poco se va formando la PARROQUIA establecida oficialmente por el Concilio de

Trento 1.545).

Esta nombre derivado del Cristo (para-oikia) significa "comunidad semejante al hogar, a la familia, a la casa. Asi pues, los Padres de Trento pretendieron que nuestras parroquias fueran pequenas comunidades de amistades, fe y servicio y apostolado, semejantes a la familia de Cristo.

9. PERO LAS PARROQUIAS se han hecho inmensas—y han llegado a tener 40,000 y 70,000 parroquianos [Historia de la Iglesia en Mexico, Cuevas M., 1952], lo cual hace imposible el pequeno rebaño-comunidad, e imposible la Ultima Cena de amistad y de salvacion.

Hoy se lucha para que las parroquias tengan un minimo de 15,000 habitantes. Pero aun así "se siente la necesidad de vivir con intensa realidad la vida Cristiana, o el deseo y la busqueda de una dimension mas humana que dificilmente pueden ofrecer las comunidades eclesiales mas grandes, sobretudo en las metropolis urbanas contempor-

neas, que favorecen a la vez la vida de masa y el anonimato.

Pero igualmente pueden lograr el...cultivo de una fe mas profunda, caridad fraterna, oracion, comunión con los pastores." (Paulo VI, Evangelii nuntiandi, n. 58, 1976)

10. POR TODO LO ANTERIOR el Vaticano II y el Concilio de todos los obispos Latinoamericanos, para la pastoral de todos los Hispanos de America (Medellin, 1968) y los Sinodos Romanos de obispos representantes de todo el mundo, y el ultimo documento del Papa Paulo VI (para anunciar el Evangelio). Es decir, todo el Magisterio Autentico y Solemne de la Iglesia (los obispos en union con el Pontifice) nos piden que fomentemos cada vez mas y mas las Pequenas Comunidades Cristianas en la Base de la Iglesia.

En un proximo articulo estudiaremos estas ensenanzas especiales de nuestro Magisterio, al cual encargo Cristo conservar y ensenar la doctrina de la fe.

LA BIBLIA

Nuevo Testamento

Juan Bautista y las mujeres

Por Steve Landregan

En la obra musical *Godspell* el espectáculo comienza con la aparicion de la figura solitaria de Juan Bautista, y el sonoro clarín shofar (cuerno de un carnero) llamo al arrepentimiento.

El Evangelio es un drama, con sus vividas caracterizaciones, conflictos, impacto emocional, y poderoso climax. Y el personaje que fija la escena en este drama Divino es el misterioso, imponente Juan Bautista.

HAY OTRAS personalidades cuyas relaciones con Jesus ayudan a definir los conflictos, frustraciones y compasion que eran parte de Su vida publica. Los Fariseos que lo desafiaban a cada paso, las mujeres que le sirvieron y a quienes El mostro compresion y ternura, y finalmente los Doce, esa inverosimil coleccion de hombres que abandonaron el mundo para seguirle y finalmente morir por El.

Hay mas, pero por ahora consideremos al Bautista y las mujeres, despues en nuestro proximo articulo los Fariseos y los Doce.

El lugar de Juan Bautista en la tradicion profetica esta firmemente fijado por el anuncio de su nacimiento en Lucas que hace eco en las narraciones Biblicas del nacimiento de Isaac, Sanson y Samuel, todos nacidos de padres ancianos por medio de intervencion divina. Su apariencia y ministerio del desierto recuerdan la vida y aparicion de Elias.

JUAN ESTA al final de una era y su mision es la de anunciar el proximo reino de Dios, la completa revelacion de Dios. El es el eslabon que une la promesa al cumplimiento. Ese eslabon es forjado por el Bautismo de Juan de Jesus en el cual Cristo se manifiesto como Mesias y el Nuevo Israel.

El reconocimiento de Jesus por Juan como "un hombre que se pone delante de mi porque existia antes que yo" (Juan 1:30) es el comienzo del crecimiento de Jesus y la disminucion de Juan (Juan 3:3).

Los estudiosos de la Biblia tambien ven en el Evangelio de Juan un esfuerzo para tratar el punto de vista de unos pocos que ambos el Bautista y Jesus eran profetas mesianicos y maestros de igual altura. En los Evangelios existe la evidencia de discipulos del Bautista que cuestionaron el papel de Jesus (Mateo 9:14 ss).

