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Southern Cross

65th year, No. 7

Thursday, February 17, 1977

Published by the Diocese of San Diego, California; serving the Catholic communities of Imperial, Riverside, San Bernardino and San Diego counties.

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S. African bishops blast 'system of oppression'

PRETORIA, South Africa (NC)—South Africa's bishops have blasted the "social and political system of oppression" of this country's white-minority regime.

In one of their strongest statements ever issued, the bishops called for an end to white supremacy.

THEY ALSO demanded an investigation into what they called "seemingly systematic beatings and unjustifiable shootings during disturbances and cold-blooded torture of detained persons."

The statement was issued here Feb. 10, following a meeting of the South Africa Catholic Bishops' Conference, which was also attended by bishops from Swaziland and Botswana.

"No temporary suppression by violence, only a sharing of citizenship, can give hope of any safety for children, black or white, now growing up in the Republic, and prevent the horrors of civil war in the future," the bishops said.

THE DAY BEFORE, the bishops announced that they would continue to integrate Catholic schools in South Africa, despite apartheid laws prohibiting integration.

After several previously all-white Catholic schools admitted black and colored (mixed-race) students in January, government officials threatened to cut off government funding of offending schools, take legal action to close the schools and prosecute the parents of the students.

Archbishop Denis Hurley of Durban, chairman of the bishops' education committee, told reporters at a press conference that the bishops "cannot go back on our decision we took on the principle of opening our schools."

HE WAS referring to a statement by the bishops a year ago in which they declared their intention to integrate their schools as a matter of principle, despite segregation laws.

"If difficulties arise with regard to finance or other matters," Archbishop Hurley said, "all we can do is follow through and be as accommodating as we can to parents."

The bishops said the Church also intends to appoint black priests to white parishes as part of major Church reforms.

THE NEW policy was outlined in a "declaration of commitment" to mark the church's opposition to the nation's race policies.

The bishops also said the Church would promote equal pay for equal work and would try to eliminate racially derogatory language such as calling blacks "bantus" and adults "boys" and "girls."

Various reports on the integration moves in January indicate that about a dozen formerly all-white schools have enrolled a total of about 100 nonwhite students.

MOST OF the schools have enrolled only about two to five nonwhites, but several reportedly enrolled about 25 to 30 each.

The Catholic Church in South Africa has campaigned against apartheid for the past quarter of a century, but its move to integrate schools has stepped up opposition from the level of teaching and persuasion to civil disobedience.

The Church runs about 140 all-white schools with an enrollment of more than 40,000.

IT ALSO runs 36 hospitals, 37 orphanages, 104 hostels and 160 infirmaries, which some observers expect will also begin to move toward integration in the near future.



Lent begins next week



'DUST TO DUST'

In preparation for Ash Wednesday, Feb. 23, the beginning of Lent, last year's palms are burned to make this year's ashes. During Mass the priest blesses the ashes and with the words, "Remember, man, you are dust and to dust you will return," he places a cross on the forehead of each of the faithful.—NC photos

SC also serves as training center



February is Catholic Press Month. So we continue with our explanation of the part we try to play in the Catholic community.

Catholic news and views from Riverside to Rome, from San Diego to Santiago, are at the fingertips of Southern Cross readers every week through highly trained local staff and correspondents throughout the world.

SC's own small staff of reporter-photographers are on hand throughout the diocese to inform readers of the activities of people and their parishes.

A key link in the communications chain, the diocesan newspaper is also an ideal training center for communicators. As a part of our service to the community, the Southern Cross is presently training young persons in the vital area of communications by the printed word.

Victoria Butler, a journalism graduate from San Diego State University, who also attended the University of San Diego; and Gloria Walters, born in Tijuana, a bilingual, bicultural Mexican-American, are receiving their training as members of the Southern Cross team.

In our picture they are learning the art of paste-up of SC pages from Wayne Kempe whose proficiency you see in every page of your Southern Cross.

Do not counsel sick to reject medicine, healers warned

ROME(NC)—The gift of healing continues to exist in the Church, but real Christian healers must never counsel sick persons to reject medical treatment, according to a renowned moral theologian, Father Bernard Haering.

The German Redemptorist, writing in a question-answer column in the Catholic weekly magazine, *Famiglia Cristiana* (Christian Family), also condemned belief in the "evil eye" which he called a psychic phenomenon.

FATHER HAERING said that he would "harshly judge" any healer who counsels a sick person against accepting medical treatment.

"A charism of healing existed and continues to exist in the Church," the theologian wrote. "But anyone who really has this charism would never advise against the use of medical therapy."

Father Haering added, however, that Christian healers must "try to inspire great trust in God and, with prayers, seek to obtain special grace which will help sick people."

SPEAKING OF superstition, Father Haering said: "Many cultures have believed in the power of the evil eye, and this very belief was both its cause and effect. The evil eye is a psychic phenomenon."

He counseled further that "the person who loves God, places his trust in him and loves his neighbor—even neighbors who are not likeable or are hostile—cannot be touched by the hate" which, he said, gives rise to belief in the evil eye.

Across the nation

Around the world

Universal Church

Birth control group organizes

LOS ANGELES—At the Third International Institute of the Billings Ovulation Method here, a worldwide organization was formed to certify teachers of the method and to monitor their training in "all areas of the world" where the natural birth control technique has been introduced. Dr. Kevin Hume of Australia is chairing the organization's constitution and by-laws committee.

Pro-life commercials ready

ST. CLOUD, Minn.—Funded by donations and proceeds from cake sales and benefit luncheons, Bert Notch, Florence Daninger and Mary Senander, have produced a series of anti-abortion commercials here for television stations around the nation. "We want to bring the basic facts about life issues into the homes of the public who, we believe, are generally uninformed and simply don't understand the issues," Senander said.

Czechoslovakian priest jailed

VATICAN CITY—Vatican Radio has reported that a Salesian priest, Father Stefan Javorsky, 52, has been sentenced to prison for urging students to listen to Vatican Radio and for carrying out an active youth ministry in Czechoslovakia. He has been suspended from his priestly functions by the government for two years and sentenced to 18 months in prison for "reeducation."

Smut editor goes to prison

CINCINNATI—Hustler Magazine editor and publisher, Larry Flynt, has been convicted of pandering—selling allegedly obscene material—and engaging in organized crime as defined by Ohio law. He was fined \$10,000 and sentenced to seven to 25 years in prison on the organized crime charge and fined \$1,000 and sentenced to six months on the obscenity charge.

IRS asks churches for aid

WASHINGTON—The Internal Revenue Service has called on churches to help reach low-income families who do not know they are eligible for a special tax credit. Those with incomes up to \$8,000 may receive "an earned income credit" of up to \$400. But many such families have incomes so low that they would not normally have to file tax returns, but they cannot receive the credit unless they do file, according to the IRS.

Dioceses fight U.S. labor unit

LOS ANGELES—Officials of the archdiocese and of the neighboring Orange diocese have appealed a National Labor Relations Board decision finding them guilty of unfair labor practices for refusing to

bargain with a union chosen by lay Catholic school teachers last May. The two dioceses have deliberately refused to negotiate to challenge the NLRB's authority over labor disputes in Catholic schools.

Christophers' founder dies

NEW YORK—Maryknoll Father James Keller, 76, founder of The Christophers, died recently in a hospital here following a prolonged illness. Father Keller founded The Christophers, an ecumenical mass media organization, in 1945 as "an aid in restoring fundamental Christian principles to American public and private life." The message is carried through radio, television, newspapers and films.

Bishop outdoes President

SPOKANE—The White House temperature is 65 degrees these days, but that is 20 degrees warmer than Bishop Bernard Toppel's house here. The 73-year-old bishop keeps his four-room house at an average of 42 degrees. To keep warm he wears thermal underwear and ski socks. "My reason for keeping the low temperatures is to save money for the poor," wrote Bishop Toppel in his weekly column in *The Inland Register*, diocesan newspaper.

Abp. bans gay teachers

MIAMI, Fla.—An attorney for the Miami archdiocese reassured a group of parents that Archbishop Coleman Carroll will not hire any known homosexuals to teach in parochial schools here. The decision runs a foul of a new county ordinance forbidding job and housing discrimination against persons "based on their sexual or affectional preferences." The archdiocesan attorney, Joseph Fitzgerald, noted that "the county may get an early chance to test its ordinance in court."

Death claims von Hildebrand

NEW ROCHELLE, N.Y.—Dietrich von Hildebrand, 86, one of the foremost Catholic philosophers of this century, died here recently. A bitter foe of Hitler's National Socialism, von Hildebrand was marked for death by the Nazis in 1923 when he fled Munich for the safety of Austria. In 1938 he escaped Austria, just hours ahead of the Gestapo, and came to the U.S.

Paper blasts Fr. Hesburgh

KANSAS CITY—The *National Catholic Reporter*, a weekly national Catholic newspaper here, has called on Notre Dame University President Father Theodore Hesburgh, CSC, to resign his post as chairman of the Rockefeller Foundation. The paper charged that the post leaves the priest in the



GRIEF FOR MURDERED MISSIONARIES—Cuthbert Chiveso, 68, catechist at St. Paul Mission in Rhodesia, breaks down in tears as the bodies of seven murdered missionaries are removed from the mission. An unidentified person clings to the arm of Jesuit Father Dunstan Myerscough who survived the latest Rhodesian massacre by nationalist guerrillas.—NC photo

position of "house chaplain in an abortion mill." It also claimed the foundation is "the evil genius behind the powerful and only too successful drive to make contraception and abortion part of the American way of life."

Parental consent law upheld

BOSTON—The Massachusetts Supreme Court has upheld a state law requiring unwed minors to seek parental consent for abortions. However, in its ruling, the court allows minors to appeal to Superior Court when parental consent has been denied. Pro-abortionists have promised to fight the ruling.

Priest aims protest at IRS

JERSEY CITY, N.J.—For the third year in a row, Father John Egan, of St. Boniface parish here, has refused to file a tax return. In his most recent letter to the Internal Revenue Service, the priest said he does not intend to file a return in protest against government expenditures for armaments and the support of certain foreign governments. Though he is subject to prosecution, his letters have never been answered by the IRS and no action has been taken against him.

Architects honor Barbara Ward

WASHINGTON—Barbara Ward, Baroness Jackson of Lordsworth, a specialist in international economic development and a noted Catholic writer, is to be honored "for inspiring and influencing the architectural profession," the American Institute of

Architects (AIA) announced here. A medal, one of the AIA's annual awards to nonarchitects, will be given to her at the AIA annual convention in San Diego June 5-8. The AIA will cite her for her books on architecture and housing and for her work with last year's UN Conference on Human Settlements (Habitat).

Briefly...

CLEVELAND—Father Michael J. Lavelle, SJ, 42, dean of the business school at John Carroll University here, has been appointed provincial of the Jesuits' Detroit Province effective in July.

LOURDES, France—Msgr. Jean Rodhain, 77, a founding member and past president of Caritas Internationalis, died here recently.

MILWAUKEE, Wis.—Paul Wilkes, freelance writer and author, will receive the By-Line Award of Marquette University here Feb. 25.

SAN FRANCISCO—Jesuit Father John LoSchiavo, 51, has been elected 25th president of the University of San Francisco here.

VATICAN CITY—The Vatican and the People's Republic of the Congo have established full diplomatic relations.

NEWARK, N.J.—Msgr. Charles Murphy, a retired pastor here, has been named president of the national Blue Army of Fatima by Archbishop Peter Gerety of Newark.

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Hopes rise for high rise to replace Rosary High School

Southern Cross Reporter

Even though Rosary High School will close this June, ending its 29-year history of Catholic education in San Diego, the buildings will still be there.

And the people of neighboring Our Lady of the Sacred Heart parish see the Rosary complex as a residence for retired people, according to Father William Mooney, pastor.

"THE OLSH parish council has drawn up two plans for retaining Rosary as Church property, and using the complex as a retirement

home," he said. The first plan involves remodeling the school for residential use.

The second plan involves moving OLSH grade school into the Rosary complex, and tearing down the current grade school to make way for a "federally-funded high rise retirement complex much like Cathedral Plaza," he explained.

"The parish council has submitted the plans to the diocese and Bishop (Leo T.) Maher likes the idea," said Father Mooney, noting that the plans are only in the "feasibility study" stage.

THE SISTERS of St.

Joseph of Orange have operated Rosary as a Catholic girls' high school since 1948.

Last month they announced they will be forced to close the school this June because of increasing budget deficits and a shortage of teaching Sisters available to staff the school.

Sister Joann Tabor, Rosary principal, said her community will sell the property, adding that "we would like to see it remain in the Church and be used for religious purposes."

A **SELLING** price for the complex has not been determined, though the Sisters expect appraisal of the property to be completed by early March.

Sister Tabor said prospective buyers are being asked to submit written purchase offers detailing the purposes for which they intend to use the property.

"So far," she said, "we have had inquiries from the San Diego Community College District and from a few non-Catholic private schools, and we have not heard anything from the diocese yet."

FATHER Mooney said it is much too early to tell if "the dream of a residential retirement center" will be realized. He added, though, the answer should come soon because "the Sisters would like to have sale arrangements completed by June."

Whatever the fate of the Rosary complex, Father Mooney said that the closing of the school will have considerable impact on the parish.

To ease that impact, "the OLSH parish council is also planning to add a ninth grade to the grade school operation next year," he said.

"This will provide a Catholic education through at least junior high school for many parents who planned to send their daughters to Rosary."



FUN AT SCHOOL—Mary Lucero, 7th grader at Our Lady's School, San Diego, and Bishop Leo T. Maher share a joyful time as she pins a Catholic Schools Week badge on him. Her teacher, Sister Linda Jean Tucker, watches. Each class at both campuses of the joint school of Our Lady of Angels and Our Lady of Guadalupe parishes had something special planned for the bishop during his visit to commemorate the special week.—SC photo



FOCUS ON HUNGER—Experiencing and raising funds to help end hunger in the world is the idea behind a 30-hour fast to be held at St. Thomas More church, Rialto, Feb. 25. The event is sponsored by many area churches and groups. Above, Chris Brogden, left, of St. Thomas parish, picks up fast sponsorship forms from Methodist minister, the Rev. Richard Hadley, one of the fast directors.—SC photo

Lenten appeal

Rice bowls help the hungry

Southern Cross Reporter

Remember Operation Rice Bowl? It is returning this year as the first of two diocesan lenten appeals designed to focus attention on world hunger.

