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Southern Cross

65th year, No. 23

Thursday, June 9, 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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Baseball's Padres lead the league in prayer power

By Dan Pitre
SC staff writer

Christianity has made its mark on professional sports and many well-known athletes are ready to speak of their personal relationship with Jesus Christ. Many ballclubs even have chapel programs. The spring and summer tenants of San Diego Stadium, the Major League baseball Padres, are no exception.

"People didn't consider religion very masculine at one time," said rookie shortstop Billy Almon. "But that has changed. If they knew how many players attend the Padres' chapel services and are really close to Christ, the younger people might be encouraged to say they believe in Christ, too."

ALMON IS ONE of six known Catholics on the squad and is among 15 to 17 players and coaches who attend the Padres' chapel program at home and on the road.

Other Catholics with the club are trainer Dick Dent, organist Danny Topaz, traveling secretary John Mattei, and the man who runs the organization for owner Ray Kroc, E.J. "Buzzie" Bavasi, president.

Catcher-first baseman Gene Tenace, third baseman Doug Rader, pitcher John D'Acquisto, utility infielder-outfielder and pinchhitter Bobby Valentine, and third-base coach Joey Amalfitano are other Catholics on the team. (At press time Rader was sold to the Toronto Blue Jays.)

THEY FEEL THEIR faith has a direct influence on their lives, on their relationship with teammates, and on their performance on the field.

"A lot of younger people get disenchanted with the 'official' Church and I can see how it is," said Almon, 24, who was raised in a Catholic family in Rhode Island.



CATHOLIC PADRES—Catholics on the San Diego Padres Major League baseball team say their faith plays a part in their lives on and off the field. Five of them pose with former manager and fellow Catholic John McNamara, No. 1, when he was still with the team. They

are, from left, Gene Tenace, Doug Rader, coach Joey Amalfitano, Billy Almon, and Bobby Valentine. Not pictured is John D'Acquisto, a graduate of St. Augustine High, San Diego, who was recently acquired by the club.—SC photo

"If you try to be a living Catholic and make the faith a modern faith to yourself, you won't go away from the Church," Almon advises disenchanted youth. "So you hang in there because you know it's tough to change yourself sometimes."

"**WHENEVER I** was in a tough situation I would talk to Christ and say, 'I need help. Give me the strength to go through it. I started that when I was young and I just kept going on.'"

Home grown Padres' player from the diocese, pitcher John D'Acquisto, a 1970 graduate of St. Augustine High, was recently traded to his hometown club from St. Louis—the fulfillment of his dreams, the answer to his prayers.

He asks Catholic youth who may be turned off to "official" religion: "Do you believe in God and Jesus Christ? Then you have to do something"

Turn to page 12

U.S. bishops await Rome's okay for Communion-in-hand

Close vote decides

WASHINGTON (NC)—Optional Communion-in-the-hand has been approved by the bishops of the United States and will now go to the Vatican for final approval before going into effect.

The announcement came four weeks after the bishops had failed to resolve the issue conclusively at their spring meeting in Chicago, May 3-5.

WHILE NO figures were announced at the Chicago meeting, it was known that 28 of the bishops entitled to vote were absent and that 183 favorable votes were needed for Communion-in-the-hand to win.

An official of the National Conference of Catholic Bishops (NCCB) revealed that the final tally gave 190 votes to the group favoring the change.

It is not known when Vatican approval will come.

WHEN THE authorization has been granted, the practice will become available on an optional basis, with heads of dioceses free to introduce it or not, and communicants free to continue receiving Communion on the tongue even if the change is approved in their dioceses.

Two earlier proposals for Communion in the hand had failed to gain the necessary two-thirds votes.



Our bishops voted for it

Bishop Maher ready

Southern Cross Reporter

Bishop Leo T. Maher said that Communion-in-the-hand will be promulgated for this diocese as an option once the necessary permission comes from Rome and instruction in the reception of the sacrament has been given in parishes.

"It is important that Communion-in-the-hand remains an option," he said, "and those who still wish to receive Communion on the tongue may do so. We are not going to ask anyone to abandon an old custom."

"**IT IS** important that proper instruction regarding reverence for Communion received in the hand should be stressed."

Bishop Maher pointed out that the practice of receiving in the hand is not new to the Catholic Church and that it was about the ninth century that the practice finally ceased to be universal custom.

"**SOON AFTER** the end of the Second Vatican Council," he said, "various countries around the world re-introduced the ancient custom of placing Communion in the hand instead of on the tongue."

In 1969 the Holy Father issued an instruction that this was not officially approved, but that local bishops' conferences could request that the practice be restored."

TeleNews

The highest divorce rate in U.S. history was recorded in 1975, according to a federal report which showed 4.9 divorces for every 1,000 people and predicted an even greater rate for 1976. (16-5/31)

Oregon Gov. Robert Straub is expected to act soon on a death with dignity bill recently passed by the State legislature. (18-5/31)

A measure reinstating the death penalty in California was vetoed by Gov. Edmund G. Brown, Jr., within five hours after it passed the state legislature. (23-5/31)

An Oblate missionary in Canada's Hudson Bay area charged that Eskimo women are being sterilized involuntarily in government health programs. (10-5/31)

Rev. Dr. Phillip Potter, World Council of Churches secretary general, called for Christians of



Father Anthony Marian, left, reads the gospel in Braille at St. Francis Xavier church, Philadelphia, at Mass for the Catholic Guild for All Blind.

different Churches to share the Eucharist to show unity they share in social action. (21-5/31)

Despite protests from the archdiocese, Philadelphia Catholic school lay teachers will vote in a union election to be conducted next week by the National Labor Relations Board (NLRB), June 14. (5-5/27)

In Berkeley, the hospital of the University of California offers low-cost, on-campus abortions to students. (21-5/27)

In Washington, more than 130 U.S. congressmen and 20 senators have co-sponsored legislation to end production and distribution of pornography involving children. (22-5/27)

Saying they can no longer remain silent, seven southern bishops made an "unsolicited offer" to mediate the 14-year dispute between textile workers and the J.P. Stevens Co. (4-5/27)