JUAN EL Evangelista pone gran énfasis en el papel del Bautista como testigo de Jesus. En el prologo de su Evangelio, Juan el Evangelista proclama, "Hubo un hombre llamado Juan enviado por Dios, que vino como un testigo para dar testimonio de la luz, para que todos creyeran por el—pero solo para dar testimonio de la luz, pues el mismo no era la luz." (Juan 1:68) En el Evangelio de Juan, el Bautista senala a Jesus como "el Cordero de Dios que quita los pecados del mundo" (Juan 1:29), un acto que causa a dos de los discipulos de Juan a dejarlo y seguir a Cristo (Juan 1:35-39).

Las otras narraciones del Evangelio relatan como los discipulos de Juan, enviados por el encarcelado Bautista para confirmar que Jesus es en realidad "El que ha de venir," (Lucas 7:18-23) se les responde en terminos del Antiguo Testamento (Isaías 35:5s) que claramente

identifica a Cristo con el Siervo de Yave de Isaías.

Con la muerte de Juan el Bautista, la transicion de la promesa al cumplimiento se completa. El reino de Dios que el ha anunciado ha comenzado. Jesus dijo a Sus discipulos, "la ley y los profetas estaban en vigor hasta Juan. De su tiempo en adelante, la bondad del reino de Dios ha sido proclamada, y gente de toda clase esta forzando su entrada a el" (Lucas 16:16).

LA ACTITUD de Jesus hacia las mujeres era revolucionaria para ese tiempo. Mientras habia muchas heroínas del Antiguo Testamento, Debora, Ruth, Judit, Ester, y otras, el papel de la mujer, aunque honrado era centrado en el hogar y la familia y no en los asuntos de Dios (Proverbios 31:10-31).

No es sorprendente que Lucas, el unico evangelista que no era Judío, es el que da mayores conocimientos en las relaciones de Jesus con las mujeres.

Existian las mujeres, que Jesus habia curado, que lo seguian a El en sus viajes y le servian (Lucas 8:1-3). El Padre Carroll Stuhlmueller, CP, en su articulo sobre Lucas en el Comentario Biblico de Jeronimo observa que "Jesus imparte una nueva dignidad y papel a la mujer al darle el derecho no solo de aprender las 'buenas nuevas del reino de Dios, sino tambien al participar en el ministerio.'"

EL PADRE Stuhlmueller nos dice que en el tiempo de Jesus algunos rabies aun dudaban de la habilidad de las mujeres de aprender el "Tora", algo requerido a todo veron piadoso.

Lucas tambien relata la compasion de Jesus hacia la mujer penitente (7:36-50) y la viuda de Naim (7:11-17), y su alabanza a Maria por no permitir que sus que haceres domesticos la preocuparan tanto que no tuviera ella tiempo para las cosas del Espiritu (10:38-42), un incidente que esta en completo contraste con la descripcion de la buena esposa en Proverbios 31 donde la unica referencia espiritual es que la esposa es "benedicida."

Hay muchos otros incidentes donde Jesus demostro una actitud abierta y un respeto por la mujer—incidentes que no eran comunes en Su tiempo. El diferio a la perseverancia de la mujer Sirio-Fenicia (Mateo 15:21-28), El rehusó dejar el antiguo tabu en contra de la mujer que menstruaba le impidiera extender Su amor curativo a la mujer hemorroisa (Lucas 8:40-48), ni permitió que el legalismo Fariseico le impidiera curar en día Sabado a la mujer con la espalda deformada. (Jucas 13:10-17).

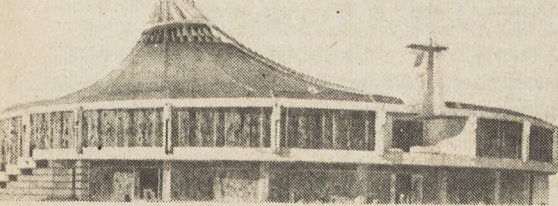
EN UN MUNDO de hombres, Jesus uso a las mujeres y su trabajo para ensenar el misterio del reino en la parábola de la levadura (Mateo 13:13) y el amor de Dios por el pecador perdido en la parábola de la moneda perdida (Lucas 15:8-10).

Jesus acepto la unción de una mujer (Marcos 14:6) y los primeros testigos de la Resurreccion fueron mujeres (Lucas 24: 1-12). No hay mejor ilustracion de la actitud de Jesus hacia la mujer que esta...de ellas fue el privilegio de ser las primeras en proclamar las Buenas Nuevas...El ha resucitado!