Rice Bowl, a weekly program of prayer and sacrifice, begins this Sunday, Feb. 20, and runs through Lent leading into the annual American Catholic overseas aid appeal on Laetare (Rejoice) Sunday, March 20, which this year carries the theme "Touch a Hungry World".

PROCEEDS from the Laetare Sunday appeal support the work of Catholic Relief Services, the overseas aid arm of U.S. Catholics, according to Msgr. Joseph Topping, diocesan CRS director.

Through Operation Rice Bowl last year, Americans donated more than \$5 million to help feed starving people throughout the world, Msgr. Topping explained.

The program was launched by the U.S. bishops to tie in with the theme of the 41st International Eucharistic Congress, "Hungers of the Human Family."

"AND IT was so successful, the bishops decided to bring it back this year," he said, noting that paper rice bowls will be distributed at Masses in parishes across the diocese this Sunday.

Announcing the program to pastors, Bishop Leo T. Maher wrote: "Rice Bowl is envisioned as a family activi-

ty, a lenten program of prayer, sacrifice and almsgiving for the hungry of the world," donating the money saved by eating one "sacrificial" meal a week.

Speaking of the CRS Laetare appeal, he wrote: "Whenever and wherever there is a natural or man-made disaster, Catholic Relief Services is among the first on the scene."

"IN MANY of the 87 nations served, especially in Africa, CRS is the only agency of its kind serving the poor and starving regardless of race or creed."

Noting that 1976 was marked by many tragic disasters, Msgr. Topping said the "overall value of the goods and services CRS provided to 20 million people in 75 of the world's poorest nations exceeded \$256 million."

Citing the Guatemala Earthquakes as perhaps the

"worst disaster" of last year, he outlined the CRS response to the people stricken there.

"WITHIN 24 hours of the first news of the quakes, CRS sent the first of 18 emergency supply cargo flights to Guatemala City from New York," he said.

He added that tons of food stored in CRS warehouses in Honduras and Nicaragua were trucked to quake victims and notes that "CRS is still working with Guatemala officials in reconstruction programs."

Msgr. Topping concluded: "The generous support of Catholics in the annual Laetare Sunday appeal makes it possible for CRS to maintain the stocks of its worldwide chain of warehouses and the organization necessary to provide nearly instant response to disaster victims anywhere in the world whenever disaster strikes."



FEEDING THE STARVING—This poster details the theme of the annual American Catholic Overseas Aid Appeal scheduled for parishes across the nation March 20. It will follow Operation Rice Bowl, a special lenten appeal to U.S. Catholics to raise money for the world's hungry people.

To end world hunger

30-hour fast set for Rialto

SC Correspondent

RIALTO—Young people from more than a dozen churches and organizations here will fast for 30 hours, starting at noon, Feb. 25, to experience and help alleviate hunger in the world.

St. Thomas More parish center here will be the fast site, and coordinating the effort is Sister Patricia Haire,

SHE explained that a secondary goal of the 30-hour fast is to raise money to help provide food and development funds to the world's needy nations.

Participants, she said, hope to raise \$2,500 For CROP, an international organization for alleviating world hunger and assisting Third World countries to become self-sustaining through agricultural and industrial development.

FAST participants must find sponsors willing to contribute nominal amounts for each hour fasted.

Throughout the 30 hours, those fasting will be allowed only small amounts of juice

while participating in various activities aimed at increasing their consciousness of world hunger, Sister Haire said.

A "Third World Banquet," consisting of chicken and rations actually provided to hungry people of the world by relief agencies will be served to end the fast.

ONE OF the fast organizers, Nellie Darby of the Riverside Hunger Coalition, points out that "there are 450 million people living at starvation level throughout the world, and of those some

eight million die each year of starvation."

Among Rialto area churches sponsoring the fast are Grace Lutheran, United Methodist, St. Peter's Episcopal, St. Catherine of Siena parish, New Hope Baptist, First Congregational, Rialto Methodist, Lutheran Church of the Cross, First Christian and the Rialto Bible Fellowship.

Also sponsoring the fast are the Boy Scouts, ARC (Adolescent Rap with Christ) and Eisenhower High School.

Deacon directors to meet here

Another national convention of Catholic organizations is to be hosted by the diocese. The next annual meeting of diocesan directors will be held in San Diego next February.

Father Neal Dolan, diocesan director, returned from the convention of directors in New Orleans last week to announce that next year the

150 directors will meet in San Diego.

He felt this was a distinct recognition of the place of this diocese in leadership in the growing diocesan program nationwide.

Father Dolan was elected first vice president of the association of directors.

Another major Catholic

The Pope speaks



Beware of bad news

The daily diet of too much bad news, broadcast by every means of social communication, begets a growing humiliation as one is forced to witness a progressive decadence in the social order and an alarming spread of delinquency that was yesterday limited and individual but today is collective and organized.

The problem is increased because people feel that the forces of the social order which should protect life and rights appear to be unequal to their task. This discourages people, particularly the young, from making the necessary efforts needed to achieve the ideal of justice. As a result, a spirit of permissiveness and irresponsibility take over.

Where shall we find that worth and clear conscience that Dante once said was flourishing among our people? Do not give in to despair but take courage from the millions of men and women who follow their consciences responsibly, fearing God and loving their neighbor.

In religion such people find the strength to become free and strong. To the young we must give the preventive assistance of which Don Bosco spoke, and like, we must dedicate ourselves to the education of new generations in the joyous and generous spirit of the gospels and in the tradition of our noble humanism.—Sunday Angelus talk

On canon law

When it is completed, the new code of canon law must avoid the deadly separation between the spirit and institution, between theology and law, because both the law itself and the pastoral office must be understood as pertaining to the peace of Christ which is a fruit of justice that is not human, but divine.

It must recognize that the community of the Church is composed of both pastors and laity who must not be regarded merely as subjects, but as cooperators of the hierarchy. Juridical power in the new code must not seem to dominate the whole community, leaving to each person the responsible liberty needed to build up the Body of Christ.—To officials of the Roman Rota, high court of the Church

Signs for peace

If you want peace, defend life. It is not just war that kills peace, but every crime against life is a blow to peace, especially if it strikes at the moral conduct of people.—To officials of NATO Defense College

A time to keep

The Church as peacemaker

by Michael Newman

The tragedy of Rhodesia continues along its bloody path. Unfolding before our television screens is a tragedy of human misunderstanding, racial tension and Communist opportunism. The results so far are a dozen murdered Catholic missionaries and a growing polarity of purpose in international attempts to find a political solution.

Last week seven missionaries—Jesuit priests and Dominican Sisters—were slaughtered at their mission simply because they were white. The guerrillas came in, 10 of them, rounded up the priests and nuns, and three gunmen were given the order to mow the missionaries down. The black Sisters and helpers at the mission were not touched. It was only last December that three more missionaries—a bishop, a priest and a Sister—were murdered by a wandering nationalist guerrilla on a robbing expedition.

IS IT not time for the Church to think seriously of becoming directly involved in trying to find a peaceful solution to the Rhodesian situation? Prayers and hopes are one thing—and the more the better—but active participation as Christ's agency for peace might be called for.

Church in the forefront

The Catholic Church has always been in the forefront of affairs in Rhodesia. It was English Jesuit priests and Irish Dominican Sisters—the forerunners of those killed last week—who nurtured the Pioneer Column of white settlers sent in by Cecil John Rhodes in 1890.

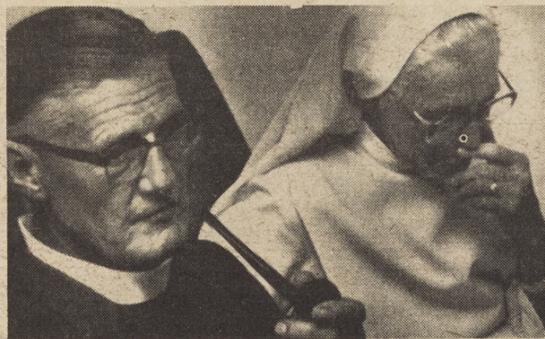
The Catholic Church established the early missions. The Catholic Church established most of the schools in the country. The Catholic Church provided the country's first prime minister and has been closely connected with the country's development in every sphere.

Catholic schools spearheaded integration in the face of extreme laws of racial separation. The Catholic Church produced black priests and Sisters to be able to take over leadership. The present archbishop of Salisbury, Patrick Chakaipa, is a product of the seminary long ago established for African priests by the Jesuits under his predecessor Archbishop Aston Chichester, S.J.

Situation not lost

The situation in Rhodesia is by no means a lost one. International politics, with the racial overtones on the one hand and Communist machinations on the other, are bedeviling negotiations. Perhaps that devil should be exorcised by action of the Catholic Church which has played so prominent a part in the short life of the country.

Christ said: "Blessed are the peacemakers." Is



Massacre survivors Father Dunstan Myer-scough, S.J., and Dominican Sister Anna

it not time his Church took an active hand in helping the cause of peace in a country where peace is still possible? Can Rome not spare, for instance, Cardinal Sergio Pignedoli, that eminent and consummate diplomat of the Vatican service, to send him to the troubled land and try to bring together those of good will—and they are the majority—who wish to find a humane and peaceful settlement to the question of majority rule. Or will we all sit by and watch another bloodbath in Africa, where our missionaries will be murdered and our followers alienated? Prayer is to be commended. But sitting on our hands will achieve nothing.

A notable departure

Quietly and without any fuss or fanfare, one of the most notable characters in the whole history of the Diocese of San Diego has left the scene. Miss Martha Kennedy, who has been secretary to each of the bishops of this diocese for the 41 years of its existence, retired on Feb. 4 by simply leaving her office and making a comment to a staff member that she would not be back.

Obviously it was more formal than that with the bishop, who had known earlier, but who Miss Kennedy swore to secrecy. She wanted no emotional farewells. The first choice of our first bishop, Charles F. Buddy, she was brought from St. Joseph, Mo., by him when he became Ordinary of this newly created diocese in 1936. And since that time Miss Kennedy has answered the call of "Bishop's secretary" through many long years and three Ordinaries of the diocese.

The epitome of confidentiality, she never divulged a diocesan "secret". Those of us who, as journalists, are often helped by tip-offs, could look for nothing from Miss Kennedy, which is right and proper—but frustrating. She probably knows more about the priests of this diocese—whose confidential files she kept—than any other person. And as one remarked after her retirement: "I hope she doesn't publish her memoirs."

All who had contact with Martha Kennedy knew her as a forthright, determined and lovable personality, dedicated with the utmost fidelity to the work of the diocese and the care of its bishops. If ever anyone has earned a happy retirement, it is assuredly Martha Kennedy.

Holy Knievel

I'm told that Father David Bailey, pastor of St. Anthony, Imperial, down in the desert, rides around on a motorcycle. And the local youngsters have given him the "handle" of "Holy Knievel."

Primo bingolorum

And did you hear about the parish which had to switch a proposed confirmation visitation by the bishop because it clashed with Bingo night?

Man for all causes

Recently we had warnings about an alleged pro-life publication *The Voice of Theophilus* soliciting \$65 donations from pastors and others for an ad in the magazine. Now there's a solicitation for \$55 a time for entry on a parchment scroll to commemorate the canonization of Blessed John Neumann. Both solicitations are suspect—enough to have the U.S. attorney's office looking into the question of criminal fraud.

The man behind both appears to be James Anton, whose aliases include "Steve Savage" and "Dr. Thomas Donovan," according to NC News Service. Anton uses an address in Encino, near Los Angeles.

We were talking
by Enid Lanyon

We were talking... about people and paintings and light and shade and flames in the darkness.

Recently a friend called me rather excitedly to view a painting she had just purchased. It was a night scene of a church in a poorly lit street. It was executed in shades of deep blue, shadowy and rather dim. The only light came from a small window high in the church through which poured a golden brilliance that touched the surroundings with a gentle glow.

"DON'T YOU SEE," she said, "it is symbolic of the Church itself. It is lit from within and the light flows out throughout the world, lightening the darkness around it."

As I studied the painting, it spoke to me, not so much of the Church itself, as of the people who comprise the Church, and their Christian vocation of witness. It spoke, not in contradiction, but with different emphasis.

The mission of the Church and that of its people—the living stones on which it is built—are the same.

Bishops, priests, deacons, religious and the rest of the us—we are all called to be lighted from within by the radiance of God's love and the illumination of his Word.

THAT IS THE kind of temple of the Holy Spirit of God that Paul speaks of, one that realizes its purpose only when the light—his light—"shines forth to all nations."

I suppose the failure of Christians to truly illuminate the world through the 20 centuries since the Light came into the world, stems from our own misunderstanding of the nature of that light.

Too often in our history we have felt compelled to spread the Word in ways at variance with its essence, before ourselves learning to cherish its spark within our souls and fan it into flame, and nourish the flame into conflagration!

WE MAY squander ourselves in "good works" and heroic deeds, and preach the Good News with power and

eloquence, but until we are irradiated by its light and warmth, we are not fulfilling our Christian vocation.

There was another element in my friend's picture that caught the attention. The light drew one's eyes until it filled the whole vision and the image of the building and surroundings seemed to dissolve into obscurity. The light and the way it fell upon objects became our main focus.

We wondered about the source of the light, speculated, argued. We felt moved to contact the painter to ask "Whence comes this light?" This is what John the Baptist understood so well. He was, he said, not the light, but a witness to the light adding "he must increase while I must decrease."

WE DO NOT all have such humility or experience such love of Jesus. It is hard for us to will to "decrease" when our human needs are crying out for approval and our deficient self-esteem longing for admiration.

We may delude ourselves with all kinds of piety and self-effacement,

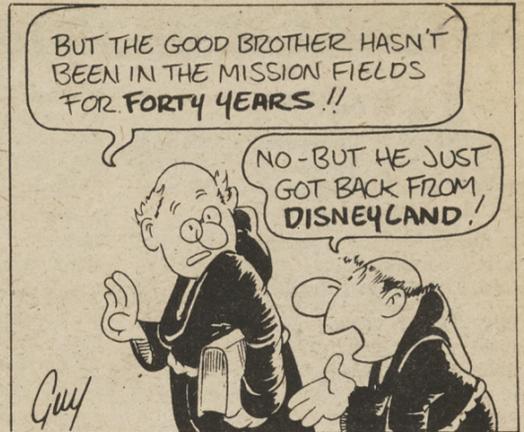
only to find the ego strong and well and trotting along in harness with pride underneath it all! And when we are genuinely longing to be a witness to Christ, this can be depressing.