Cardinal Francois Marty of Paris said that France is becoming a mission land, noting that "many elements we consider Christian are disappearing" in the nation. (14-5/27)

Just days before Dade County residents voted on a homosexual

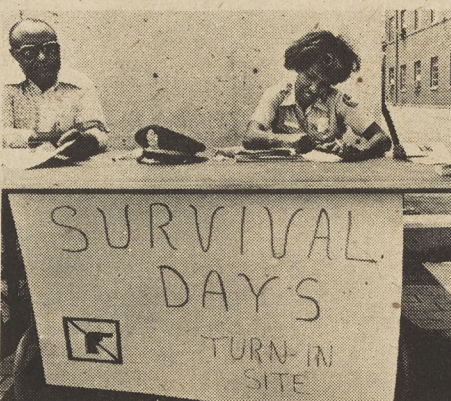
rights ordinance, the Florida state legislature passed a law banning same-sex marriages. (22-6/1)

According to a federal study, single women received 75 percent of all legal abortions in the United States in 1975. (18-6/1)

Used by a federal agency in determining eligibility for public housing programs, a new definition of family could include unmarried or homosexual couples. (5-6/1)

In New Jersey the state legislature passed bills providing state aid to private school students in the form of diagnostic, remedial and corrective services. (1-6/1)

The new diocese of Biloxi, Miss., was officially created June 6 as Bishop Joseph Howze, the first black ordinary in the U.S. in this century, was installed as its shepherd. (18-6/7)



J.W. Mason of Atlanta's Ebenezer Baptist church and police officer L.D. Gurley wait at a turn-in center for hand guns during a church-sponsored campaign. Only 71 guns were collected in the four major cities participating in the campaign. [22-5/23]

People

The U.S. Supreme Court upheld a ruling against Father Joseph Gedra convicted of violating a Fairfax, County, Va., ordinance by celebrating public Tridentine Masses in his private home. (25-5/31)

God makes house calls.
The family that prays together stays together

This billboard is one of thousands now dotting the nation proclaiming another slogan for Father Patrick Peyton's Crusade for Family Prayer, "God makes house calls". The new slogan joins the more familiar "The family that prays together, stays together." [14-6/7]

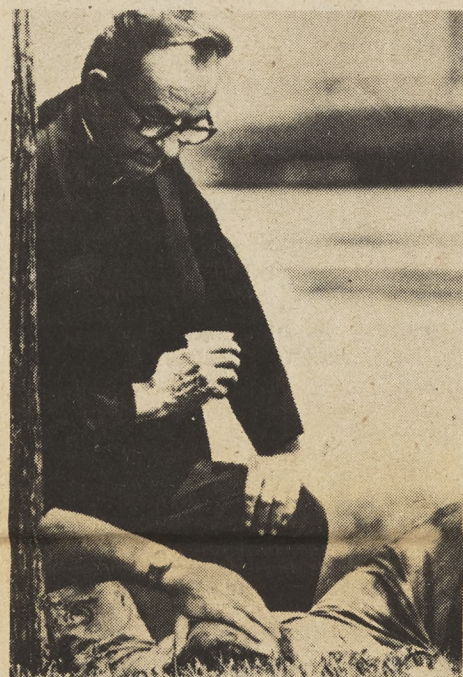
Vatican officials fear that anti-communist Archbishop Francis Xavier Nguyen van Thuan, 49, coadjutor of Ho Chi Minh City may have died in a communist prison. (7-5/27)

Auxiliary Bishop Victor Guazzelli of Westminster, England, has launched a campaign to bring British churches out against Britain's possession of nuclear weapons. (11-6/2)

American society ignores humanitarian concerns and the social teachings of The Catholic Church at its own peril, Sen. Edward Kennedy of Mass. told graduates of Holy Cross College, Worcester, Mass.



Cardinal Terence Cooke of New York talks with his three new auxiliary bishops named recently by Pope Paul. Shown, from left: Msgr. Theodore McCarrick, Cardinal Cooke, Msgr. Austin Vaughan and Msgr. Francisco Garmendia. [19-5/31]



Outside a temporary morgue in Ft. Thomas, Ky., James Dwyer, prostrate with grief after identifying the bodies of his mother and sisters who died in the Beverly Hills Supper Club fire, is comforted by Father Ed Murray. [20-6/1]

Southern Cross

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Catholics and Protestants join to fight child pornography

Southern Cross Reporter

The voices of many church related and education groups have been raised against the spread of child pornography.

Following disclosures made to Congressional hearings that Southern California contains the main centers of this material, groups such as "Citizens against child pornography" are lending their support to legislation to curb it.

At a San Diego press conference June 3, Catholic and Protestant representatives spoke against the exploitation of children in this manner and called for urgency in obtaining laws against it.

"WHATEVER LAWS society may have condoned regarding the so-called victimless pornography concerning adults, clearly the abuse of children for pornographic purposes calls most urgently for preventive and punitive legislation," said Deacon Michael Newman, SC editor, representing Bishop Maher at the news conference.

"Child abuse—physical, psychological and sexual—is a growing and alarming factor of our society today," said Newman, calling child pornography "the most blatant and appalling example."

Lutheran Rev. Jack Lindquist, chairman of the San Diego County Ecumenical Conference, condemned "this outrageous exploitation of the innocent as an intolerable

violation of human dignity and divine law.

"WITH CHILD pornography, we have reached and gone beyond the outer limits of a demonic and demented egoism, and I urge the suppression of this traffic in young lives by all legal means," he added.

A mass rally led by the citizens' group, has been called for 1 p.m. on June 12, at the Community Concourse, downtown San Diego. Speakers at the rally will include Sen. Bob Wilson of La Mesa and Assemblyman Jim Ellis of San Diego.

Kathleen Bremner, chairwoman of the citizens' group, said: "What kind of society are we that will tolerate children being used as sex objects? How can we sit comfortably in our homes and churches without even raising our voices in protest?"

NEWS REPORTS indicate that as many as 30,000 children are involved in the pornographic "trade" in Los Angeles alone. "That is probably a very conservative figure," said Daryl Gates, deputy chief of Los Angeles Police Department.