"DESEO VIVAMENTE QUE SE ME ERIJA UN TEMPLO PARA EN EL MOSTRAR Y DAR TODO ME AMOR."

VIRGEN DE GUADALUPE A JUAN DIEGO



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Bishop Maher at Chrism Mass

Priests can only fulfill command to love through Eucharist

Following is the homily given by Bishop Maher at the Chrism Mass, Holy Thursday, in which he addressed himself particularly to the assembled priests.

By Bishop Leo T. Maher

The celebration of Mass is "an act of Christ and of the Church" like no other act. The celebration of Mass expresses a man's priesthood more intensively than anything else he can do. The eucharist allows us to add an ecclesial dimension and our own participation to what Christ did for us and the Church on Calvary. The sacrifice is always that of Christ whether he expresses this physically on Calvary or ritually in the Mass.

The Eucharist is a memorial of Christ's death and resurrection, "a sign of unity" and "a bond of charity". This sign of unity not only signifies, but also creates oneness. This bond of charity not only obliges and compels but also guides and inspires. This memorial, sign and bond endure until "the last day" when, in the words of Christ, "the man who eats my flesh and drinks my blood will have eternal life" and "I will raise him up".

IN THE CHURCH alone can the eucharist happen. The Last Supper was an especially effective sign of the meeting of these basic mysteries. At the Last Supper Christ is present with the Twelve (a sign of the Church). It is at that moment when Christ most intensively prays for unity, that the Eucharist becomes a Christian reality.

If Christ had not been at the Last Supper, there would have been no Eucharist. If the Twelve had not been at the Last Supper, there would have been no Eucharist. Christ, the Church and the Eucharist belong to each other. There, at the Last Supper an incarnational Christ, a mystical Christ (the Church), and a sacramental Christ (the Eucharist) come under Christian experience.

It is easy to appreciate why it is necessary to belong to the Church if one receives the Eucharist, to come under the jurisdiction of the successors of the apostles. The Eucharist has an ecclesial dimension since it has been entrusted "to the Church". The Church firmly believes that she must not only reenact the Eucharist, she must also instruct men in its meaning and its value.

EVERY MINISTRY of the Church and every work of the apostolate are linked with the Eucharist and are directed toward it. For the Most Blessed Eucharist contains the Church's entire spiritual wealth, that is Christ himself, our Passover and Living Bread. Vatican Council II added: "Priests will find in the Eucharistic celebration, the source and apex of their priestly ministry 'by which the Church constantly lives and grows.'"

The Eucharist is the bond that unites us to Christ and to one another. Priests should frequently ask the question who was present at the Last Supper when Christ gave us not only the Eucharist but the new commandment to love as he loves us.

By honoring Christ's presence in the Eucharist, which is the apex of all the manifestations of his love, we will find a new initiative to carry out his commandment to love one another as Christ has loved us. The commandment was



Bishop Leo T. Maher directs his homily to priests at the Chrism Mass, St. Joseph's Cathedral, San Diego.

given to his disciples and it is meant especially for them. We cannot love as much as he loves, but we must love as he loves.

TO LOVE ALL men as Christ loved us, receives its fullest, deepest, and widest fulfillment when at Mass we do as he did at the Last Supper, which is Christ's sacrificial offering of life for men. The eucharistic offering operates a radical change in the total view of our priestly life and ministry by refining the social world, by purifying it of sin, by restoring the dignity of the poor so that all men may become an acceptable offering to the Father along with Christ's offering, with which it becomes identified.

Love for the Eucharist is to be equated with love of the poor, because Christ lives in them and gives himself for them with unsurpassing love in the sacrament.

To love men as Christ loved them is, for a priest, to keep one's love exclusive of all loves. In Christ, love reaches depths unknown to human love. Because of our total commitment and our full dedication to Christ and to all men, to which Christ has called us, we respond to Christ's special call, demanding of us a priority of love that only faith can accept.

LOVING OTHERS as Christ loved us means to love all men without exception. It means a preferential love for the poor, the persecuted and oppressed. As Christ gives himself to us in the Eucharist to be our Victim, our Bread of Life, our Companion in exile so we too ought to be victims, that is, servants of the poor.

Christ's victimhood was beyond our capacity. We cannot love as much as he loved but only as he loved. In the agony in the garden, the chalice, or cup, is the symbol of his victimhood. This bitter chalice was the chalice of the wrath of God mentioned in the Old Testament because he drank this chalice of suffering. The wrath of God is not mentioned in the New Covenant. We drink the cup of

Salvation, the eucharistic cup.