We might long to be blinded by the light, as St. Paul was, so that its image is seared upon the retina of our souls and we may be conscious of nothing else. But I doubt that would make it any easier—certainly it did not seem to do so for Paul.

THROUGHOUT his long and difficult ministry, through all his personal problems and conflicts he carried within the picture of that blinding illumination and became himself a living torch to light the way for the pagans.

Perhaps for us who struggle along behind, it is enough to focus on the diffusion of that light and visualize ourselves as that darkened church blending into the background, important only in that it harbors the light and fosters its accessibility to the world beyond itself.

The Light in the window



Opinion Forum

Ages of Mary and Joseph

The interesting letter contributed by Robert J. Wieland, pastor of the Chula Vista Seventh Day Adventist Church, Chula Vista (SC, Jan. 27) regarding the probable ages of the Virgin Mary and St. Joseph at the time of the Annunciation inspires me to write again.

In a previous letter I mentioned that the National Conference of Catholic Bishops' pastoral letter entitled "Behold Your Mother" dated November, 1973, states: "According to the customs of her time and people, Mary was probably no more than 14 when her parents arranged her marriage and Joseph probably about 18."

Archbishop Fulton J. Sheen in his book *The World's First Love* tells us that it is historical fact that Jews frowned on disproportionate marriage between age and youth, and, further, that "The Talmud" admits a disproportionate marriage only for widows or widowers.

Pastor Wieland questions whether Joseph would be likely to select a young girl to be a stepmother to children. So considering the fact that Mary would have been in her teens when she was betrothed to Joseph, I have to conclude that Joseph was also the normal age for marriage, not an older man or a widower with children.

Thanks to Pastor Wieland for his letter on this interesting subject.

Edie Galbraith
San Diego

Person to person penance

The Church today is on the horns of a dilemma. It's damned if it does and damned if it doesn't. If it maintains the status quo, in the eyes of its youth, it's "square". If it changes, the older parishioners are "turned off".

But, it has to change. If not, after us old folks are dead and gone, there won't be enough left to run the Church.

Case in point: confession. The confessionals are now empty. Why? My own opinion is that the one on one approach, the only one approved of by the Church doesn't satisfy the rank and file of church members.

What does the new Rite of Reconciliation have that's different than the old Sacrament of Penance except for the informal approach? What's wrong with group confessions? After all confession is between God and us.

On the other hand, those who feel they

need personal counseling, there's nothing wrong in that.

M.M.
Palm Springs

'Dignity' or hypocrisy

Just returned from Mass and was thinking what you wrote on why gays decided to name their organization "Dignity" (SC, Jan. 20).

During the course of today's sermon we were told that unless we love our neighbor, all of our communions, yes, all religious acts are useless. I believe this applies to the apparent "split" in our present church setup.

They (the gays) didn't desert the Church. They were pushed out. The smears, ridicule and hostility they endure were done in opposition to the biblical admonition.

"Dignity" is a good name—in fact it is an improvement on the word "hypocrisy" which is eating at the soul of the present day Church.

Robert C. Nelson
San Diego

'Back to the ironing board!'

The Church, as the last bastion of male superiority, is safe for the time being. Men can breathe a sigh of relief. The Vatican Doctrinal Congregation states that the roles of men and women in the Church are separate but equal.

Our bishop says the pronouncement is "timely and necessary." The Pope tells us that the choir needs sopranos and so women once again are relegated to their place as second-class citizens.

To have the question of priesthood for women so summarily dismissed is an insult to all those who have worked to raise the status of women. Back to the ironing board, women! The men have spoken.

Gwen Eagle
Cucamonga

Fatima statue blessings

What a privilege we were given during January by having the International Pilgrim Virgin Statue of Our Lady of Fatima in 26 parishes.

To kneel before this miraculous statue is to know and feel her real presence. If I know of conversions and changes of heart brought about through Our Lady's statue, how many more have taken place that cannot be counted? In Point Loma I saw scores of people standing outside in the rain for two

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Comments with checks

Enclosed please find \$16 for two subscriptions. I look forward each week to Michael Newman's thoughts, then "The Pope speaks," read the rest and, being a chauvanist, read Enid Lanyon last.

Being a lector and CCD teacher, I can't spare giving away my copies so I would ask you to send two copies each week to the addresses given.

M.E.
San Diego

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Mrs. P.M.
San Diego

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A.N.
La Jolla

Disagrees with Fr. Benson

Regarding Father Benson's article (SC, Jan. 27), isn't he contradicting the efforts of the Church and government in bringing peace and unity to the world?

He suggests that we even change the celibate lifestyle of priests and the seminaries to fit the background of Mexican-Americans. Why pick this one ethnic group?

Look at the hundreds of ethnic groups in the Church; they all learned to speak English and adapted their way of life to ours. In turn we assimilate the riches of their various cultures.

Blacks, for instance, are being educated enabling them to take highly responsible positions, and they have gained the respect of all of us; and without crying or demanding special favors.

Our Church is supposed to unify all ethnic groups, not single out one as Father Benson suggests. Peace will be attained only when we cease to label a person by his ethnic background.

K.F.
San Diego

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Diocese's team ministry 'keeps busy' serving Coachella area

By Dan Pitre

COACHELLA—Three young priests who form the diocese's only team ministry are kept busy serving the four communities of Our Lady of Soledad parish here.

In the agricultural Coachella Valley, the priests serve the "home" parish as well as Mecca, Thermal and Oasis.

THE TEAM includes Fathers Francis Frankovich, ordained in 1968, Bob Rockwell in 1969, and John Magana in 1971. Sister Terri Nederhisser is another team member. There is no pastor and associates as in the usual parish organization.

Fathers Frankovich and Rockwell were part of the original trio which began with Father Ben Carrier in 1975. Father Magana replaced Father Carrier in August, 1976, when he went as pastor to Our Lady of Fatima parish, San Bernardino.

The three priests base their work and their relationship on their prayer life. Wherever the day's work may take them, at 5 each evening they get together for prayer. On Tuesdays the six Sisters of the parish join them for a prayer hour.

On Wednesdays they have a coordination team meeting, which includes Sister Terri, "to hash everything out," said Father Frankovich.

IT IS AT this time they examine the current needs of the parish and decide who will take care of them. They also report on their ongoing duties, and discuss any mutual or individual problems.

"We feel free to correct each other and we can also challenge each other's responsibilities," said Father Frankovich. "I think we are able to do this so successfully because of the daily prayer we have together."

And the unity of the priests is apparent. They try not to make independent decisions which affect the others.

"SO FAR IT has worked out," said Father

Magana. If a situation did arise that called for an immediate decision, and the others were not available, then the priest handling it would have to decide alone, he said.

"We try to be all of the same mind," said Father Rockwell. "We come to an agreement on our policies such as those affecting marriages and baptisms."

And the three priests do a lot of pre-baptism and pre-marriage counseling. Last year they performed 384 baptisms and 85 marriages, including validations.

ONE LOOK at their baptism counseling appointment sheets reveals a full schedule for each priest.

"We interview and instruct each couple whose baby is to be baptized," said Father Frankovich. "We are now training teachers for a pre-baptism program," he added. "By March 1 it will be in full swing."

Couples planning marriages have to notify the priests three months in advance for counseling and marriage preparation.

THE PARISH runs a continuous marriage preparation program with separate classes in English and Spanish. The classes are conducted by the priests, married couples, and a marriage counselor.

There is also a Parents and Sponsors program to prepare them for each child's First Communion and Confirmation.

"We urge the parents and encourage the sponsors to attend," Father Frankovich said. "The program parallels the child's training and serves to update their own faith."

The parish operates four religious education centers—Coachella, Mecca, Oasis and two in Thermal, catering to about 900 children. It keeps four of the Sisters and all three priests traveling a lot.

ONE UNIQUE feature of the CCD program is that the public schools release their students by grades at different times of the day to attend religious education classes



TEAM MEETING—Going over the parish records at Our Lady of Soledad, Coachella, are the three priests who form the diocese's only team ministry. From left, are Fathers Francis Frankovich, John Magana and Bob Rockwell. They keep busy serving parishioners in four communities in the Coachella Valley.—SC photo

at the centers. One of the Sisters works full-time in teaching release-time students.

Parish functions and programs, as well as all written materials, at Our Lady of Soledad must be in both English and Spanish. In very rough figures, according to the priests, about 50 per cent of the parishioners speak only Spanish and about 10 per cent only English. About 40 per cent are bilingual.

The busy parish also conducts a monthly family involvement program, Bible studies and charismatic prayer meetings. There is also a Comunidades de Base, the community formation program for Spanish speaking.

AND BESIDES Cursillo reunions and Marriage Encounter events there are 10 parish organizations including Father Rockwell's youth group with 80 members of high school and college age.

The young people have undertaken various community projects such as cleaning

up streets, painting house numbers on street curbs, and collecting food baskets for the poor.

They meet twice a week for a one-hour Bible study and fun times at the new youth center, converted from the old church. It was dedicated last Sunday (Feb. 20) with a Mass celebrated by Father Rockwell who also blessed the center.

THE CENTER includes pool and ping pong tables, darts, various games such as monopoly and basketball goals in the courtyard. The outside walls contain murals, which reflect Mexican-American culture, painted by a local group of young artists, "Artistas de Barrios."

"In everything we're trying to develop lay leaders to emphasize this is their home. We're here to help and serve them. They are not here to serve us," said Father Frankovich—a sentiment echoed by his fellow team ministers.



COLORFUL YOUTH CENTER—These murals were painted on the walls of the new youth center of Our Lady of Soledad parish, Coachella, by "Artistas de Barrios," a local youth group. The center, converted from the old parish church, was dedicated last Sunday. Top, left to right, Joe Pavia, Father Bob Rockwell of the parish, Ed Buendia, and Ernesto Flores look at the "History of the Tortilla" they helped to paint. One mural was uncompleted when the bottom picture was taken. Manuel Suarez led 12 other young people in painting the murals.—SC photos

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Roots of Our Faith:

The Spirit: a gift?

PULL OUT AND SAVE THIS SECTION

Insights in Faith



The Holy Spirit Is!

A new phenomenon has come into the community

By Deacon Steve Landregan

As I thumbed through the papers filled out by senior girls the first day of the religion class I was teaching at a diocesan high school, I came to the question: "The Holy Spirit is!"

For students who had completed eleven years of Catholic education, the answers were disappointing, amusing, and far too typical.

OF THE THREE questions pertaining to the Trinity, the first: "God the Father is!" elicited fairly uniform responses that showed the girls almost all saw the Father as stern, distant, majestic and awesome.

The second: "Jesus is!" revealed the closeness and warmth young people feel toward Jesus. Answers like "my friend," "one I can go to when there is no one else," indicated an intimate, prayerful relationship.

But when it came to "The Holy Spirit is!" I literally drew a blank. The majority of the girls gave no answer. There were a few indicating the Holy Spirit was "what I got at confirmation." There was one "holy dove," and a single "the Holy Spirit is like a white tornado."

THE MESSAGE was clear. To most of these young Catholic ladies, the Holy Spirit was a Divine non-entity, or as someone has said, the forgotten person of the Holy Trinity.

The Spirit has always been abundantly present in the Church, to be sure, nevertheless to the average Catholic, educated in Catholic schools, awareness of the action of the Spirit in their daily lives was sadly lacking. My students' lack of awareness and understanding of the action of the Holy Spirit was fairly typical.

Since that time I believe that the

movement known as the Charismatic Renewal has been a significant factor in bringing the Holy Spirit once again into the center of Christian spiritual experience. For thousands of Catholics the Charismatic Renewal has meant that the Spirit has come out the theological closet and into their daily lives. For others, outside the Charismatic movement, literature about the renewal and polemics against it have resulted in a new interest in and curiosity about the Spirit.

THERE HAVE been and will continue to be many Catholics whose lives are examples of their submission and response to the Spirit, but the Charismatic Renewal has popularized the concept of the spirit-filled and Spirit-controlled Christian life.

Ten years ago the idea of a group of Catholics gathering to pray more than the block rosary was virtually unheard of and unthought of. Today, prayer groups have sprung up all over the country, in homes, churches and schools. Many of them meet for several hours of prayer each week.

A new vocabulary, not new to the Church but new to the lay spiritual experience, has come into being. It includes such terms as: Baptism in the Holy Spirit, prayer meeting, prophecy, healing and life in the Spirit.

A NEW PHENOMENON has come into the Church, the covenant community, in which lay Catholics form a community based on a common spiritual experience, and gather into residential and non-residential households.

A whole new set of spirit-filled songs of praise have emerged from the various choral and instrumental groups that are commonly referred to as music ministries.

As a matter of fact the word ministry itself has been given a new and wider meaning within the Charismatic Movement where community members work in tape minis-

Mighty Wind, Power of Life

Spirit of God at work from beginning of time

By Father John J. Castelot

The Fourth Gospel is famous for its symbolism, one aspect of which is frequent use of double meanings. An interesting example is the description of Jesus' death: "Then he bowed his head, and delivered over his spirit" (John 19:30).

A common expression for dying is "to give up the ghost (spirit)" and the other three Gospels use a Greek equivalent of this phrase. But John adapts this to signify simultaneously Jesus' dying and his handing over or gift of the Spirit.

THIS IS THE "hour" of Jesus, a dark hour, yes, but one already suffused, from the Johannine point of view, by the light of glory. It is the climactic hour of salvation history.

The spirit of God had been at work from the beginning of time, a creative, powerful, life-giving spirit. What did this concept mean throughout the Old Testament period? What did it mean to Jesus' contemporaries prior to the startling revelation of the Holy Spirit as a divine Person?

The word for spirit in Hebrew (*ruah*) Greek (*pneuma*) and Latin (*spiritus*) meant basically wind or breath. This explains why the New American Bible translates, in Genesis 1:2, "a mighty wind swept over the waters." "Mighty wind" is literally "a spirit (*ruah*) of God."

THE TRANSLATION is quite correct. It is easy to see how the idea of wind could suggest that of power and the concept of breath that of life. Thus the Yahwist story of creation expresses the emergence of human life by saying that God "blew into his nostrils the breath of life, and so man became a living being" (Genesis 2:7).

In this connection, read again Ezekiel's "Dry Bones" vision of the re-creation of the people (Ezekiel 37:1-14).