Police investigator Lloyd Martin told a congressional committee that mostly teenagers are involved, but some children as young as 6 years are used. "They are recruited from a vast army of runaways," he said.

Several bills have been introduced into the California legislature aimed at banning the exploitation of children in pornography.

St. Francis teams seek van

Pedal power to aid school

SC Correspondent

VISTA—Athletic teams of St. Francis school here need transportation to and from games. To answer that need their coach plans to turn on the pedal power on a summer trip to New York—by bicycle.

To raise the \$2,000 needed to purchase a van, 24-year-old Bruce Gangnath, St. Francis coach, has pledged to pedal his way across the continent.

IN RETURN he is asking friends and parishioners of the northern San Diego County parish to contribute to the van fund. The goal could be reached, he calcu-

lates, if each family in the parish would donate \$1.

Gangnath wants a van to ease the strain on the parents of team members. "Right now," he says, "we depend on parents to drive the teams to games. Unfortunately it is always the same few parents who end up doing all the driving."

To eliminate that he planned his own "bikathon", and June 18 is scheduled as the departure date for the trip which will take an estimated four-six weeks.

ON HIS WAY Gangnath plans to stop in Nevada, Utah, Wyoming, Michigan and Pennsylvania and, final-

ly, New York.

At journey's end he plans to rest at his parents' Connecticut home before returning to Vista in September with visions of "vaning" not "biking" his teams to distant contests.

Four training for priesthood to be ordained deacons

Southern Cross Reporter

Four men of the diocese will be ordained as transitional deacons by Bishop Leo T. Maher on June 18. The young men have been studying for the priesthood at the diocesan St. Francis Seminary and at St. Patrick Seminary, Menlo Park.

Following their ordination to the diaconate they will serve their final year before ordination as priests in local parishes.

THEY ARE Daniel Griesgraber, 24, of Escondido; Peter Escalante, 25, of San Diego; Paul Rockwell, 24, of Garden Grove; and Hal Tindall, 45, of San Diego.

Rockwell is a brother of Father Robert Rockwell, copastor at Our Lady of Soledad, Coachella.

They will be ordained together during the special Mass at 2 p.m. in the Immaculata church, USD campus.

ONE OTHER new deacon is their St. Francis Seminary classmate Fernando Ramirez, 24, of Oceanside.

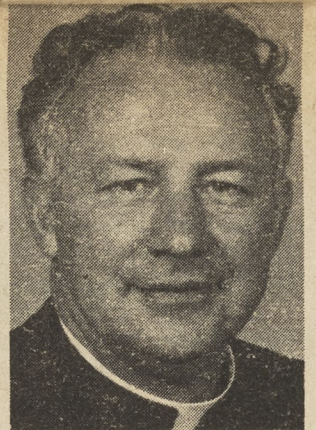
He completed his studies at the North American College in Rome and was ordained to the diaconate in Rome on April 21.

Their ordination as "transitional" deacons makes the distinction that they will be pursuing their intention to become priests.

ORDINATION as "permanent" deacons is for men, usually married, who are



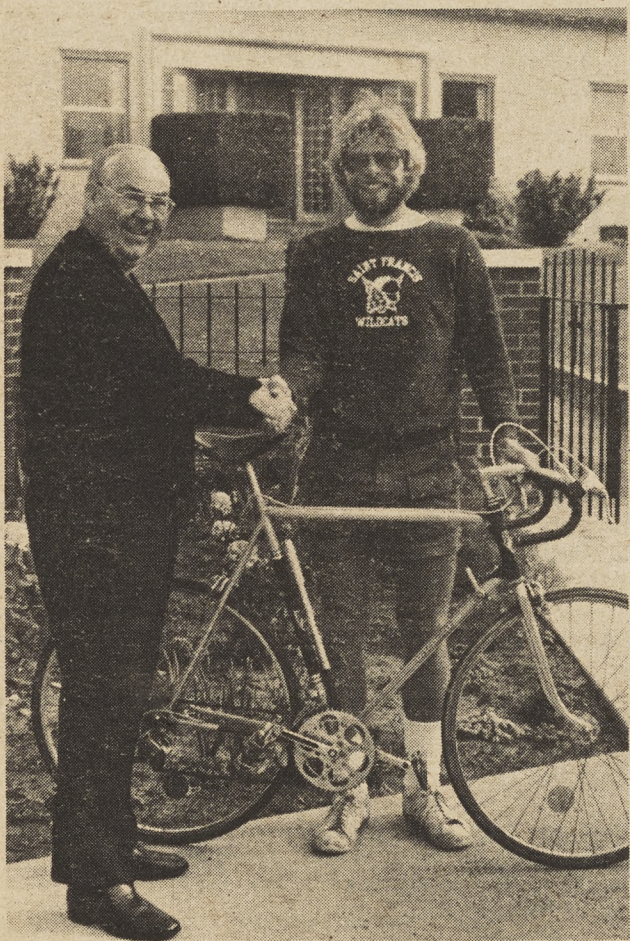
FILIPINOS HONOR MARY—Members of the Filipino community in San Diego pray the rosary as they process with a statue of the Blessed Virgin Mary on St. Rita church grounds May 31, concluding the daily May devotions during the Flores de Mayo [Flowers of May] celebration. A Mass followed with Father Onofre Aurelio, Filipino missionary, San Diego Catholic Mission, as principal celebrant. The priest's first anniversary of service in San Diego was celebrated at a dinner after Mass.—SC photo



SILVER JUBILEE—Father Patrick Fox, pastor of St. Agnes parish, San Diego, since 1970 will mark the 25th anniversary of his priesthood at 12:15 p.m., Sunday, June 12, with a special Mass. A reception and silver jubilee dinner will follow.



PRIESTLY ANNIVERSARY—Father Martin McKeon, OFM, pastor of Old Mission San Luis Rey, near Oceanside, since 1969, will celebrate 25 years in the priesthood with a special Mass at the Old Mission at 4 p.m., this Sunday, June 12. Bishop Leo T. Maher will be principal celebrant of the Mass.