But we as priests represent and witness to the love and compassion of Christ more than any other witness. We must be co-victims with Christ in the work of man's redemption. Our dedication and ministry of service is to be patterned after Christ's own love for men, with new direction, a new outlook, a new meaning. It is a love surpassing any kind of love man has ever conceived, based on the same love wherewith Christ identified himself with his neighbor.

THE EUCHARIST summarizes, reproduces and makes available to us all the mysteries of Christ's love: the Eucharist is the bond that unites us to Christ and to one another. Christ gave the new commandment—to love as he loved—in the context of the Last Supper, and as priests the best way we can live out this commandment is to do as he did through the Holy Sacrifice of the Mass.

There is no other way to fulfill this commandment to its fullest extent than to celebrate the Eucharist. The Eucharist exacts and demands love of neighbor as Christ loves. This means that the priest must show his love by his Christ-like manner of loving man, by being a victim with Christ. Not by active service only, but by union with Christ's victimhood, are priests imitators of Christ the Savior.

The ministry presupposes in the priest a union of mind and heart with Christ. When a priest loves Christ in the Eucharist, he loves the Church which the Eucharist "makes". He will regard his priesthood not only as a vocation given him by the Church, but as a loving personal call of Christ who entrusted him with leading his beloved flock to the Father through the eucharistic celebration.

We often speak of the priest "making" the Eucharist but we seldom speak of the great truth that the Eucharist truly makes the priest.

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Pope does not plan U.S. visit

VATICAN CITY—Despite a report to the contrary in their own newspaper, *L'Osservatore Romano*, Vatican officials deny Pope Paul has any plans to visit the U.S. The paper reported the Pope would visit the International Eucharistic Congress in Philadelphia "if his health permits". Officials maintain that, at present, Pope Paul has no plans to attend the congress.

'Housing most neglected issue'

WASHINGTON—Housing is "one of the most neglected social issues" in the U.S. according to Bishop Joseph McNicholas, chairman of the bishops' Committee for Social Development and World Peace. Noting that only 15 per cent of the American people can afford new medium-priced homes, he said the Church must emphasize the moral and religious aspects of inadequate housing and must "view housing in the terms of the suffering of people."

'Super-complex' for aged set

CAMDEN, N.J.—The diocese is planning a 150-acre, \$30 million "campus for older Americans" to be called the Village of St. Mary's. Plans for the village include a 215-bed nursing home, a 120-room sheltered care building, a 200-unit lifetime care facility, 700 rental apartments and a huge central building with a day care center, library, leisure time area, auditorium, co-op store, pharmacy, and medical treatment and examination rooms.

Pope baptizes L.A. Jew

VATICAN CITY—A Jewish costume designer from Los Angeles, who was baptized, confirmed and given first Communion by Pope Paul on Easter Sunday, says he thinks the Pope is "just the most beautiful person." The 29-year-old Californian, Neil Barry, went to his first papal audience last year. "When they carried the Pope in, I started to cry. The man generates more love than any human being on earth."

ian, Neil Barry, went to his first papal audience last year. "When they carried the Pope in, I started to cry. The man generates more love than any human being on earth."

Religious 'indifference' a threat

HERSHEY, Pa.—"Religious indifference, far more than religious differences, is a threat to our American heritage," Cardinal John Krol of Philadelphia told religious leaders here. "We cannot ignore the fact that while we are engaged in sectarian skirmishes, we stand in danger of losing the battle of preserving the religious and moral foundations of our government."