"The spirit of God"—a symbol of divine force, creative, life-giving power. Over and over we read of His sending His spirit upon chosen instruments to empower them to carry out His designs in a variety of ways: to praise Him, to speak in His behalf, to act for Him.

THUS SAUL'S prophetic ecstasy is described: "As he set out from the hilltop toward the sheds, the spirit of God came upon him also, and he continued on in a prophetic condition until he reached the spot" (1 Samuel 19:23).

Isaiah envisioned the rise of an ideal king from the line of David, one abundantly endowed with truly noble qualities:

"But a shoot shall sprout from the stump of Jesse/and from his roots a bud shall blossom./The spirit of the Lord shall rest upon him:/a spirit of knowledge and of fear of the Lord (Isaiah 11:1-2).

THE IDEA OF the spirit of God takes on a startling new dimension in the New Testament. The spirit of God is now the Holy Spirit; the spirit is no longer simply something, however wonderful, but someone; it is no longer just a divine force, however creative, but a divine Person. The Holy Spirit was the gift of the glorified Christ to His community, both as a community and individually.

The Gospel of John tells us that on the very night of His resurrection-glorification, He appeared to 10 of his disciples and said, "Peace be with you. As the Father has sent me, so I send you." Then he breathed on them and said: "receive the Holy Spirit..." (John 20:21-22). This same Gospel had said a great deal about the coming and the mission of the Spirit in the preceding chapters, especially 14-16.

Luke tells us of a solemn, charismatic experience of the whole community which we know as the Pentecost event. It is interesting to note how many allusions to Genesis he weaves into his picture of this experience. The "strong, driving wind" (Acts 2:2) is reminiscent of the mighty wind which swept over the waters at the beginning of the priestly creation story.

FOR LUKE Pentecost is tantamount to a new creation. Indeed, the Holy Spirit plays a central role in his theology; the Acts of the Apostles would be more appropriately entitled 'The Activity of the Holy Spirit.'

See the theme of this book as enunciated in 1.8. Even in his gospel interpretation of the life of Jesus he seems unable to wait for Pentecost and portrays the Holy Spirit already at work in the souls of people—so much so that the Third Gospel has been called the Gospel of the Holy Spirit.

The letters of Paul give abundant testimony to the powerful action of the Holy Spirit in the churches of his day. It is particularly striking that instead of having to prove the reality of this activity, he can actually point to it as an objective, observable criterion of God's love for us (Romans 5:5; Galatians 3:2-5).

Most illustrative are these words from Galatians: "the proof that you are sons is the fact that God has sent forth into our hearts the spirit of his Son which cries out 'abba!' ('Father!') You are no longer a slave but a son!" (Galatians 4:6-7a).

BIBLE READINGS AT MASS

Sunday, Feb. 20—Seventh Sunday in Ordinary Time
1 Samuel 26:2, 7-9, 12-13, 22-23; 1 Corinthians 15:45-49; Luke 6:27-38 (82).

tries, youth ministries, healing ministries, and all are involved in serving other members in what is referred to as the body of ministry.

ANOTHER OLD custom that has been revived is the prayer posture of praying with hands extended towards heaven.

At the Statio Orbis Mass that ended the Eucharistic Congress in Philadelphia last August, an amazing number of participants prayed and sang in this ancient prayer posture, particularly during the communion.

Charismatic phrases like "Alleluia," "Praise the Lord," and "Jesus Christ is Lord," have found their way to the heart of Catholicism. In 1975 on Pentecost Sunday, Pope Paul VI ended a warm greeting to the International Conference on Charismatic Renewal with "Alleluia, Jesus Christ is Lord."

THERE ARE THOSE who are cautious and even apprehensive about the Charismatic Renewal movement, but there is no denying the fact that it has restored the Holy Spirit to the center of worship for thousands.

To them the Holy Spirit is not a divine non-entity, a holy dove or a white tornado. The Holy Spirit is power, the gift par excellence of Jesus and the Father, a gift that enables the Christian to say with St. Paul... "I live now, not I, but Christ lives in me," a gift that has created a new hunger for prayer, for the Eucharist and the Sacraments, and for the Word of God.

Regardless of how one feels about the Charismatic Renewal, it must be admitted that it has made obsolete the description of the Holy Spirit as "the forgotten person of the Holy Trinity."

For that we can all praise the Lord.

Every person is touched in a way by the Spirit

By Alma Roberts Giordan

Does the Spirit live in people today? Yes. But sometimes we shut the Spirit off from our lives. Yet every time the smallest good triumphs over evil, the Spirit is manifest in contemporary society.

"The spirit of truth and the spirit of freedom—they are the pillars of society," Hendrik Ibsen reminds us. Whether it is in the fields of government, communications, education or human welfare, the Spirit moves over the waters, the desert, the terrain of our lives, warmly alive.

IT LENDS strength, encouragement, hope to our every endeavor. It is in the charismatic movement which began as a cloudburst perhaps, but glides and spreads as an unstoppable landswell that must be acknowledged. Even in this sophisticated age, even by the Holy Father himself.

For as St. Paul tells us: "God chose those whom the world considers absurd to shame the wise; he singled out the weak of this world to shame the strong" (1 Corinthians 1:27). And with the spirit hovering over, all things are possible. For the three great attributes are contained in it: faith, hope and love.

People are many individuals. Every person God created is touched in some way by the Spirit. As the flower blooms when exposed to sun and rain, so too, each one of us open to God's grace, through prayer and contemplation, has the potential to bloom beautifully in the warm light of the Spirit. Thus we may give back to the world some of that radiance which, like all energy, is destined for immortality.

ONE OF THE most moving stories that affected my life's direction was the pagan myth of Pandora. Against the advice of wisdom-personified she opened the forbidden chest entrusted to her safekeeping.

Immediately all manner of nasty insects, symbolizing every evil known and unknown, escaped into the world: sickness, ugliness, cruelty, hate, greed, jealousy, poverty, prejudice.

In terror Pandora slammed down the lid, but it was too late. Sin in its multiple guises whirred about, stinging, blinding, deafening her to the one small cry still contained within that casket—the voice of hope, a battered moth.

Cautiously she released that saving grace. Once freed, hope grew stronger, strong enough to prevail over all the other insects in the field. Once again there was a fair chance for good to be victorious over evil.

WHEN I arrived at that point in the story my heart, which had almost stopped, began to beat normally again. Hope was the spirit of creation, the breath of God. Perhaps even that "unknown god" the Greeks built an altar to, which St. Paul recognized in his address to them.

The Spirit indeed came to him, as it physically hovered over the first apostles, gathered fearfully in that locked room after their Master's departure. Frederic Myers speaks for Paul when he says: "who so has felt the Spirit of the Highest cannot confound nor doubt Him nor deny."

In any event, I do not think it blasphemous for me to contend that sharing of the Pandora-experience was my first personal Pentecost—faith's reassurance to my fearful heart. The spirit gives life, the letter kills.

When I was a child I understood as a child, even as did St. Paul. And unless we recapture that innocent childhood faith, Scripture insists, it will be difficult to achieve heaven. Such is the faith I would cling to in this troublesome jet age of religious experimentation. "Spirit of the living God, fall afresh on me."

NEXT WEEK HOLINESS: A CALL IN OUR DAY? The saints and holy people in the scriptures longed for holiness. How could Jesus demand holiness of men? Is there a relation between Christians as sinners and holiness. How can we reach for sanctity in the 20th century?

In the Old Testament the people of God were made acutely conscious that their covenant call involved a call to be holy. In the New Testament the demands of the New Covenant are even more insistent and the demands to achieve real holiness effective and clear.

In preparation for next week's topic, read the sixth chapter in the Book of Isaiah. Reflect on it. Read Chapter 5 of the Gospel of Matthew and Chapter 2: 15-21 in the Epistle of Paul to the Galatians. Also read the life of your favorite saint and reflect on how he or she reached the plateau of holiness.

"The Holy Spirit who is the love whereby the Father loves the Son, is also the love whereby God loves creatures and imparts to them His goodness."—St. Thomas Aquinas, "Commentary on the Sentences," circa 1252.

ROOTS OF OUR FAITH: SPIRIT IS IT A GIFT?

Questions and Discussion Points

1. Who is the Holy Spirit?
2. Discuss how the Holy Spirit acts in our daily lives.
3. What effect has the Charismatic Renewal had on Catholics?
4. Discuss this statement: "a new vocabulary, not new to the Church but new to the lay spiritual experience, has come into being. It includes such terms as: Baptism in the Holy Spirit, prayer meeting, prophecy, healing and life in the Spirit."
5. What is the covenant community?
6. Discuss this statement made by St. Paul: "I live now, not I, but Christ lives in me."
7. Read The Gospel According to John.
8. Discuss how the spirit of God has been at work from the beginning of time.
9. What was the concept of the people in Old Testament time of the spirit of God? Read Psalm 104:29,30.
10. In the Old Testament, read The Book of Ezekiel, 37:1-4.
11. For a more complete understanding of the symbolism of the spirit of God as a divine force in Old Testament times, read chapter 11:24b-25 in The Book of Numbers.
12. What new dimension did the idea of the spirit of God take on in the New Testament?
13. In the Acts of the Apostles, read Chapter 2.
14. Read St. Paul's Epistles to the Romans and to the Galatians.
15. Do you feel that the Spirit lives in today's world? Discuss.

Grace greater than sin

By Father Jerome Bevilacqua, OSA

The loss of control can cause a great deal of fear because it seems dangerous. In the story of the Publican and the Pharisee (Luke 18: 10+) the Pharisee had perfect control over his life; while the Publican had lost control.



Because the Pharisee thought he had control he could see no need for God except as the rewarder of good people like himself. The Publican, on the other hand, saw God not so much as the rewarder of good people but as the source of all good.

THUS, THE fear that comes when we feel the loss of control is a sign not so much of a loss of control but more a sign of a loss of faith in God whose Wisdom "deploys her strength from one end of the earth to the other, ordering all things for good." (Wisdom 8:11); especially, since God has promised us that even when sins abound "grace was even greater" (Romans 5:20).

Yet, there are times when we should be in control because God is holding us responsible for what happens (1 Samuel 2:22+, 4:12). There are also times when we should not be in control because the Lord is doing something so

Godly that we are asked only to cooperate.

Gamaliel understood this very well: "What I suggest, therefore, is that you leave these men alone and let them go. If this enterprise...is of human origin it will break up of its own accord; but if it does in fact come from God you will not be able to destroy them, but you might find yourself fighting against God" (Acts 5:34+).

IN FACT, the very essence of Christianity is a case in point; for there is no way that the greatness of God's mercy could have been anticipated by the human intellect. Moreover, that God could have loved us so much that he himself would become man is not something that we could have been expected to have anticipated with the resources of our own intelligence.

Christianity is, therefore, not something that one is free to control, but it is rather something that one stands back and allows to happen. From this we can see the great need for patience, humility, discernment and obedience for the Christian. We are co-creators and co-operators (at best), but never initiators.

St. Paul puts it very clearly: "What do you have that was not given to you?" (1 Corinthians 4:7). St. John makes the same point when he says, "This is the love I mean: not our love for God, but God's love for us when he sent his Son" (1 John 4:10).

Senor, que todos los cristianos seamos uno

Por el Padre Manuel Lopez, SJ

El origen de el octavario para pedir por la unidad de todos los cristianos, se debio al americano Lewis Thomas, Pastor Anglicano de EE.UU. o Episcopaliano, y comenzo el ano 1908, para pedir por la unidad con Roma.

Desde 1910, el octavario por la union de las Iglesias cristianas, se viene celebrando, pues fue aprobado por S.S. San Pio X para toda la Iglesia.

LOS ULTIMOS papas, Pio XII, Juan XXIII y Paulo VI, cada dia del octavario celebran la Sta. Misa por la intencion correspondiente.

En el ano Santo, se propuso Paulo VI, como primer fruto, la unidad en la Iglesia y la unidad entre los cristianos. A este proposito, decia: "La reflexion sobre los valores fundamentales, comunes a todas las Iglesias y comuniones cristianas, y especialmente la fe, la penitencia, la aspiracion a una vida siempre renovada en la Sangre de Cristo, la esperanza y el compromiso de la caridad, por la justicia y la paz del mundo, deberia servir para un conocimiento mejor de unos y otros, y para un deseo comun de superar las divisiones particulares por medio de una unidad perfecta, que es la deseada for Cristo.

UNA BUSQUEDA mas sincera, intensa y generosa de Cristo, unico Maestro, unico Salvador, unico Pastor, podria unir los intentos de todos los cristianos de buena voluntad, y establecer la comunion en la caridad, y en la verdad que permite a todos que se encuentren, y "que sean uno" (Juan 17:11) un solo corazon y una sola alma (Act 4:32) en Cristo. (L'Osservatore Romano, 19 de Enero-1975, Itinerario de la Unidad).

Existe un Consejo Ecumenico de las Iglesias creado, para que participando todas las confesiones cristianas dialoguen y traten por lograr la unidad en una sola Iglesia, como fue el deseo de Cristo, de que todos los que habian de creer en El fueran uno. (Juan 17:21).

El ano pasado, el Consejo Ecumenico celebro su 5ta asamblea en Nairobi, reviso su Constitucion y uno de los resultados fue el afirmar como primera funcion del consejo, "el impulsar a las Iglesias de modo que tiendan hacia la meta de la unidad visible, en una sola fe, y en una sola comunidad eucaristica, expresadas en el culto y en la vida comun en Cristo, de forma que progresen en la unidad a fin de que el mundo crea.

AHORA RESULTA mas claro que antes,

que el principal objetivo, es la busqueda de la unidad. Varias Iglesias manifestaron su preocupacion y pidieron, especialmente la Iglesia Rusa Ortodoxa, que se mantuviera la prioridad de la accion y del trabajo del consejo al objetivo de la unidad.

Cristo en la noche del jueves Santo, en su oracion al Padre decia: "Yo te ruego no solo por estos, sino por aquellos, que gracias a su palabra, han de creer en mi; para que todos sean uno; para que, asi como, tu Padre, estas en mi, y yo estoy en ti, sean ellos una cosa en nosotros, que crea el mundo que tu me has enviado... Padre, quiero que los que me has dado, esten conmigo alli donde yo este, para que contemplan mi gloria. (Juan 17:20-24).