BLESSING FOR BIKER—Father Earl Ullman, pastor of St. Francis parish, Vista, wishes Bruce Gangnath, parish school coach, "God speed" on a journey to New York by bicycle. Gangnath has pledged to pedal across the nation in an effort to raise money to buy a van to carry athletic teams of St. Francis school to and from games.—Bob Bonaparte photo

more than 32 years old and who remain deacons. They do not become priests.

In an article in the current (June 4) issue of *America* magazine, Jesuit lawyer and theological student Alfred C. Kramer suggests it is time to "suppress" the order of the diaconate for those who are to be ordained priests, as was done with the subdiaconate.

"SUCH A MOVE would be a return to the tradition of the apostolic and early church periods," writes Kramer, "when Christians were specifically called and ordained to the office of deacon as a clear ministry of service to the community, one quite distinct from that of bishops or priests."

Father Neal Dolan, diocesan vocations director disagrees. He told SC that the

ordination to deacon for those who will eventually be priests is "very important because it is a major step towards the priesthood which gives a sense of service and helps personal development."

"I THINK IT should definitely be retained as that important step to indicate to the candidate and to the people his commitment to service," said Father Dolan.

Transitional deacons receive the powers of ordination in the same way as permanent deacons, but they also take a vow of celibacy. All deacons may witness marriages, perform baptisms and preach from the pulpit.

Transitional deacons spend their years as deacons in parishes so that they may obtain training as ordained ministers functioning in pastoral work.

OF THOSE to be ordained on June 18, Griesgraber is going to St. Therese, San Diego; Escalante to Our Lady of the Sacred Heart, San Diego; Rockwell to St. Anne, San Bernardino, and Tindall to St. Martin, La Mesa.

Two other transitional deacons assigned to parishes are Daniel Rondeau to St. John of the Cross, Lemon Grove, and Fernando Ramirez to St. Francis, Vista.

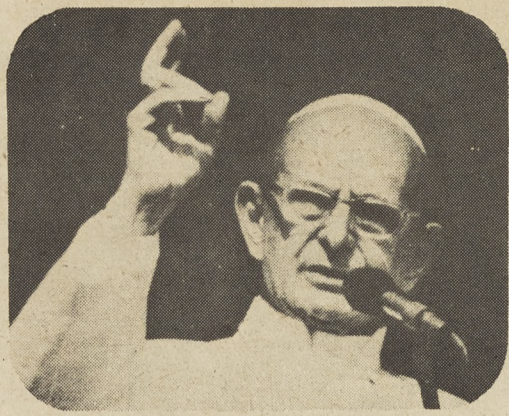
Also this month Bishop Maher will ordain permanent deacons, at Immaculata church on Saturday, June 11; and priests at St. Joseph Cathedral on Saturday, June 25.

Bishop to present scouting awards

EL CAJON—Bishop Leo T. Maher will present Catholic Cubs, Scouts and Explorers with religious awards they have earned in the past year at 7:30 p.m., Tuesday, June 21, at Our Lady of Grace church here.

All those currently working on religious awards are asked to have their counselors contact Father Joe Carroll, diocesan Scout chaplain, (714) 469-5340, to arrange their Board of Reviews.

The Pope speaks



The living body

Think of the Church not only as a social or human body and community of men, but also as a living body, animated by a presence, an energy, a light, an activity which is the spirit of Christ.

Be on your guard against so much secularism and materialism which threatens to deprive us of the very important element of self-knowledge.

The dwelling of the Holy Spirit in men, or grace, is like a light lit in a dark room. Nothing is changed or touched but everything takes on a shape, a position, a function, a name—all becomes clear and gives joy.—To a general audience

Hire young people

We are appealing for the young people of the world so vitally affected by unemployment and its tragic consequences. The problems of working people surpass all national boundaries and call for coordinated international action. The Church has a global view of man which is in contrast with an ideology that accepts atheistic materialism, the direct denial of transcendence to man and his personal and collective history.—To international labor leaders

Aid for poor nations

We ask nations who already enjoy an adequate share of the goods of this earth to be willing to share them with their less fortunate brothers.

It is so very urgent to find generous and just solutions without delay since the economic crisis affecting all countries hits first, and in a direct and cruel way, the nations and people who are deprived of what belongs to them by right of their need and in a certain sense of justice.

Human degradation threatens to become the daily fate of the world's poor countries.—To countries at the Paris North-South economic summit meeting

We were talking
by Enid Lanyon

We were talking...about commitment and choice and what it means to be for or against something, and how choice must always imply rejection.

By its very nature, choice presupposes the rejection of alternatives. It means, simply, that we accept something against something else. We cannot, for instance, choose to marry and still "play the field." Our choice places upon us certain restrictions, certain limitations.

ONCE MARRIED, we are no longer free to do as we like, but must consider not only another person, but a whole new identity, new responsibilities and a different status. There is a union, a unity, a oneness typical of the married state.

We may refuse to accept this new identity and responsibility; we may demand our freedom and separate ourselves from that oneness, so that the marriage becomes one in name only. A couple may continue to live together but it could not in any real sense be called a marriage.

Then some form of judicial separation or divorce would only be placing an official stamp on what had already been effected. In much the same way,

we should be aware that when we choose Christianity—or more specifically, Catholicism—as a way of life and religious commitment that choice implies rejection of all that is contrary to the tenets and teaching of the Church.

WE CANNOT claim to follow a religion if we do not honor its constituted authority. We must be consistent. If we are to defy the authority of the Church in favor, of, say, "free choice," we are making a choice against the Church and separating ourselves from union with its body.

It is illogical to reject some basic teaching of the Church and yet insist upon partaking of that sacramental life which is symbolic of unity and full membership in its community. It is, at the least, illogical to express outrage when our self-induced estrangement is officially recognized and announced.

It is not unchristian to establish criteria for acceptance and continued good standing in a specific Christian community. Indeed, it is the mission of the Church to state and restate the truth and to teach and reprimand and

A time to keep

Looking for schism in Church

It certainly looks as though Archbishop Marcel Lefebvre will not be satisfied until he is officially declared schismatic by the Vatican. The archbishop, you will recall, has been continuing a campaign for traditional forms of the Mass and teaching in defiance of the Pope's express orders to him to desist.