Cantinflas notes inhumanity

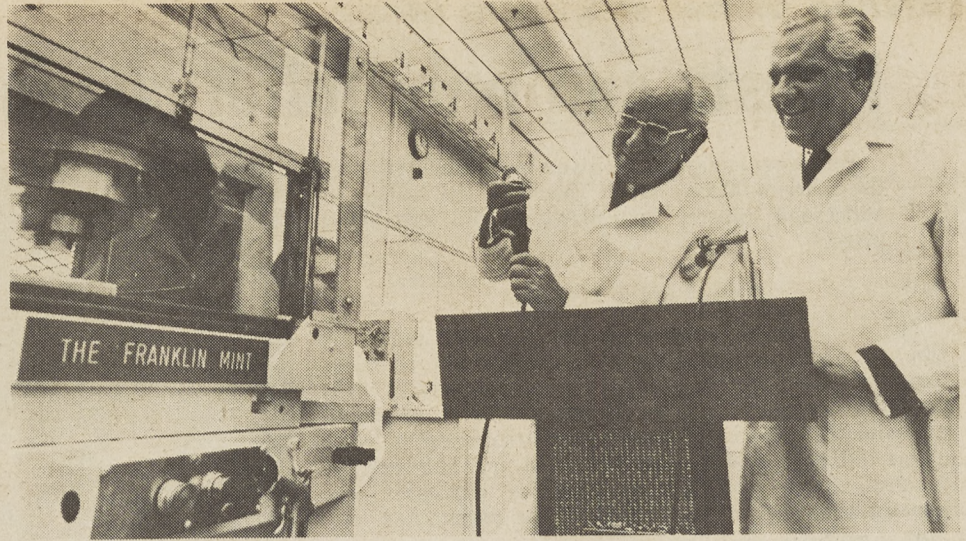
CARACAS, Venezuela—Mexican comedian Mario Moreno—Cantinflas—said here that his job of making people laugh is becoming much harder because "this world has become so dehumanized." Cantinflas, closely identified with Catholic causes, said a society hardened by anti-human attitudes "forces upon comedians a harder effort at breaking the gloom."

Protestants oppose abortion

WASHINGTON—A leader of a Protestant women's pro-life body charged that religiously oriented pro-abortion groups are using the issue "to drive a wedge between Protestants and Catholics. Marjory Mecklenburg of the Women's Task Force for Life said: "We cannot keep silent and allow an absurd statement such as 'Protestants think human life begins at viability', to go unchallenged," she said.

Chilean govt. thwarts Church

SANTIAGO, Chile—In another bout with the Church, the government has stopped a Catholic drive to gather school supplies for the children of the poor in the Santiago



STRIKING MEDAL FOR POPE—Cardinal John Krol of Philadelphia, left, activates a Franklin Mint press which strikes a gold medal for presentation to Pope Paul VI. The medal, below, commemorates the 41st International Eucharistic Congress which will meet in Philadelphia in August. Charles L. Andes, chairman of the Franklin Mint, observes the occasion.—NC photo

archdiocese. A government official said his agencies "are doing fine work in the field, making private initiatives unacceptable." In the past the government has objected to Church efforts to aid families of political prisoners, exiles or the unemployed.

Idaho limits abortion funding

BOISE, Idaho—The state legislature passed a bill forbidding the Idaho Department of Health and Welfare from funding any abortions except in cases where the life of the mother is threatened or in pregnancies resulting from rape or incest. Earlier attempts to restrict abortions, including a bill forbidding the use of any tax money, even federal to pay for abortions, failed.

Briefly...

SPRINGFIELD, Mass.—Auxiliary Bishop Joseph F. Maguire of Boston named coadjutor Bishop of Springfield with the right of succession to Bishop Christopher J. Weldon.

CLEVELAND, Ohio—Msgr. Michael J. Murphy, Cleveland, and Father Gilbert I. Sheldon, Oberlin, have been named auxiliary bishops of the Cleveland diocese.

BAY ST. LOUIS, Miss.—Father Terry Steib, SVD, has been named executive director of the National Black Clergy Caucus founded to publicize the needs of black Catholics.



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.

ANDREWS, Mary E. Wife of Thomas L. Andrews, mother of Thomas L. II, Donald B. and Robert D. Andrews, sister of Clara Maloney, Frank, Andrew and William Hilderbrand, grandmother of Bryan Andrews. Requiem Mass, April 8, Our Lady of Grace Church.

Goodbody's Blvd. Chapel

BALISTRERI, Josephine. Mother of Rose Filippone, Anna and Maria Orlando, one sister in Italy, also 12 grandchildren and four great-grandchildren. Requiem Mass, April 12, Our Lady of the Rosary Church.

Goodbody's Ivy Chapel

STEVENS, Wilma M. Daughter of Henrietta Stevens, sister of Sr. Rita Ann, CSJO, Mrs. Josephine Barrett, Patrick, Herman, Lambert, Joseph, Paul, Jerry and Edward Stevens. Requiem Mass, April 12, Our Lady of the Sacred Heart Church.

Goodbody's Blvd. Chapel

CUSACK, Mary J. Wife of Patrick B. Cusack, mother of Margaret Walsh, also four grandchildren. Requiem Mass, April 12, St. Didacus Church.