Entre los fieles catolicos existe esta inquietud, esta busqueda de la unidad con los demas cristianos separados. Hay que confesar, que ni en la masa, ni en las comunidades, ni individualmente existe este deseo de complacer a Cristo; ni tampoco en las comunidades de nuestros hermanos cristianos separados.

UNICAMNETE esta el remedio en que todos los cristianos, fieles a la escucha de la palabra de Dios y al dialogo entre ambos, bajo el impulso del Espiritu Santo nos llevaran a avanzar hacia la plena comunion de fe y de vida eclesial, hasta conseguir la restauracion de la unidad de la Iglesia.

La intencion del Apostolado de la Oracion, que pasan de los 45 millones en el mundo catolico, el Papa, Paulo VI, les encomendaba este mes: "Por una franca docilidad al Espiritu Santo en las oraciones y esfuerzos por la unidad de los cristianos.

Tenemos, pues, los cristianos que comenzar por darnos las manos y juntos trabajar, en obras de caridad, sociales y en obras de promocion y beneficio de la comunidad, de la nacion; como hermanos en la fe, para restaurar la civilizacion, cultura, costumbres, tradiciones, de nuestros primeros hermanos cristianos que sembraron con tanto trabajo, y tanta sangre por implantarla en el mundo.

ESTA civilizacion no fue otra que la que S.S. Paulo VI, reiteradamente llama la "civilizacion del amor", basada en la justicia y en la paz.

Senor, te queremos recordar, diariamente, las palabras que el sacerdote y el pueblo dicen en la santa Misa: "Te pedimos humildemente que el Espiritu Santo congregate en la unidad, a cuantos participamos del Cuerpo y la Sangre de Cristo."

The Coming of the Spirit

Church calls on God's power to consecrate gifts

By Father Joseph M. Champlin

Immediately before what we commonly call the consecration of Mass, the celebrant extends both hands over the bread and cup. With palms so outstretched, he prays in phrases like these taken from the second eucharistic prayer:

"Let your Spirit come upon these gifts to make them holy, so that they may become for us the body and blood of our Lord, Jesus Christ."

DURING THE recitation of that invocation directed toward the Holy Spirit, the priest also traces a cross over the host and chalice.

Following the institutional narrative or consecration, the celebrant once again invokes the Holy Spirit in words similar to the ones below from the third eucharistic prayer:

"Grant that we, who are nourished by his body and blood, may be filled with his Holy Spirit, and become one body, one spirit in Christ."

THESE TWO portions of the eucharistic prayer form the "epiclesis," a calling forth of the Holy Spirit into our midst. The Roman Missal explains its function:

"In special invocations the Church calls on God's power and asks that the gifts offered by men may be consecrated, that is, become the body and blood of Christ and that the victim may become a source of salvation for those who are to share in communion" (General Instruction, number 55c).

Those simple gestures of extended hands and sign of the cross over the gifts have considerable impact upon a congregation now that the priest performs them in view of the people. A few years ago, concealed from the worshippers, they were a signal for the server to ring the warning bell. It was his serious responsibility to catch that gesture,

even if he had to peer around the celebrant's back for a better look.

HOW MANY altar boys drew an impatient glance or sharp remark from the priest when they missed this gesture! Today, however, the congregation is at that point silent and observant, making the outstretched hands a more significant sign and symbol.

In the first Christian centuries the priest normally bowed during this prayer. However, from the close of the middle ages onward, instead, the hands were extended, coupled later with a sign of the cross. For the balance of this column, I would like to discuss those two gestures.

—At the start, the outstretched hands apparently formed a mere pointing gesture, indicating what gifts were being offered to God.

—Later a symbolic or interpretative meaning tended to be added to the extension of hands. These generally referred the gesture back to Old Testament practices and sacrifices.

FOR EXAMPLE, in Leviticus we read of burnt sacrifices or holocausts. "To find favor with the Lord, he shall bring it to the entrance of the meeting tent, and there lay his hand on the head of the holocaust" (1:3-4).

This Old Testament book refers similarly to peace offerings. "If someone is presenting a peace offering...he shall lay his hand on the head of his offering" (3:1-2).

Leviticus also describes sin offerings. "Having laid his hands on its head, he shall slaughter the goat as a sin offering before the Lord..." (4:24).

FINALLY, some saw a link here between Christ, the victim on the altar, who takes upon Himself our sins, and the old covenant scapegoat who assumed the sins of the Jewish people and was led off into the wilderness.



GESTURES OF RENEWAL—Cardinal Leo Joseph Suenens of Malines-Brussels, Belgium, is chief concelebrant at Mass in St. Peter's Basilica for the International Conference on Charismatic Renewal in the Church. Cardinal Suenens is a frequent participant at charismatic celebrations.—NC photo

On the Day of Atonement, Aaron was commanded to "bring forward the live goat. Laying both hands on its head, he shall confess over it all the sinful faults and transgressions of the Israelites, and so put them on the goat's head. He shall then have it led into the desert by an attendant. Since the goat is to carry off their iniquities to an isolated region, it must be sent away into the desert" (16:20-22).

In that approach, Jesus becomes our scapegoat and through these outstretched hands we place our guilt and sins upon him.

—A last meaning saw in this gesture a blessing given to the bread and wine. This

would be similar to the benediction bestowed by a priest on some object or by the newly ordained on a person kneeling before him.

FOR THE FIRST 1,000 years in the Church, blessings were customarily made through the laying on of hands. Gradually, however, the sign of the cross superseded that gesture for benedictions. The present rite obviously combines both elements.

Whatever may be those added, symbolic meanings, the main thrust of that extension of hands over the gifts at Mass in our day is a petition asking, "Father, may this Holy Spirit sanctify these offerings" (Eucharistic Prayer IV).

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Talking Point

Priest says confession hasn't worked, new rite offers hope

Condensed from U.S. Catholic magazine, published monthly by the Claretian Fathers, Chicago, and reprinted with permission.

Father David M. Knight

Put yourself in the priest's place on a typical parish confession night. An anonymous male voice behind the grill intones, "Bless me, Father, it has been about a month since my last confession."

You register: "Just a month—a regular—probably a pretty conscientious Catholic."

THE VOICE continues: "Since my last confession I've been impatient with my wife a few times; probably my fault. We've had some arguments. I've told lies on maybe four of five occasions: nothing big but I know it wasn't right."

"I've had too much to drink on maybe two occasions. I try to watch my language but I've slipped a few times. And I'm probably not as good a father as I should be to my children."

"I mean I don't spend the time with them that I ought to and I yell at them sometimes. I guess that's about all. And for these and all my sins I am heartily sorry."

YOU ARE the priest. What would you say? A pretty routine confession. Who doesn't get impatient, cuss a little, drink a little too much at times? At least the man seems concerned about it. He needs encouragement, realization of God's love for him.

So you say some positive words, suggest a few Hail Marys for a penance (or if you are a little more theological as a confessor you might suggest he do something to make up for his faults—like bringing his wife flowers some night), and you give absolution. Close the grill. Next penitent.

The man goes out feeling pretty good. He is buoyed up by the priest's encouragement, reassured that God doesn't reject him. He buys flowers for his wife and is a very easy man to live with for the rest of that evening, maybe all the following day.

THEN HE GOES back to being himself again. Sure, he goes to confession every month, sometimes more often than that. He goes because of guilt feelings. The guilt comes from the fact that he is a serious problem drinker.

He drinks too much, objectively speaking, every night and a good part of every day. The "two occasions" he had in mind in his confession referred to two weekends so taken up with drinking that he could not give serious attention to anything or anyone else.

But all the other days of the month, with a few exceptions, he was just tight enough in the evening and just hung over enough in the morning to be, for practical purposes, incommunicado to his wife.

HIS CHILDREN only know him in two moods: the happy, party-time poppa, and the headache, hypertense disciplinarian.

The point of the story, though, is not what the man is doing but what he is doing about it: nothing.

The picture that the man paints of himself in confession—without actually suppressing anything he is conscious of as specifically "mortal sin"—is a picture that does not in any sense portray the real condition of his soul or the reality of his life as a Christian husband and father.

AND SO THE priest's response to him in confession has its that are exactly the opposite of what they should

Instead of helping the man, confession is giving him just enough emotional release from his guilt feelings to keep him from ever facing or doing anything about his real problem, his real sin.

The only ones who know it are his wife, his children, his close friends, his business associates, and a miscellaneous cross-section of the general public—everyone it seems except the only two people the Church can rely upon sacramentally to do something about it: the priest and the penitent.

AND EVERY precaution has been taken to make sure the priest will never find out anything more than the penitent tells him. And no one will ever challenge the penitent's version of things because no one except the priest will ever know what his version was.

Ironically, there is probably no sacrament in the Church more specifically designed than confession to help a person respond to the most fundamental preaching of the gospel message: "Reform your lives, for the Kingdom of God is at hand."

But the irony is that confession has come to be used quite consistently to reassure people, in contradiction to the gospel, that no serious reform of their lives is necessary.

HOW DID WE get this way? There are undoubtedly many reasons; but one strong contributing factor was the inauguration and widespread adoption of private confession.

Confession as we know it did not become a practice in the Church for something like the first 900 years of Christianity.

The first confessions were public, and they dealt with public sins, open crimes such as murder, adultery, and apostasy from the Church. Strict penance were imposed, designed to prove the sincerity of the penitent's conversion and to purify whatever evil within that led to or resulted from the sin.

THE EARLY Christians saw serious sin—"mortal"

THE NEW RITE
will vary in form, depending
on your parish and your needs.
But it will include these
BASIC ELEMENTS



SIGN OF THE CROSS
begins the sacrament.



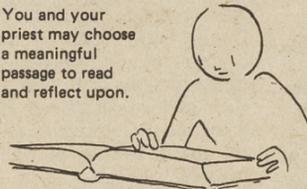
WELCOME BY PRIEST

Your priest will greet you, urge you to have confidence and to welcome God's mercy.



SCRIPTURE READING

You and your priest may choose a meaningful passage to read and reflect upon.



CONFESSION

You carry on a DIALOGUE with your priest, rather than confessing sins only. You talk about your sins and efforts at conversion; your priest counsels you.



ACT OF PENANCE

You and your priest will decide on a penance that will help you most to change, to make amends (for example, prayer, self-denial or service to others).



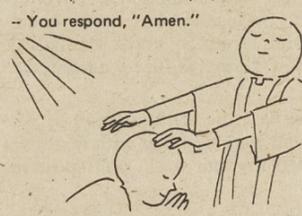
PRAYER OF SORROW

You will say a prayer of contrition to begin a new life—the traditional Act of Contrition or your own words.



ABSOLUTION

Your priest will extend his hand over you and say: "God, the Father of Mercies, has reconciled the world to Himself through the death and resurrection of His Son and has poured forth the Holy Spirit for the forgiveness of sins. May He grant you pardon and peace through the ministry of the Church. And I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit."



PRAISE OF GOD

Priest: "Give thanks to the Lord, for He is good."

Penitent: "His mercy endures forever."

Priest: "The Lord has freed you from your sins. Go in peace."

Penitent: "Amen." (or similar words)

From a scriptographic folder by Channing L. Bete Co., Inc., Greenfield, Mass. Reprinted with permission.

sin—as a deep, lethal decision to abandon the way of Christ and return to the way of the world. One didn't pop in and out of accepting and rejecting Christ.

The person either is in sin or is not: the individual either is truly converted to Christ, truly renewed by his grace or is not.

And so the first Christians emphasized reform of life, deep repentance of sin, and acts of penance as proof of the sincerity and strength of perseverance behind one's profession of conversion. The rite of sacramental penance was for them the fire in which the gold is tested and purified.

ABSOLUTION WAS preceded by long and public penance. The Christian who went through the Rite of Penance and absolution knew he or she had been through something and had come out of it a different person.

What, by contrast, do modern Catholics expect confession to accomplish in their lives?

This understanding of confession seems to be encouraged—even inculcated—by the practice of private confession under the old rite.

IN ORDER NOT to be misunderstood, let me insist from the outset that private confession, especially with the new rite of reconciliation, is potentially one of the most powerful, most helpful practices of the spiritual life, provided it is used as it should be, with full awareness of what it is and what it is not.

It is helpful to understand what private confession was in its beginnings. This practice really began in the monasteries and was a form of spiritual direction. It was used by monks whose whole life was bent on personal reform and growth in the life of grace.

In confession a monk sought advice about his spiritual condition, and the priest imposed the kind of penance that would help him overcome whatever vices or deficiencies were blocking his spiritual progress. The penances, long and arduous, were aimed at reform of life.

BUT THEN THIS kind of confession was extended to the masses of the laity, a large percentage of whom did not even guess at what spiritual growth was all about.

Even as such, confession remained a powerful sacrament and a fruitful medium of encounter with the living God for many persons.

Obscured and all but lost was the idea that confession is also a transaction between the individual penitent and the rest of the Christian community.

People practically lost sight of the notion that individual Christians must be accountable to fellow believers for the way they give or fail to give public expression to their faith. The priest's role as judge in the name of the community, and not only in the name of God, was likewise lost.

BOTH PRIEST and penitent tended more and more to reduce the priest's responsibility and function to that of speaking for God alone.

The priest did not presume to ask many questions, or any questions at all unless they were absolutely necessary, because the whole idea was the penitent to say to God what was burdening his or her soul, to "get out" whatever had to be said, and for this to be made as easy as possible.

Sexual sins began to play a peculiar role under these

conditions. The whole aura of secrecy conditioned the penitent to reveal what was too shameful and too embarrassing to talk about face to face.

CHILDREN were assured that the priest would not even know who was talking to him, and that in any case he could never reveal to anybody anything told him in confession.

Most children and most adults want the assurance of that much secrecy for sexual sins and murder: sexual sins because of what the priest might think of them, murder because of what society might do to them if the truth leaked out.

Even what was not shameful seemed to feel shameful in confession! And it is perhaps significant that just about the only sins that ever seemed to present any problem in terms of reform of life—that is, any problem about receiving absolution or the validity of absolution given—were sins involving sex.

ADOLESCENTS with habits of masturbation, married couples practicing birth control, someone involved in an illicit love affair—these persons tended to stay away from confession on the assumption that they could not have a sincere "purpose of amendment."

In some cases the priest might even have denied a person absolution for one of these things unless there was a promise to stop doing whatever one was doing.

Somehow other sins didn't have the same priority in confession as sexual sins. Sins not surrounded with any feeling of shameful didn't seem to count as much.