The 71-year-old French archbishop, who was suspended by Pope Paul VI last July, continues to administer confirmation and to ordain priests and deacons in direct conflict with the Pope's instruction. This week Archbishop Lefebvre spoke in Rome—in a 17th century palace—promoting his traditionalist views as a challenge to the Pope.

Although he was a party to the documents of Vatican II he now constantly decries that Council as one of error. The archbishop is against ecumenism, against "liberals" and against several church leaders whom he considers to be unorthodox, including Cardinals William Baum of Washington, and Francois Marty of Paris.

Their name is legion

Somewhat like the demons in the Bible, the dissenters are legion. Only last week a priest in Fairfax, Va., was fined \$50 for holding public Mass in his home. At first glance it seems like a blow against home Masses, but the truth of this story is that 73-year-old Father Joseph Gedra was holding Tridentine Masses in his home, virtually causing a public (and a Church) nuisance. He had converted the living and dining rooms of the \$76,000 home for services.

Then there's the priest who has been going around our diocese for some months holding similar Masses, and receiving some attention from various local secular newspapers. It can be very confusing for those devout Catholics who find themselves caught up quite by accident in such displays of dissent against the Church's authority.

Mission for Catholics

On this subject, don't be misled by the leaflets you might find in your car from the "Mission to Catholics" run by the former priest Bartholomew Brewer. I find his leaflets in my car regularly as he likes to distribute them on church parking lots.

Brewer was once a priest in this diocese, ordained in Washington, D.C., in 1953. He went first to the missions but then became a chaplain in the diocese of San Diego, after some in-fighting with authority. The worldly pleasures (his words) of his exalted rank and state in the chaplaincy led him to re-examine his conception of faith and the authority of the Church.

Subsequently he became completely disenchanted with the Church as he saw it and "searched for a church that still believed in the Decalogue" among other things. Around 1973 he left Catholicism and subsequently started his campaign to win more over to his ideas. As Bishop Maher said in his pastoral letter last week: "May we never fall prey to the temptation of becoming our own teachers and physicians by picking and choosing only those Church positions...which conform to our own personal lifestyles."

redirect those within its responsibility when their actions are in defiance of its moral principles.

NOR IS IT in any way contrary to the law of love Christ gave us. Love should not be confused with permissiveness or tolerance of error. Christ's love did not prevent him from flaying those who used religion for their own ends, nor from overturning the tables of their profit and driving them from the Temple.

His love was as operative when castigating the arrogance of scribes and Pharisees as when forgiving the many sins of Mary Magdalene. And it should be remembered that he did not attempt to deny the law, but to illuminate it.

Christ did not try to dilute the authority of the Church, in fact, in his teaching on fraternal correction, he upholds the Church—even of those times—as the arbiter of right and wrong, with the power of exclusion from and readmission to its community.

IN TRUTH, it is more often in sorrow than in anger that the drastic step of exclusion from the sacramental life of the Church is taken by those in

by Michael Newman

Tending own grave

Among the thousands who visited Holy Cross Cemetery on Memorial Day I found Mrs. Maria Gonsalves, putting lilies on her own grave. It is a joint grave with her husband Antonio, who died in 1975. The headstone, like many at Holy Cross, is also prepared for 77-year-old Maria. The Gonsalves, parishioners of St. Agnes in Point Loma came from the Portuguese Azores. (See photo, page 11.)

Priests to Ireland

Perhaps it's not fair to call it "coals to Newcastle" but certainly we have a little reverse trade in priests which is interesting. Two of our priests have been "given" back to Ireland by Bishop Maher.

At their request he has released from this diocese to work in their homeland, Father Dennis Henry, once associate at Santa Sophia, and Father Michael Drennan, formerly destined to head Catholic Community Services. Father Henry is joining the Dublin archdiocese and Father Drennan the Irish Jesuits.

For a diocese which as received so many priests from Ireland, San Diego is happy to respond by giving two back—reversing an historical trend.

Who's calling who racist?

There is always a great danger that when calling someone else a racist, you are in the danger zone yourself. And Andrew Young, the shoot-from-the-lip U.S. ambassador to U.N. is clearly a man so conscious of racism that he's prepared to apply the name to all and sundry, whether nations or Presidents of the United States.

His recent comments might even indicate that he is possibly the greatest racist of all. Or perhaps he has never looked at it that way. All questions of racism aside, however, it would be a relief if he could put his foot in his mouth and keep it there for just five minutes. The temperature of the world might go down a degree or two.

While on the subject of racism, it is indeed strange to see the United States of America, close to 230 million people, threatening to close the tiny two-man office in Washington, D.C. which serves as an information center for Rhodesia. Can sanctions—and a wish to please black racists—go any further or be more ludicrous? It's so easy to roast the harmless mouse while ignoring the far more dangerous and tempestuous bear. Why don't we close some of those really subversive offices which abound in north-west Washington?

Smile for Christ for youth

Perhaps we can take a leaf out of the book of some of the youth cults and make our youngsters more welcome around our parishes. If all they are getting is censure and stern looks from parishioners, we can hardly blame the young people if they seek acceptance elsewhere. If love and acceptance is what they seek, surely the Church is the one place they should find it.