Goodbody's Blvd. Chapel

HELMER, Irene T. Mother of Margaret H. Walker and George E. Helmer, also three grandchildren and 10 great-grandchildren. Requiem Mass, April 13, St. John the Evangelist Church.

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KATROSCIK, Michael P. Husband of Jessie Katroschik, sister of Ralph, Charles and Phillip Katroschik. Requiem Mass, April 13, St. Patrick's Church.

Goodbody's Blvd. Chapel

NEUMANN, Bertha H. Mother of Margaret Wilber and Floyd Neumann, also 10 grandchildren. Requiem Mass, April 13, St. Patrick's Church.

Goodbody's Blvd. Chapel

Legal Notices

FICTITIOUS BUSINESS NAME STATEMENT FILE NO. 76 2814

The following person is doing business as:

POPPYSEED INFLUENCE

at: 6475 Alvarado Road San Diego, Calif. 92120
ELIZABETH PEDACE
5109 Mesquite Road San Diego, Ca. 92115
This business is conducted by an individual.

/s/ Elizabeth A. Pedace
This statement was filed with the County Clerk of San Diego County on March 19, 1976.
SC: Apr. 1, 8, 15, 22, 1976

FICTITIOUS BUSINESS NAME STATEMENT FILE NO. 76 3507

The following persons are doing business as:

LON RAY
at 7380 Clairemont Mesa Blvd. Suite 110 San Diego, Calif. 92111

1. **JOHN MURRAY**
3185 Brillene San Diego, Calif. 92111
2. **RICHARD LONNECKER**
5317 Bloch St. San Diego, Calif. 92122
This business is conducted by a general partnership.
/s/ RICHARD LONNECKER
This statement was filed with the County Clerk of San Diego County on April 6, 1976.
SC: April 15, 22, 29, May 6

NOTICE TO CREDITORS FILE NO. 111555

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

Estate of)
MARY C. RAGEN, aka)
MARY CATHERINE RAGEN,)
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 HIGGS, FLETCHER & MACK

NOTICE TO CREDITORS FILE NO. 111557

Attorneys at Law
1800 Home Tower, 707 Broadway San Diego, California 92101
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.
FRANK J. RAGEN, II
Executor of the Will of the above named decedent.
HIGGS, FLETCHER & MACK
P.O. Box 568 San Diego, CA 92112 236-1551
Attorneys for Executor
SC: April 22, 29, May 6, 13, 1976

NOTICE TO CREDITORS FILE NO. 111557

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

Estate of)
FRANK J. RAGEN, aka)
FRANK JOHN RAGEN,)
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 HIGGS, FLETCHER & MACK

Attorneys at Law
1800 Home Tower, 707 Broadway San Diego, California 92101
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.
FRANK J. RAGEN, II
Executor of the Will of the above named decedent.
HIGGS, FLETCHER & MACK
P.O. Box 568 San Diego, CA 92112 236-1551
Attorneys for Executor
SC: April 22, 29, May 6, 13, 1976

NOTICE TO CREDITORS FILE NO. 110772

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

Estate of)
LABAN PAGE HILTON)
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 HIGGS, FLETCHER & MACK

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 c/o QUINTIN WHELAN
Attorney at Law
530 Broadway, Suite 548 San Diego, California 92101
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 March 23, 1976
MARTHA LOUISE FOSTER
Executrix
of the Will of the above named decedent.

QUINTIN WHELAN
530 Broadway, Suite 548 San Diego, CA 92101
Telephone: 234-8585
Attorney for Executrix.
SC: April 1, 8, 15, 22, 1976

NOTICE TO CREDITORS FILE NO. 111013

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

Estate of)
MARGERY JOHNSON KRIEG)
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 c/o GEORGE B. CORN
Attorney at Law
4455 Lamont Street Suite "C" San Diego, California 92109
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 March 18, 1976
PHYLLIS STRESS
Executrix
of the Will of the above named decedent.

GEORGE B. CORN
4455 Lamont Street, Suite "C" San Diego, CA 92109
Telephone: (714) 270-1373
Attorney for Executrix.
SC: Apr. 1, 8, 15, 22

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Teachers urged to recruit pupils to boost Catholic school rolls

CHICAGO (NC) — The chairman of the U.S. Catholic Conference's (USCC) education committee appealed here to every Catholic school teacher to recruit two new pupils each by next September.