PEOPLE WERE rarely, if ever, denied absolution because of racial prejudice, for example. (One good reason for this was that people rarely, if ever, thought to mention racial prejudice as a possible sin).

Business and politics hardly came up in confession. Perhaps these were considered "ethical" decisions; rather than "moral" ones, for the word "immorality" in popular language is spontaneously taken to refer to sexual misbehavior unless otherwise qualified.

The practice of private, secret confession excluded the Christian community even physically from the action that took place in confession.

BUT IN REALITY confession is not just a transaction between one person and God with the priest in the middle. It is a transaction between one person and God with the Christian community in the middle.

It is not that anyone totally ceases to be member of the Body of Christ through sin; but if the sin is serious, is "mortal," a person ceases to be a live member, a member in full, vital contact with other members and the Head of the Body, who is Christ. Every mortal sin is an act of separating oneself from the life of the Church.

It is an act of "leaving the Church" in a very real way. By freely choosing to act in a way incompatible with the teaching of Jesus Christ, a person implicitly denies his teaching in any real self-engaging way.

SO WHAT should the conclusion be? That private confession should be abolished? God preserve us from that. That rigorous, public penance should be reinstated? May God have mercy on us! But that something should be done to make confession less of an individual, private affair between a sinner and his God, with the priest a rather passive middleman.

The new Rite of Reconciliation may be a beginning.

Issued for Lent

World canonizes 'self' as idol, says bishop's letter

As Lent nears, Ash Wednesday, Feb. 23, Bishop Leo T. Maher has issued his lenten letter:

My Brothers and Sisters in Christ,

As we once again begin the holy season of Lent, I write to you as your spiritual father in the Lord to remind you of the opportunity for renewal of faith in Christ Jesus which this sacred time brings.

At the same time, I write to you as a brother in Christ, one with you in our common baptism, so that together we might be encouraged to undertake the journey to Jerusalem which leads to Calvary—and only after Calvary to the resurrection and the kingdom it proclaims.

Lent is a time of penance. Penance is the difficult and arduous process of conversion: the changing of heart and mind so that the Lord Jesus and his Way become the center of our lives. This process, penance, is not at all a popular subject in the world of today, a world which seeks pleasure as its primary goal and canonizes the self as the idol of modern worship.

For the faithful Christian lenten penance is the means necessary to achieve the reconciliation with God and neighbor which is the gift of the Lord Jesus. Lenten penance is the means by which we align our priorities in life. Once again we are called by the Lord Jesus to commit ourselves to him, and to him alone, as our principal partner in the pilgrimage of life.

FROM ANCIENT times Christians have observed lenten penance as a time of preparation for the renewal of the paschal mystery by undertaking the works of penance, namely, prayer, fasting and almsgiving.

We often look upon works of penance in a negative light or even as dimensions of Christian life more at home in a museum than in the Christian life of 1977. The truth of the matter is that prayer, fasting and almsgiving belong in our Christian observance now more than ever.

Prayer is that personal response we make to commune with the Lord, to speak with him both in words from the mouth and with words which rise from deep within us and find no human means of expression. Fasting is that seeking and accepting of self discipline which brings order into our lives.

I AM NOT referring only to the action of abstaining from eating, but to those acts of self discipline which witness to the fact that we are true disciples, students of the Lord, by the way we prepare ourselves in body and spirit for the outpouring of his grace. For divine grace is the only reality which can truly fill us.

Almsgiving is the performing of concrete actions of unselfish love and concern, particularly for the poor and neglected of this world. In sharing with others the gifts

we have received we share what we have with the Lord Jesus himself.

In conjunction with the traditional lenten observances, I strongly urge you to take up the practice of reading the scripture daily. Our renewal of Christian commitment is essentially a response to the call of the Lord. We must hear that call each day both in individual reflection on the Word of God and in the prayerful reading of that Word in community.

AS THE BIBLE itself grew out of the faith experience of the Church, so too it finds its fullest meaning only when it is proclaimed in the community of the faithful. Each Christian family is a mirror and miniature model of the entire ecclesial community. I could recommend no better lenten practice in Christian families than the reflective reading of the Bible shared in common.

This year Lent takes on a special importance in the Church throughout the United States. Beginning with the First Sunday of Lent the new Rite of Penance becomes the normal manner of celebrating the sacrament of reconciliation. For the past year your priests have been explaining and beginning to use the new rite. Now it is to be a regular part of our life.

At this time I would also like to allay any fears you may have regarding the renewal of this sacrament. There is not so much a question of change in the renewed rite as there is of enrichment. The Church is asking us to insert the confession of our sin and the reception of the Lord's forgiveness in the context of the proclamation of God's Word in the Bible and deep personal prayer.

THE CONFESSOR is with you to assist in responding to the healing power of the Holy Spirit. The sacrament of reconciliation is a special opportunity to enrich our Christian lives. By receiving the sacrament devoutly we can make this Lent an exceptional moment in our lives to be more fully one with Christ and his Church.

So as we begin these 40 days, my brothers and sisters, let us be mindful that they are a gift from the Lord, a gift which mirrors the grace of our initiation into the mystery of Christ Jesus dead and risen. Let the universe and Lord of all, he who came to bring us eternal life.

My prayer for all of you is that this Lent of 1977 will be a time of grace which you will not only observe but receive as a gift from the Lord himself and return to him with the increase that can only come from the divine love within you. May the Lord Jesus bless you with the peace of his resurrection and fill you with every good gift.

Leo T. Maher

+ Leo T. Maher
Bishop of San Diego

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Have you sent yours in yet?

Beaumont Boys' Ranch sale follows years seeking buyer

Southern Cross Reporter

The trustees of American Boys' Ranch, Beaumont, headed by Bishop Leo T. Maher, have tried for "several years" to find a buyer for the property.

In a statement issued to "clarify the circumstances" surrounding the sale to International Orphans, Inc., for \$1.8 million, Bishop Maher says that the Boy's Ranch was offered, during that time, to Los Angeles County, Tri-County Criminal Justice Commission and Boys' Republic of China.

AMERICAN Boys' Ranch, formerly known as Boys' Town of the Desert, is a facility at Beaumont for boys placed there by county probation offices.

It was recently announced that an agreement has been

signed for the purchase by International Orphans, Inc., who will change the facility to Children's Village, U.S.A. for battered children.

"All along," says Bishop Maher, "the board's concern for those placed in their care has been paramount.

"HOWEVER, in the knowledge that out of some 500 facilities in the state, there are other organizations with similar programs accredited by the California Association of Residential Treatment for Children, it was felt that the residents of American Boys Ranch could be assigned elsewhere.

"At no time has it ever been intended to close without ensuring their future care," he added, "and should the IOI transaction not reach a satisfactory conclusion, the position of

American Boys' Ranch would be reassessed."

Bishop Maher said the board of American Boys' Ranch—five clerics and ten laymen—are especially pleased that the Beaumont facility will be used to aid the unfortunate victims of child abuse, battery and parental neglect.

"THESE abused children, together with their parents, are in dire need of medical, physical and therapeutic assistance. This is evidenced by the fact that child abuse today has virtually reached epidemic proportions."

Children's Village, U.S.A. will be the first facility of its kind in the United States to embrace the needs of the children and treatment of their parents in on-campus facilities for both, according to the statement.



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2/77

Spanish-speaking needs discussed

Western bishops focus on Hispanics

MENLO PARK, CALIF. (NC)—Bishops and priests from the western United States, Guam and the Marshall Islands met here and passed several resolutions urging financial and institutional support for the ministry to the Spanish-speaking.

The resolutions passed by delegates to the regional conference of bishops and priests' senates call on the 24 bishops on of the region to:

Commission a study to explore the feasibility of establishing a regional Hispanic cultural center;

—Establishing in their diocese an office and vicar for the Spanish-speaking;

—Evaluate the permanent diaconate programs for candidates for the Spanish-speaking apostolate;

—Survey and evaluate resources, materials and funds available for catechesis of the Spanish-speaking;

—Study the methods seminaries use to educate priests who want to work in Spanish-speaking communities.

"If the Church in the United States, and especially in this region, is to help the Hispano deepen his knowledge of God, it must know who the Hispano is—whether he or she be called Mexican-American, Latino, Mexicana, Sudamericano or

Chicana," said Father Frank Ponce of San Bernardino.

"If the recipient of evangelization is as important as the content of evangelization, which never changes, what are the vehicles the Hispano possesses by which his culture is conveyed, and which we can be

aware of to really know who he is," the priest asked.

"WHAT ROOTS did he have, even though his family tree was transplanted elsewhere?"

Bishop Juan Arzube, auxiliary of Los Angeles, said it is not enough for ministers to have an awareness and

respect for diverse cultures within the Church.

"We must find a way to immerse ourselves among them, adopting their customs, their way of life, their culture and their manner of speaking, and we must do this...out of love, as Jesus did," he said.

State lawmakers issue call for human life amendment

Southern Cross Reporter

SACRAMENTO—Sixteen state assemblymen and senators have proposed twin resolutions, AJR 10 and AJR 11, here calling on the U.S. Congress to outline a constitutional amendment banning abortion in the nation, and another to call a constitutional convention of the states to propose an amendment.

If passed by the state legislature, the resolutions will go to the U.S. Congress where they will join similar proposals passed by the New Jersey state legislature last month.

THOUGH such resolutions have no legal standing, two-thirds, or 35 of the states, must pass them

before Congress is empowered to call delegates to a constitutional convention.

Introduced by Assemblyman Alister McAlister of San Jose, and co-authored by 15 other legislators including from this diocese, Assemblyman William Craven of Oceanside and Terry Goggin of San Bernardino, Senators, John Stull of Escondido and Bob Wilson of La Mesa, the resolutions are identical in their reasoning.

They say Congress should either propose the amendment itself or call a constitutional convention to propose it because:

"MOST abortions constitute the destruction of innocent life without just cause."

The resolutions also say "abortion raises fundamen-

tal moral and social questions on which judges have no more expertise and no more claim to infallible judgment than legislators and the citizens at large."

The U.S. Supreme Court and its ruling on Jan. 22, 1973, which opened the doors to abortion on demand in this country is a particular target of the California resolutions.

THEY SAY that ruling was "unprecedented and legally unjustified since an issue of paramount social and ethical importance should be decided by the people's elected representatives, or by the people themselves, and not by unelected judges."

The state legislature has not yet voted on the resolutions.

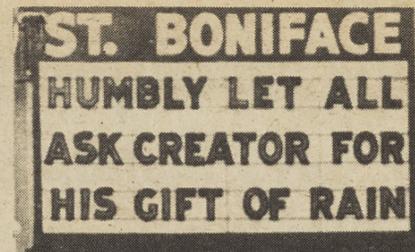
Canon lawyers mark Gregorian birthday

ROME—Canon lawyers from all over the world, all graduates of the Pontifical Gregorian University here, are gathering here through Feb. 19 to celebrate the 100th anniversary of the school.

Leading the American delegation and presenting a gift of \$2,500 to the school's

library, is Father Michael Higgins, head of the San Diego diocesan Tribunal.

At the meeting Father Higgins is also conducting the Anointing of the Sick. Pope Paul, himself a graduate of the Gregorian University, is expected to attend at least one session of the celebration.



PRAY FOR RAIN—While much of the nation has been experiencing unusually low temperatures and large quantities of snow, California's problem is much different. Drought has plagued the state and many crops are suffering. This sign at St. Boniface parish in downtown San Francisco urges everyone to pray for rain.—NC photo

Naim, new group for widowed Catholics, to be started in diocese

Southern Cross Reporter

Naim, a national organization for Catholic widows and for non-Catholics spouses of deceased Catholics, is coming to the diocese.

The diocesan branch will be formed as a program of the Family Life Center directed by Father Michael Gallagher.

A SPECIAL meeting to explain the aims of Naim and to assess the needs of the widowed in this diocese will be held Sunday, Feb. 27, at Sacred Heart church, Ocean Beach at 7 p.m.

The group "takes its name from the town of Naim, mentioned in the gospels, where Jesus showed compassion for the widow of Naim," Father Gallagher explained.

THE GOALS of the group are "to provide support to the widowed person through spiritual functions, counseling and 'rap' sessions, and adult and family activities," he said.

"The San Diego chapter will especially try to respond to the individual and group needs of its members," he added. "A major aspect of the group will be to help the

widowed learn to accept their state in life and integrate it spiritually."

The addition of Naim expands the scope of the Family Life Center which was established last year "to provide people in the parishes with services that can best be organized on the diocesan level," Father Gallagher explained.

CURRENTLY operating under the Family Life Center umbrella are the Responsible Parenthood program directed by Laura Kristal, the diocesan Pre-Cana program, directed by Father Gallagher and Patrons, a group for divorced and separated Catholics who choose to live within their faith.

The center also serves as a clearing house for information about Marriage Encounter and Engaged Encounter.

Widowed people interested in joining Naim are invited to attend the informational night. Those who cannot attend are urged to call the Family Life Center at 236-1995 with their names and addresses so they may receive the Naim upcoming activities schedule.

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1. DIETER RUDOLF VONYEHR 7948 Cinthia Street La Mesa, Calif. 92041
This business is conducted by an individual.
/S/ DIETER RUDOLF VONYEHR

This statement was filed with the County Clerk of San Diego County on January 3, 1977.
SC: Jan. 27, Feb. 3, 10, 17, 1977

FICTITIOUS BUSINESS NAME STATEMENT FILE NO. 77 0751

The following persons are doing business as:

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1. DEREK LEOPOLD MONTEFIORE CASTLE 3842 Jewell St., No. K.110 San Diego, Calif. 92109
This business is conducted by an individual.
/S/ DEREK L. M. CASTLE

This statement was filed with the County Clerk of San Diego County on January 14, 1977.
SC: Jan. 27, Feb. 3, 10, 17, 1977

NOTICE TO CREDITORS FILE NO. 113800

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

Estate of HAROLD M. COOPER, 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 JAMES S. MUNAK Attorney at Law O'NEILL AND MUNAK, A.P.C. 1357 Rosecrans, Suite "C" San Diego, California 92106 which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated January 20, 1977
/S/ CLEMENT J. O'NEILL Administrator of the Estate of the above named decedent.