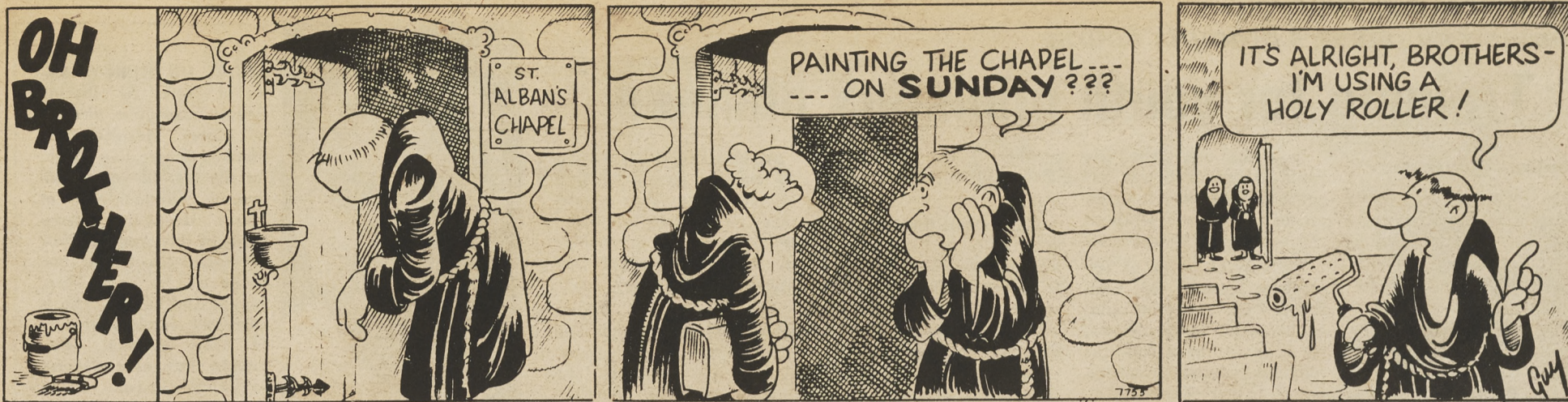
Free to choose commitment

authority. But we must recognize that certain actions, certain publicly expressed beliefs do separate individuals from the body of the Church and full identity with its community.

God himself suffers us to separate ourselves from union with him and even deprive ourselves of salvation as long as we remain obdurate. We can hardly accuse him of lack of love or sensitivity because—in the final analysis—he accepts our separation as official—or, to put it another way, as eternal.

Sacraments are not some form of privilege or reward for being a "good Christian" or humanitarian, or even a Church-going Catholic. They are a solemn and public affirmation of unity with the Church, of oneness with her mission and acceptance of her official teaching.

It is to misunderstand the quality of Christian love to interpret it in sentimental, accommodating or indulgent leadership. God knows the Church must exercise and cauterize and at times even amputate—as concernedly and regretfully as any surgeon—for the good of the whole body.



Opinion Forum

Our 'maxima culpa'

Mea culpa if I am in error. There is a headline "Confetior" on an article concerning two errors made in SC (May 12). As my Latin is still in fine shape, would you please accept "Confiteor"?

Maybe someone was trying to be humorous; in that case, mea maxima culpa.

Mary E. Pritchard
Rialto

[It's a case of "mea maxima culpa" for a headline writer who was not raised on Latin.—Ed]

Can 'elected' be 'advisory'?

Your recent article (SC, May 12) describing the publication entitled, "The Parish Council Guidelines", failed to mention one of the most important aspects of this document. This concerns the reference to the parish council as an "advisory" body. The use of this term indicates a radical change in the status of such councils, at least in this diocese.

Most of the existing council constitutions, as well as preliminary drafts of the guidelines, refer to the council as a "policymaking and governing body".

An advisory body is not elected. Rather, the one seeking advice appoints those he considers to be most capable of providing the required advice.

The one being advised does not participate in voting on the contents of the advice issued by that body. Rather, he receives the majority and minority opinions and takes whatever action he deems fit.

The one being advised does not give his "assent" to the advice as required by the document in question. Rather, the one being advised is receiving a service which he can use in any way he sees fit.

Clearly, the intentions expressed in Vatican II, and the mode of operation of existing parish councils do not fit the term "advisory."

It is true that the Church is a monarchical organization, but it is also true that one can make strong arguments for the existence of an authority resident in the laity. This

authority concerns those temporal aspects of the Church's operations in which the layman has particular expertise.

One of the most important aspects of an election is the delegation of authority resident in the electorate to the individual elected.

Unless the authority of the laity to participate in the government of the Church's temporal affairs is recognized, the chances that our present system of parish councils will long endure are poor indeed.

Stanley Friesenhahn
Poway

[Father Michael Higgins, officialis of the diocese comments: "The diocese has always seen the parish councils as consultative bodies, but this does not conflict with their being elected."—Ed]

Why is pastor moved?

Can it be God's will that our Father Raymond Kirk, pastor at St. Francis de Sales church (in Riverside) for only two years and five months, is being transferred? We, parishioners of St. Francis de Sales, think otherwise.

We could accept the death of our pastor; we could accept his promotion to bishop, but to be transferred after such a short time and to San Diego yet!

Where, please tell us, where is there Christian charity in this transfer?

Delia E. Lopez
Riverside

Tribute to pastor

Many people realize the blessings bestowed upon them through the hard work of their priests, but find it hard to show their appreciation for such a blessing.

Our priests toil day and night, not only serving the people who attend the church regularly, but wracking their brains on how to get the lost back into the fold and bring everyone to the knowledge of one true faith.

In order to accomplish this, they have countless societies to supervise. They arrange for missions to be carried on in their

All letters for publication should be addressed to Opinion Forum, Southern Cross, P.O. Box 81869, San Diego, CA 92138.

Letters must be signed, but name of sender will be withheld on request. Unsigned letters will not be published. Writers are asked to keep their views within 200 words.

churches. One of the best things that could have happened in anyone's life was the bringing of the Pilgrim Virgin to our church and one opportunity to be enrolled in the Brown Scapular of Our Lady of Mount Carmel.

We thank Father Patrick Kearney for all these blessings the good Lord bestowed upon us through his hard work as we see him leave St. John of the Cross church to go and serve another parish.

We'll prayerfully remember him, especially during the month of June.

A.B.
La Mesa

Free society for what?

Re: Nasty Habits, May 19.

When do we face the facts that in a free pluralistic society the Judeo-Christian opinion is only one of many, as far as the morality of films.

We cannot compel the unbeliever to adopt our opinions or moral codes—some do believe religion is harmful and think films like *Nasty Habits* do "all" a favor.