The 150,000 full-time Catholic elementary and secondary schoolteachers in the country can recruit 300,000 additional pupils by then, said the USCC committee chairman, Bishop William E. McManus, auxiliary of Chicago.

"OUR SUCCESS will reverse the perilously downward enrollment trend which, even more than the perennial shortage of funds, threatens the future of some Catholic schools," Bishop McManus said in a sermon at the opening liturgy of the 73rd annual convention of the National Catholic Educational Association (NCEA).

"Our success will contradict present forecasts of another large drop in enrollment this coming September." (Catholic school enrollment has increased in each of the last three years in the San Diego diocese.)

To aid in maintaining the Church's educational mission in the inner city, Bishop McManus also urged all teachers in "well off and relatively affluent Catholic school and CCD (Confratern-

ity of Christian Doctrine) programs to pair up with inner city Catholic schoolteachers.

"Forward in Faith Together" was the theme of the April 19-22 convention that drew about 20,000 Catholic teachers and administrators to Chicago's McCormick Place.

APPEALING to Catholic teachers to become recruiters, Bishop McManus said the "main obstacle to successful recruiting is the typical teacher's timidity."

Conceding that "a lone ranger roaming through a parish in search of new students is not likely to find any," the bishop said:

"Effective recruiting presupposes availability of parish census data, listing of prospective pupils, promotional materials, and in-service training. Still more important is a united effort by the whole faculty. It is much easier for a faculty of 20 to recruit 40 new students than for one teacher alone to recruit two new pupils."

Five Filipino lay missionaries to aid Maryknoll Fathers in Hawaii

HOMOKAA, Hawaii — A turnabout in missionary activity has been marked here by the arrival of five Catholic lay missionaries from the Philippines.

They will assist 13 parishes in the care of parishioners, especially those in the Filipino community. The team has worked with the Maryknoll Fathers on the island of Mindanao for more than five years, strengthening the small Christian communities there.

But the need for more help results from the growing number of Filipinos who are living in Hawaii, now

numbering about 100,000, so the five lay missionaries resigned their jobs in the Philippines to volunteer their services for two years in Hawaii.

"As the Church in the United States is sending so many missionary priests to the Philippines, the idea of Filipinos becoming missionaries seems somewhat novel," said Maryknoll Father Thomas J. Marti.

"Yet many of us who have worked in the Philippines realize also that the Church there has a great deal to offer other Churches, including the United States," the priest said.

Ten testify at hearings

U.S. bishops speak out to Congress on social issues

By Jim Castelli

WASHINGTON (NC)—Between Oct. 20, 1975, and April 1, 1976, 10 Catholic bishops appeared personally before congressional committees to discuss their positions on major social issues. This is about as many as appeared in the previous three years.

THE FOLLOWING summarizes only testimony presently personally by bishops, not testimony presented on other occasions by U.S. Catholic Conference (USCC) staff:

—On Oct. 20, Bishop Joseph McNicholas of Springfield, Ill., chairman of the USCC committee for social development and world peace, said the bishops considered the present level of unemployment "unacceptable."

—In mid-November, Archbishop Ignatius Strecker of Kansas City, Kan., and Bishop Joseph Brunini of Natchez-Jackson, Miss., testified on food stamps before the Senate Agriculture Committee.

—On Dec. 17, Archbishop Thomas Donnellan of Atlanta testified discussing the social and spiritual costs of high unemployment.

—On Jan. 31, Archbishop Peter Gerety of Newark, N.J., appearing before the Senate Foreign Relations Committee said the Church has the right to offer a "moral critique" of foreign policy.

—On March 15, Bishop Eugene Marino, auxiliary of Washington, D.C., testified in support of the Humphrey-Hawkins full employment bill.

—On March 18, Bishop James Rausch, USCC general secretary, repeated USCC support for the Humphrey-Hawkins bill.

On March 23, Archbishop Joseph Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, and Cardinal Terence Cooke of New York, chairman of the bishops' pro-life activities committee, supported a constitutional amendment to restrict legal abortion and argued that they were concerned with human rights, not with imposing Catholic doctrine on society.

—On April 1, Archbishop Robert Sanchez of Santa Fe, N.M., testified supporting reforms in the U.S. immigration system.

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Bob Newhart—a tough-to-classify Catholic

CINCINNATI (NC) — Comedian Bob Newhart, who stars in his own long-running television series, is a tough-to-classify Catholic—he likes Latin and the ordination of women.

Newhart's religious values occasionally alter the content of his Saturday night TV show, in which he plays a psychologist.