JAMES S. MUNAK Attorney at Law O'NEILL AND MUNAK, A.P.C. 1357 Rosecrans, Suite "C" San Diego, California 92106 224-2975 Attorney for Administrator SC: Feb. 3, 10, 17, 24, 1977

FICTITIOUS BUSINESS NAME STATEMENT FILE NO. 77 0897

The following persons are doing business as:

WINN & ASSOCIATES at 3737 Camino Del Rio South, Suite 408 San Diego, Calif. 92108
1. ROBERT J. WINN 6385 Rancho Mission Rd., No. 8 San Diego, Calif. 92108
This business is conducted by a general partnership.
/S/ ROBERT J. WINN

This statement was filed with the County Clerk of San Diego County on January 18, 1977.
SC: Jan. 27, Feb. 3, 10, 17, 1977

Who Can You Believe?

If different claims and rumors about funeral costs have you confused, here's something to consider. An independent survey conducted by the California Public Interest Group reveals that the least expensive complete funeral in San Diego is available from Rogers Mortuary.

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Mexican border uniquely affects Calexico parish

By Dan Pitre

CALEXICO—As the mountains fade into the background, Highway 98 in Southeastern California winds its lonesome way through the desert to the farming center of Calexico. As a border city to Mexico it poses unique situations for its lone Catholic parish.

Our Lady of Guadalupe church, where Msgr. Luis Balderas has been pastor since 1966, is just four blocks from the border and the Mexican city of Mexicali. The parish serves 1,400 families, but most of them are poor farmworkers and most don't attend Sunday Mass at the parish.

INSTEAD IT is believed the majority attend Mass in Mexicali where they use their day off to visit friends and relatives. And during the summer the farmworkers migrate to other farming areas. Thus, parish support suffers in both cases.

"We are a large but poor parish," said Msgr. Balderas. The majority of the parishioners work in the fields and aren't able to send their children to Catholic school, he said.

In spite of these facts, the parish operates a parochial school with more than 400 students and the only Catholic high school in the Imperial Valley. The schools are self-supporting.

BUT IT IS families in Mexicali who keep the high school going. Seventy five per cent of the 250 students at Vincent Memorial High School live in Mexico compared to 20 to 30 per cent of the parochial school students.

"If it wasn't for the families in Mexicali who send their children to our high school,

we would not be able to keep it open," Msgr. Balderas said.

The children cross the border to school because their parents want them to have an English-language education.

ANOTHER unique situation of being a border parish is the effect of Mexican currency on the parish.

The parish is suffering from the devaluation of the peso because many parents from Mexicali could not afford to keep their children at the school, said the short, stocky pastor. "We do not accept Mexican money because of the instability of the peso. So, we lost about 12 to 15 students."

Tuition is \$600 a year so the drop in enrollment represents at least \$7,200 decrease in revenue, while expenses remain the same or even increase because of inflation. The students engage in fund-raising efforts to help provide funds for the school's upkeep.

THE PREVIOUSLY all-girl high school was opened to boys in September, 1976. So far only eight boys are enrolled, and nearly all from Mexicali.

The flotation and revaluation of the peso also hit the parish because many businesses owned by parishioners in Calexico had to close, affecting parish income, Msgr. Balderas said.

"When the peso depreciated the first time, it was like a ghost town here," the monsignor related. "But things are back to normal now."

The 1,400 families enrolled in the parish provide a Sunday collection of only \$500-600, he said, about 35 cents per family.



CALEXICO HIGH SCHOOL—Sister Ana Rosa Aceves, left, principal of Vincent Memorial High School, Calexico, and Msgr. Luis Balderas, pastor of Our Lady of Guadalupe parish, which runs the school, check with students Alida Carrillo and Eduardo Padilla on studies. Eduardo of Mexicali, Mexico, is among 75 per cent of the students who cross the border each day to attend classes. "If it wasn't for the families in Mexicali...we would not be able to keep the school open," said Msgr. Balderas.—SC

THE PARISH has a lucrative fiesta each year to help, however, and Bingo is a blessing to the parish.

CCD—with 1,000 children enrolled—is supported by the Bingo revenues, the pastor said. "If it weren't for Bingo we couldn't

afford to pay for the Sisters" (two full-time and two part-time), he added. There are also 40 teachers helping.

But the parish survives, meeting the spiritual needs of the people amidst the unique situations created by this border city.

People's faith keeps Church strong in Poland, pastor says

Southern Cross Reporter

BARSTOW—"Freedom of religion", as Americans know it, does not exist in Poland. But the Polish church "probably experiences more freedom than is allowed in other communist bloc east European countries," according to Father Andrzej Gromada.

Currently visiting his cousin, Father Marion Coslowsky, associate at St. Joseph church in this high desert community, Father Gromada is pastor of Immaculate Heart of Mary parish in Syczyne, an agricultural-industrial town in the Lublin diocese in east central Poland.

HE ATTRIBUTED the strength of the Church to the Polish people. "Nearly all Poles are Catholic, and most are very devout, clinging tenaciously to their faith," Father Gromada asserts, indicating that it would be very difficult for the government totally to suppress the Church.

But suppression does exist,



Father Gromada

though "much of it is subtle," explains the priest. "For example, it is not unusual for the government to schedule important meetings so that they conflict with Mass times," he noted.

He points out that seminaries and convents for Sisters are allowed. "But the government controls the education of children and parochial schools, and CCD classes are not permitted," Father Gromada added.

IN POLAND priests are

allowed to celebrate Mass freely, he said, but the government "seldom grants permission for construction of new churches."

As a result "churches are crowded and in highly populated areas, it is not unusual for a parish to schedule 10 or 11 Masses on a Sunday," he related, "with the people packed in like sardines in a can for each Mass."

There are only three Sunday Masses in his rural parish of 2,000 people, but he has a new church that is nearly completed.

"We were fortunate to get permission to build the church," he notes, "but even at that it was difficult because building materials are so very expensive."

SOME HELP in building the parish came from Ave Maria mission circle of St. Vincent Ferrar church, Sun City, where Father Gromada called personally to thank the parishioners there.

The Polish priest sees new churches and new parishes as the greatest need in his country, noting that "more

than 50 new parishes" are needed in his diocese alone, and adding the nation's other 34 dioceses have the same problem.

Other conditions, unknown in the U.S., are problems for the Polish Church. For instance, the national government must approve the appointment of new bishops, and local governments must approve the appointment of pastors.

SIMILARLY, he noted that

the government allows Catholics to meet in their churches for meetings pertaining directly to the sacraments, but, in theory, Catholic organizations are not allowed.

"Officially our Altar Society is not allowed, but unofficially, the ladies are allowed to meet," Father Gromada said. He also said the government does allow a few Catholic newspapers to publish, but "controlled."

Polish Catholics are very interested in the intensified diplomatic negotiations between the Polish government and the Vatican, even though little news filters through.

"We do not know what they will come to, but we hope that there will be full diplomatic relations and that our people will experience more freedom in the practice of their faith," Father Gromada concluded.

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.

ANDRADE, Aurealiano. Husband of Mrs. Leonides D. Andrade. Requiem Mass, February 7, Our Lady of Guadalupe Church. Goodbody's Ivy Chapel

BURNS, William M. Husband of Mrs. Helen Burns. Requiem Mass, February 10, Chapel of Nazareth House. Goodbody's Ivy Chapel

FLANAGAN, Charles John. Husband of Hannah Flanagan, three sisters. Requiem Mass, February 10, Our Lady of The Sacred Heart. Goodbody's Ivy Chapel

HARRIS, Elizabeth Victoria. Mother of Joseph A. Harris, and Mrs. Alice Connors, two grandchildren and one great-grandchild. Requiem Mass, February 10, Blessed Sacrament. Goodbody's Ivy Chapel

O'LEARY, Alice J. Wife of George F. O'Leary, mother of Robert and James O'Leary, sister of Ivan Johnson, Mrs. Therese Carlson, Mrs. Norma Moore and Mrs. Luel-la DeRoose also four grandchildren. Requiem Mass, February 4, Holy Spirit. Goodbody's Ivy Chapel

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NEW ICF CHAPLAIN—Bishop Leo T. Maher congratulates Msgr. Peter Mimmagh upon officially installing him as the new director and chaplain of the Italian Catholic Federation. Looking on are Edward J. Riccio, far right, president of the San Diego district, and Guy Masciotra, of San Francisco, ICF field director. Msgr. Mimmagh is pastor of St. Vincent de Paul parish, San Diego, where installation ceremonies were held Feb. 13 for district and branch officers.—SC photo

Roman club has 'roots' of home for priests from here

By Father William Sullivan, OSA

ROME—What would a former editor of America, and a member of the English-speaking staff of the Papal Secretariat of State, and a seminarian from the diocese of San Diego have in common? The Cal-Neva Club of Rome.

To speak of a "club," or to call seminarians and priests the "members" is to use the terms in a very loose sense.

FOR FOUR YEARS, priests and seminarians from California and Nevada have formed the nucleus of the Roman group which meets every month or two for Mass, a social hour, and a small meal in a nearby pizzeria or trattoria.

The "Western" nucleus, however, has found such gatherings so enjoyable—socializing, exchanging news from back home, entertaining one another (or commiserating when the occasion demands) with reflections on the life of an American in Rome—that others seem to find their way into the group.

A priest from Honolulu or a seminarian from El Paso, and sometimes a lonely Jesuit from New York, will come with friends, and soon be full-fledged and fully accepted members of the Cal-Neva Club.

A FORMER SAN DIEGIAN, Father Bob Gravotto, OSA, assistant general of the Augustinian Order, teamed with a priest from Nevada, now long departed from Rome, to found the "club". Since then these informal Saturday evening gatherings have become a much anticipated feature of life in Rome for the student, professor, editor or Vatican bureaucrat.

A few members might well be cited from time to time as "sources close to the Vatican", but when they show up at a Cal-Neva meeting, they can still admit to a hankering for another hamburger just like the one they had "last summer back home."

This year's "meetings"—Mass, cocktails, pizza—have been hosted by the students at the North American College, by the

Augustinian Curia, and by the Casa Santa Maria (the "old" North American College, now a residence for U.S. priests engaged in continued studies in Rome).

AT THE LAST meeting, Father Frank Fawcett, a well-known priest of the San Diego diocese, was host and principal celebrant at Casa Santa Maria, before the group went out for pizza.

One familiar face in the group, as far as tourists in Rome are concerned, would be that of Msgr. Justin Rigali, who is seen each Wednesday at the papal audience, announcing the various English-speaking groups in attendance. Working in the Secretariat of State for the Vatican, Msgr. Rigali is a Los Angeles archdiocesan priest. His brother, Jesuit Father Norbert Rigali, teaches at USD.

San Diegans would recognize in the group Father Michael Drennan, or transitional deacons Michael Sturn and Dennis Mikulans. Other San Diego diocese members including seminarians Ray Rosales and Fernando Ramirez, Augustinian Fathers Dennis Ebel and me and, during the fall, while they studied in Rome, Msgrs. Anthony Giesing and Peter Mimmagh.

ON SATURDAY, February 19, the Cal-Neva Club will come together again, for Mass and later refreshments at the Pontifical Biblical Institute, after which the Jesuit hosts will lead the members to a neighborhood trattoria.

For this pre-Lenten meeting, San Diegans in the group will be looking forward to seeing two more new faces: Msgr. William Spain of Solana Beach and Father Phillip Straling of San Bernardino, who will be in studies through the spring in Rome.

[Father Sullivan, former teacher at St. Augustine's and assistant superintendent of schools here is now in the Augustinian Curia office in Rome, chiefly responsible for coordinating communications between worldwide branches of the Augustinians.]

Italian Catholic Federation rites start new officials and chaplain

Southern Cross Reporter

The papal colors, white and yellow, were very much in evidence as the members of the Italian Catholic Federation gathered at St. Vincent de Paul church, Sunday, Feb. 13.

The pastor of the parish, Msgr. Peter Mimmagh, was installed officially as the new director and chaplain by Bishop Leo T. Maher a few days before, succeeding the late Msgr. Donald F. Doxie.

Gary Vanelli, the federation's grand president, was installing officer for district and branch officers.

THE ICF, which aids

parishes, orphanages and other needs, has 13 branches in the southern part of the diocese, numbering nearly 1,000 members.

ICF scholarship winners Gina Balistreri, Charlene DiPietro and Terrance Calderone were presented with their awards at banquet ceremonies following the installation. The presentations were made by ICF district president Edward Riccio.

"Our primary goal is to bring the good news to those of Italian origin who may fall by the wayside," said Riccio, "although membership is open to all in an ecumenical manner."

Rebel archbishop defies Pope again

ECONE, Switzerland (NC)—Archbishop Marcel Lefebvre, defying his suspension from exercising priestly functions, has conferred minor orders on 30 students at his traditionalist seminary here.

The archbishop rejects many of the teachings of the Second Vatican Council and changes in Church discipline since the council.

He was suspended from all exercise of his priesthood by Pope Paul last summer after he ordained a group of seminarians to the priesthood without fulfilling the requirements of Church law and in defiance of direct papal orders.

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Youth, art, drama center hopes ride on fund drive for \$100,000

Southern Cross Reporter

If a proposed drive to raise \$100,000 is successful, there will be a center for developing the liturgical use of drama and music particularly for youth in the diocese by the end of the year.

Spearheading the project are Father Joe Carroll, associate at Our Lady of Grace, El Cajon, and Tom Rusch, chaplain and executive director respectively of This Covenant Ark, Theatre in the Spirit.

PLANS CALL for purchasing property in the mountains of San Diego county to serve as a permanent home for Covenant Ark Theatre and as a center for youth retreats, Search, Gap and Boss weekends.

Though the emphasis of the center would be on youth and the music and drama ministry developed in the last few years by Covenant Ark through the diocesan

youth department, "we also see it as another retreat center for any parish or organization in the diocese," Rusch said.

SINCE IT was organized by Rusch, a teacher at Rosary High School, San Diego, the Covenant Ark group has traveled throughout the diocese putting on plays and providing music at Masses in many parishes.

The group is perhaps best known for the summer diocesan musical productions it has staged in the last three years, *Oliver*, *Music Man* and *Camelot*.

Father Carroll explained that the project has the blessing of Bishop Leo T. Maher, noting that the bishop "has given us permission to operate the fund drive in his name and the name of the diocese."

THE PRIEST emphasized, however, that the center "will not be a diocesan institution." He said that "the diocese will not be financially responsible for the center in any way."

Rusch said the center will be "owned" by Covenant Ark, now officially declared by the bishop to be part of the youth department.

"And it is to be self-supporting," Rusch said, "through the money it generates as a retreat center."