Mary K. McNeil
El Cajon

[Particular in a "free pluralistic society" we have right to protest when our beliefs are attacked or ridiculed. We also have a responsibility for moral leadership in such a society.—Ed]

Teach Billings method

We are all very aware of the Supreme Court Decisions of Jan. 22, 1973 and July 1, 1976 legalizing abortion. Soon the court will decide whether or not medical personnel have the right to refuse to perform an abortion.

According to our United States Constitution all these decisions are unconstitutional and grounds for impeachment of a court that is committing other irregularities like leaking confidential information to the press.

The only way to correct decisions and laws is to be politically active and aware seeking qualified legislators and instructing them how we wish to be represented.

While this struggle is going on there is something tremendous we can do to strengthen family life—become informed of the Billings Method of Natural Family Planning. For so very many it is personally applicable; for others they could be trained to teach the system.

1. It is natural and therefore completely harmless.
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Isn't that a marvelous list of beautiful characteristics? Call the Diocesan Family Service Center at 236-1995 for an appointment for instruction. In North County call Catholic Community Service at 722-3831.

Please be an activist!

Betty Mettée
Cardiff

Priesthood of the laity

The priestless parish of the future (*A Time To Keep*, May 26), whether remote or urban, presents a challenge to us now which will only grow more pressing as the years pass.

What is needed is a new concept of the Christian community—its nature and leadership. A liturgical minister chosen by the community for a specified time of service would make the priesthood of the laity a reality rather than a slogan.

Bernard Cook in *Ministry to Word and Sacraments* presents concepts that merit close study and much thoughtful prayer by those who would lead the church.

B.J. Brooks
El Cajon

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see page 11

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Demand by pastors prompts course

Training for youth ministers planned

Southern Cross Reporter

The demand for youth ministers in parishes is so great that a special training program is planned to qualify people for ministry to the young.

The program, planned by the diocesan Department of Youth Activities for Imperial and San Diego counties, will begin this fall, according to Father Robert White, director of the department since June 1.

HE RECENTLY returned to the diocese after studies in Rome.

Father White hopes the first class of the Youth Minister Training Course will "graduate" in June of next year.

In another new thrust, the youth department will assume responsibility for high school CCD in the southern two counties of the diocese.

"WE WILL serve as the resource center for high school CCD programs and, as soon as our budget allows, we hope to hire a full-time religious education consultant," Father White said.

Prompting the idea for the Youth Minister Training Course was the great number of calls the youth department received from pastors asking for youth ministers.

"We felt that we could not recommend anyone unless we were certain they were well-qualified for the work," he explained. "On the basis of that, it seems logical to

provide the instruction needed to work with young people."

THE PROGRAM, aimed specifically at those of college age and older who wish to be youth ministers, has a tentative outline and is scheduled to begin this fall.

When youth ministers "graduate" from the course, they will receive certificates from the diocese attesting to their qualifications. Requirements include extensive course work, retreats, in-service training and evaluation.

In the tentative outline, plans call for a pre-requisite of 48 hours of basic teacher training in doctrine and methodology offered through the diocesan Office of Educational Ministry.

ALSO REQUIRED will be 40 hours of special training offered by the youth department. The first 20 hours covers adolescent psychology as well as spiritual and guidance counseling.

The second 20 hours, which includes retreats and work in liturgy and sacraments and worship and prayer would be in-service training while the youth ministers are working in parishes.

Santa Ysabel sets traditional fiesta

SANTA YSABEL—Continuing a tradition built up over the last 159 years, Santa Ysabel Indian Mission will host its annual fiesta and barbecue Sunday, June 19.

Beginning with Mass at 10 a.m. the fiesta features mariachis, games and Indian dancers. At 1 p.m. the Caballeros del Camino Real will ride down from the nearby hills, carrying flags and a cross.

A deep-pit beef barbecue dinner will be served at noon. Cost is \$3 for adults and \$1.50 for children.



ANGEL OF MERCY—Sister of Mercy M. Placida Conant, executive director of Mercy Hospital and Medical Center, San Diego, for the last 12 years, will become administrator of Mercy Hospital, Bakersfield, in late August. New executive director in San Diego will be Sister Mary Joanne DeVincenti, who is currently administrator of St. Mary Hospital, operated by the Sisters of Mercy in San Francisco.

U.S. bishops name committee to implement Call to Action program

WASHINGTON (NC)—Archbishop John R. Roach of St. Paul and Minneapolis has been appointed to head the U.S. bishops' committee to oversee implementation of the Call to Action program.

The committee will also develop a five-year plan of action in cooperation with other committee of the National Conference of Catholic Bishops (NCCB) and the U.S. Catholic Conference (USCC).

Archbishop Joseph L. Bernardin of Cincinnati, NCCB president, made the appointments to the committee.

OTHERS ARE Archbishop Thomas A. Donnellan of Atlanta; Archbishop Peter Gerety of Newark; Bishop Joseph A. McNicholas of Springfield, Ill.; Bishop Joseph L. Howze of Biloxi,

Miss.; and Auxiliary Bishop Manuel D. Moreno of Los Angeles.

Meeting in Chicago last month, the U.S. bishops adopted a pastoral statement addressing some of the recommendations of last fall's Call to Action Conference in Detroit.

In addition, the bishops assigned each recommendation to appropriate committees of the NCCB and USCC for study.

WHEN THE five-year plan of action has been accepted by the NCCB, the committee "will have responsibility for overseeing of its implementation," the document said.

The bishops, in their statement, said the response to the Call to Action conference "must come in carefully planned action over a period of time."