IN ONE episode, the script called for his television wife, Suzanne Pleshette, to say, "Bob and I lived together for two years before we were married."

"I insisted that line be taken out," Newhart said. "I

sense out of the place we live. You can either laugh at this world or be depressed by it," he told Father Wintz.

Speaking of off-color jokes, Newhart said, "It's an easier joke, an easier laugh", but added he disdains that type of joke.

On the journey from Chicago, where he was raised, to Hollywood stardom, Newhart has picked up some "advice" for use in the confessional.

"If you have a really heavy confession, you give the priest a couple of little ones in the front and hold the big

one till last, and then you kinda mumble that one. Like, 'Well...I forgot my morning prayers once and my evening prayers twice and...uh, mumble, err, harumph...142 times.'"

Last November, the comedian was honored by his alma mater, Loyola University of Chicago, at the school's annual award dinner. He was given the Sword of Loyola, symbol of commitment and the pursuit of noble ideals.

In his acceptance speech, Newhart told of his gratitude at the school's recognition of

the importance of comedy. "Laughter has always been man's way of dealing with his fears, his prejudices, and most important, his inadequacies and the absurdities of life."

A KEY reason Newhart was selected for the award was that "his close and highly prized family relationships are the first priority in his life," according to Jesuit Father James F. Maguire, chancellor of the institution.

Newhart has been married 14 years and has three children.



Bob Newhart

wasn't going to be an advocate of it."

Newhart made his remarks in an interview with Franciscan Father Jack Wintz published here in the April issue of *St. Anthony Messenger*. He also talked about his philosophy of comedy.

"HUMOR helps us make

On the screens

From Catholic Film Newsletter

THE BAD NEWS BEARS—a comedy about Little League baseball whose target is the All-American success story, in which winning is all that counts and nice guys finish last. However, the means used are objectionable, calling the whole enterprise into question.

The children, for instance, are so obnoxious that one's sympathy for them is taxed beyond the limit. Their foul language may be realistic but for that very reason it is objectionable in such a popular entertainment form.

It's too bad because the film does have a lot of entertainment value, especially Walter Matthau's performance as a hard-drinking,

ex-ballplayer paid to become manager of a team of unwanted "minority" kids.

But despite its PG rating, the film is not suitable for children. **Objectionable.**

TV MOVIES include **Thunderball** (April 24, ABC, 8:30 p.m.)—about the theft of nuclear bombs, starring Sean Connery as 007. Usual stress upon action, gimmicks and sex. **For adults.**

Challenge to be Free (April 25, ABC, 7 p.m.)—first part of unimaginative, rather crudely done outdoor adventure film about a trapper who accidentally runs afoul of the law and leads a sled-dog posse through Alaskan wilds. Second part airs May 2 at 7 p.m. **For all.**

A look at books

LIFE TO THE FULL by Father John Heagle. Chicago IL, Thomas More Association. 129 pages, \$6.95.

Christ came into this world so that we might have life, life in full. The Fathers and Doctors of the Church record that this search has gone on in every generation.

Father Heagle continues this search for life as contemporary man might seek it. He shows us that we must still take the risk of faith and the dangers of openness. It is a journey with the Holy Spirit that finds its ultimate fulfillment in death.

This book demonstrates that spiritual reading can be both thoughtful and refreshing. It can also be modern and appealing, further qualities of this fine treatise.

ALERT TO GOD'S WORD by Father Cassian A. Miles, OFM. Collegeville, MN, The Liturgical Press. 303 pages, \$5.85 pb.

Having been trained by the Sisters of Social Service in my young years as a priest, I have always given a short homily at weekday Masses. Some priests find it very difficult to do.

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Father Charles Dollen

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"Sing Your Praise to Him", TV Mass for shut-ins, 7:30 a.m. Sundays, KCST-39, San Diego.

"Challenge" ecumenical program, 10:30 a.m. April 24, KGTV-10, San Diego, guests are Rev. Paul Gaston, Pacific Beach United Church of Christ; Father Ronald Mendonca, diocesan superintendent of Catholic schools; Rev. Keith Mitchell, Greater Parish Ministry.

"Who Is My Neighbor", ecumenical program, 8 a.m. Sundays, KCTS-39, San Diego.

"A Third Testament", public television series, British journalist Malcolm Muggeridge examines the complex life of Russian novelist, Leo Tolstoy, whose work turned to expounding the gospel message, KPBS-15, San Diego.

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