FATHER CARROLL said "realization of the center will be a dream come true. Not only will we provide the diocese with a needed retreat center for youth and other groups, but we will have a base for developing the Covenant Ark ministry."

"It will be a place where young people can develop their musical, artistic or dramatic talent in a truly Christian atmosphere without the need to escape to the drug and sex-related culture of Big Sur or San Francisco," he said.

Anyone interested in the project may contact Father Carroll, Our Lady of Grace church, 2766 Navajo Rd., El Cajon, 92020; or Rusch at 4538 Norwood, suite H, San Diego, 92115.

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

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Around the diocese



Friday, Feb. 25, 5:30 p.m., St. John church, Encinitas, Confirmation.

Saturday, Feb. 26, Vista, St. Francis church, Diocesan Pastoral Council meeting.

Bishop Gilbert E. Chavez:

Friday, Feb. 18, 5:30 p.m., St. Anne in the Mountains church, Running Springs, Confirmation.

Father Richard Duncanson
Secretary

Bishop Leo T. Maher:

Saturday, Feb. 19, 10 a.m., Los Angeles, St. Vibiana Cathedral, episcopal ordination of new auxiliary bishops.

Lenten regulations

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

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

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

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

John XXIII Center, Newman apostolate, San Bernardino, hay ride and wiener roast, Friday, Feb. 18. Also liturgy workshop, 3-9 p.m., and Pre Cana, 9 a.m.-3 p.m., Saturday, Feb. 19. Details: 882-1248.

St. Theresa church, Palms Springs, Forty Hours Devotion and parish mission, Saturday, Feb. 19-Saturday, Feb. 26, conducted by Father Joseph Murphy, a Holy Ghost missionary.

Effective public speaking, seminar 9 a.m.-4 p.m., Saturday, Feb. 19, Salomon Lecture Hall, USD. Details: 291-6480, ext. 221.

Catholic War Veterans, dance at St. Mary Magdalene Hall, San Diego, Friday, Feb. 18. Donation:\$2 per person. Details: 278-3529.

Italian supper, sponsored by Third Order of St. Francis, Immaculate Conception Fraternity, 2:30-7 p.m., Saturday, Feb. 19, St. Ann church, San Diego. Donation: \$2. Details: 298-7038.

Income tax assistance, for seniors, daily through April 15, Cedar Community Center, San Diego. Free. Details: 235-6538.

Third Order of St. Francis, St. Clare Fraternity, meeting for postulants and novices, 2-4 p.m., Sunday, Feb. 20, St. John Bosco church, East Highland. Details: 862-3824.

Charismatic life in the spirit seminar, Friday, Feb. 18, 7 p.m., St. Catherine church, Rialto.

Marriage preparation weekend, "Building a Love Relationship", sponsored by John XXIII Newman Center, San Bernardino, Feb. 25-27. Details: 882-1248.

Volunteers needed, by department on aging of Catholic Community Services, to visit residents at Nazareth Retirement Home, San Diego. Details: 235-6419.

Council of Catholic Women, San Diego Deanery, meeting Monday, Feb. 21, 11:30 a.m., St. Rita church. Details, reservations: 264-7808.

Spaghetti dinner and social, St. Mary Magdalene church, San Diego, sponsored by Court Immaculata, CDA, Saturday, Feb. 19, 6 p.m. Details: 276-2141 or 276-3605.

Catholic Colleges and Universities directory, free to first 200 people requesting a copy, normal cost: \$2.50. Write: CCU Directory, 1856 W. Fifth, Winona, Minn., 55987.

Mardi Gras Fiesta, Saturday, Sunday, Feb. 19,20, Christ the King parish, San Diego, featuring parade, Louisiana Gumbo dinner, music, booths, games. Details: 233-0700.

Council of Catholic Women, South Bay Deanery, meeting Monday, Feb. 21, 10:30 a.m., Our Lady of Guadalupe church, Otay. Details, reservations: 427-1662.

Benefit breakfast, sponsored by Altar and Rosary Society, Precious Blood church, Chula Vista, to benefit Pre-Seminary Fund, Sunday, Feb. 20, 8:45-11:45 a.m. Donations: \$2.

Scholarships available, for Italian-American students enrolling as college freshmen. For applications, details, write: Italian Catholic Federation, 1801 Van Ness Ave., Suite 330, San Francisco, 94109.

Pre-Cana, marriage preparation program, offered in Spanish, the first three Mondays of each month, 7:30 p.m., Our Lady of Guadalupe church, San Diego. Details: 236-1995.

Pre-Cana, programa de preparacion matrimonial, ofrecido en Espanol, los primeros tres Lunas de cada mes, a las 7:30 p.m., en la iglesia de Nuestra Senora de Guadalupe, en San Diego. Detalles: 236-1995.

"Spiritual Shot in the Heart", mini-retreat by Jesuit Father Gene Jakubek, at St. Michael parish, Poway, Feb. 18-21, special programs for married people, youth, adults and senior citizens. Details: 487-4755.

Weekend mountain campout-retreats, sponsored by Grossmont College Newman Club, El Cajon, for all young adults, beginning Feb. 26-27 at Palomar mountain. Details: 460-4577.

Friday evening get-togethers, for all young adults, sponsored by Grossmont College Newman Club, El Cajon, Friday evenings, 7:30 p.m. Christian values discussion followed by social evening. Details: 460-4577.

El Carmelo Retreat House, Redlands, men's retreat for Barstow, Victorville, La Puente and March AFB areas, Feb. 25-27. Details: 252-2498, 247-7321, 653-4320 and (213) 336-0649.

Bus trip to Indio Date Festival, Saturday, Feb. 26, sponsored by Young Ladies Institute, Heffernan, 76, San Diego. Details, reservations: 239-3206 or 281-5616.

For Genesis II participants, Father Robert Padberg, SJ, to speak on "Many Paths to Prayer," Our Lady of Grace hall, El Cajon, 1-4 p.m., Saturday, Feb. 26.

Charismatic potluck breakfast, Holy Rosary church, San Bernardino, Saturday, Feb. 26, 9:30 a.m. Honored guest, Col. Tom Lewis, associate of the late Kathryn Kuhlman. Details: 864-1017

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Four corporations agree to stop sponsoring violent TV shows

MILWAUKEE (NC) — Responding to shareholder complaints from 10 Catholic religious communities, four major U.S. corporations have agreed to curtail sponsorship of television programs which feature gratuitous or excessive violence.

Capuchin Father Michael Crosby reported that Colgate-Palmolive, Eastman Kodak, Gillette, Sears Roebuck have assented.

The religious communities, which are members of the National Catholic Coalition for Responsible Investment, have been working through the Interfaith Center on Corporate Responsibility, a New York-based agency.

TERMINING it the most significant victory in the three-year history of the coalition, Father Crosby indicated it would encourage efforts to bring other corporations into line.

"Gratuitous and excessive" violence was described by the priest as that which could not be considered part of any legitimate story line.

He said recent studies have found a growing connection between the portrayal of violence on television and violent behavior by some

of the people who see it.

FATHER Crosby said here that moral persuasion was the key to the religious coalition's success with the corporations. Its collective stock holdings in the four corporations are small.

The corporations involved all consider themselves "family oriented" according to the priest. Eastman Kodak was "embarrassed" by studies linking it with violence while Sears Roebuck said it shared the rising concern about "the increasing violence on television."

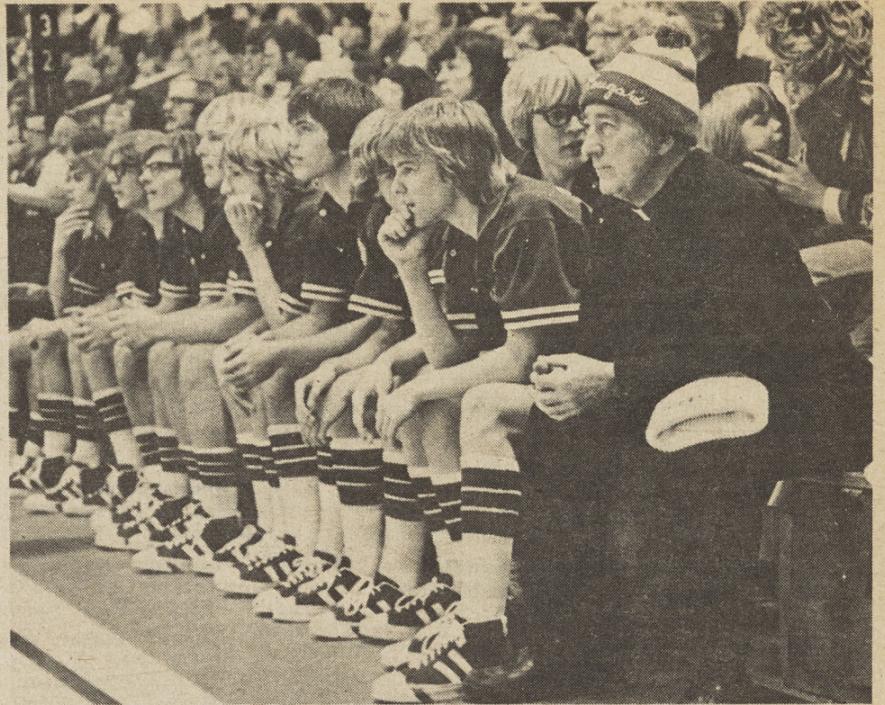
Father Crosby said the next targets for anti-violence statements are McDonald's

and the Joseph Schlitz Brewing Co.

MEANWHILE, Dr. Richard E. Palmer, president of the American Medical Association, announced in Chicago that he has asked the leaders of 10 major corporations to review advertising policies that support TV shows containing the most prime time violence.

He urged each of the advertisers "to recognize the medical aspects of your advertising program and consider its impact on society."

"TV violence is a mental health problem and an environmental issue," he said.



SOLOMON IN STOCKING CAP—Bishop Joseph M. Breitenbeck of Grand Rapids had a dilemma when he attended the West Catholic and Catholic Central high school basketball game. With both schools in his diocese the bishop beat the problem of favoritism by bringing two stocking caps to the game—one from each school—and changing sides at halftime.—NC photo

Show notes...

USD art exhibit, music of Balboa Park's carousel will backdrop sculptured wood carousel horses of the late 19th and early 20th centuries, 10 a.m.-4 p.m. weekdays through March 4, Founders' Gallery, University of San Diego. Free.

San Diego Zoo, Catholic Family Days, through Feb. 21, 20 per cent savings on ticket package with discount coupon (SC, Feb. 3); includes admission, guided bus tour, Children's Zoo.

Guideline, first of seven-part lenten series based on U.S. bishops' recent pastoral letter on moral values, "To Live in Christ Jesus", Feb. 20, NBC Radio Network. Check listings.

"Sing your praise to Him", TV Mass for shut-ins, 7:30 a.m. Sundays; "Who is My Neighbor", ecumenical program, 8 a.m. Sundays, KCST-39, San Diego.

On the screens

From U.S. Catholic Conference

FUN WITH DICK AND JANE—lead en little comedy about an upwardly mobile suburban couple (Jane Fonda and George Segal) who, when the husband loses his job, take to crime to right the balance and live happily ever after.

Beside its general insensitivity, the film suffers from frequent blasphemous expletives and a tasteless bathroom scene. **Objectionable.**

THE SENTINEL—a repulsive and ludicrous film that tries to mine the same horror vein the *The Exorcist* and *The Omen* worked so profitably. It not only offensively distorts Catholic symbols beyond recognition for the sake of exploitation, but it is unrelenting in its display of nudity,

obscenities, gross deformity and savage bloodletting. **Condemned.**

TV MOVIES include **From Russia With Love** (Feb. 21, ABC, 9 p.m.)—routine James Bond thriller, starring Sean Connery as 007. Great deal of violence and sex. **Objectionable.**

Little Vic (Feb. 23, KABC-7, 7:30 p.m.)—begins a six-part, one-hour weekly series on five ABC-owned TV stations, that is entertaining for the entire family. A 15-year-old orphan helps save the life of a newborn thoroughbred colt, Little Vic, and becomes the colt's groom and eventually gets a chance to ride the horse in the Santa Anita Derby.

A look at books

THE FACES OF GOD by Father Adrian Hastings. Maryknoll, NY, Orbis Books. 156 pages, \$4.95pb.

Father Hastings was ordained in 1955 and he has spent most of the time since then, hard at work for the Church in East Africa. This book contains some of the serious articles and addresses he made during those years.

His reflections on Church and society naturally reflect the current changes going on in the turbulent 1960's. For that reason, a few of the pieces are dated and we know the answers he then posed.

His insights into our current problems are of great interest. His immersion in the Third World makes his observations all the more thought-provoking. Serious readers will certainly enjoy his thinking.

IN WISDOM AND THE SPIRIT by Sara and Richard Reichert. Paulist Press, 545 Island Rd., Ramsey, NJ, 07446. \$3.95pb.

How often we review books intended for the young! This unique little volume contains a program in religious education for those over 65.

The first part of the book contains a general profile of typical senior citizens. Part two offers five program outlines on topics of interest to seniors, with notes for the teacher.

The book concludes with suggestions for other programs for the older members of the parish and a fine bibliography on aging and retirement. This remarkable book can be a fine addition to a pastoral library.

Father Charles Dollen

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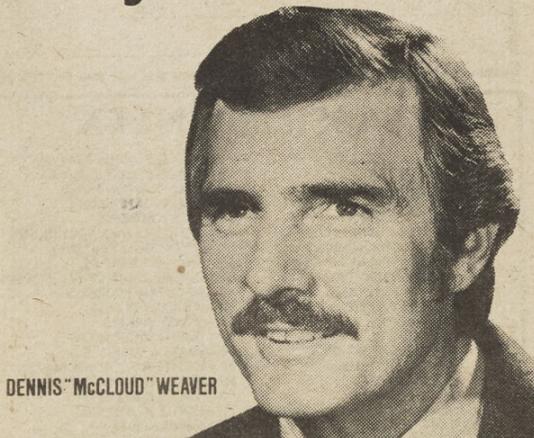
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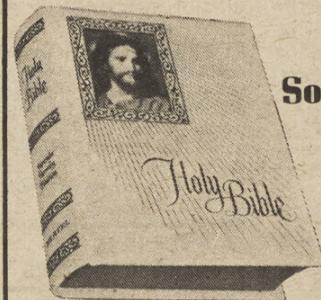
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