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

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

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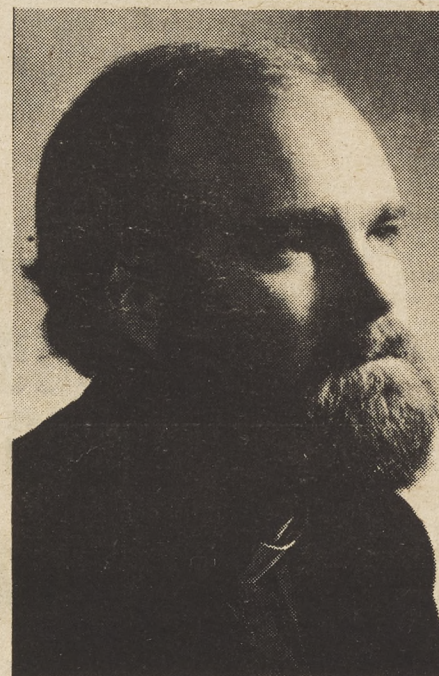
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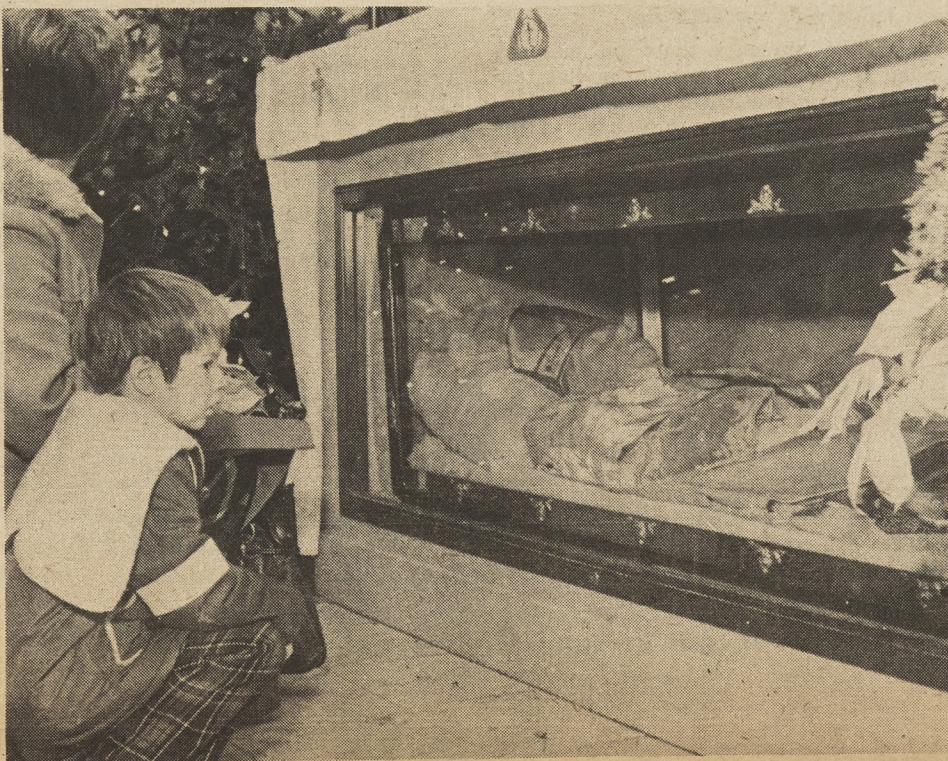
SCV

John Neumann—small bishop who made 'giant' impact on U.S. Church

Though he stood only a little over five feet tall, his accomplishments were large. And in just 10 days, Blessed John Nepomucene Neumann, Philadelphia's "little bishop" will become America's newest saint.

Referred to as the "father of America's parochial school system", Blessed John also founded the Sisters of the Third Order of St. Francis of Philadelphia and originated the Forty Hours Devotion on a year-round schedule in the U.S.

AND ALL in just eight years from 1852, when he reluctantly became the fourth bishop of Philadelphia, until his death in 1860 at age 48.



ENSHRINED BODY—A child studies the tomb containing the body of Blessed John Neumann at St. Peter church, Philadelphia. He died on Jan. 5, 1860, at age 48.—NC photo

Blessed John will be canonized by Pope Paul on Sunday, June 19.

Born March 28, 1811, in Prachatitz, Bohemia, in what is now Czechoslovakia, he attended school in Budweis, 22 miles away, and entered the seminary there.

BLESSED JOHN decided to become a missionary in America. Tens of thousands of German Catholics who had emigrated to the U.S. were living in the crowded cities or on isolated farms, and in both places were

isolated by their language from the American Church.

He set out for the U.S. landing in New York on Trinity Sunday, May 28, 1836. The next day, Bishop John DuBois of New York accepted his services as a missionary. "I can and must ordain you quickly," Bishop DuBois told him. "I need you." There were only three-German-speaking priests to minister to the thousands of German immigrants in the New York diocese, then covering the whole state.

On Saturday, June 25, 1836, in old St. Patrick's Cathedral on Mott St. in New York City, Bishop DuBois ordained Blessed John to the priesthood.

house in Pittsburgh, where had the job of building St. Philomena's, the mother parish of all German Catholics in western Pennsylvania.

BISHOP O'CONNOR of Pittsburgh, who chose Neumann for his confessor, often said that the Redemptorist built St. Philomena's with nothing but prayer. Out of money on Fridays, the priest would somehow find money by Saturday to pay workers.

In 1847, the Redemptorist superior general in Europe appointed Father Neumann superior of all the Redemptorists in the United States. Though as superior, he could give himself whatever assignment he wanted, he usually took the task of leading the recitation of the Rosary before the main sermon. He spent the rest of the time hearing confessions and was often cramped in the confessional for 12 hours a day.

Many of his fellow Redemptorists, regarding him as too strict, reported their views to Europe and in 1849, he was removed from office. During the next two years, people came from all over Baltimore to go to confession to Father Neumann. Among them was Archbishop Francis P. Kenrick of Baltimore.

One day, as he was leaving, the archbishop said: "You'd cut a fine figure in purple, Father." Then he added: "They know all about you in Rome, Father Neumann. If I were you, I'd go out and shop for a mitre."

ONE AFTERNOON in early March, 1852, on the table of his room, he found a jeweled ring and a pectoral cross. Before the month was over, he was consecrated bishop of Philadelphia. Blessed John was 41 years old.

Several American bishops tried to prevent Blessed John's nomination. Bishop Michael O'Connor of Pittsburgh said, "Rev. Neumann does not speak English well and I fear his election would find very little favor with the American people."

Previous bishops of Philadelphia since the establishment of the diocese in 1808 had all been Irish, and some thought Blessed John's German background made him unsuitable.

Others considered him insufficiently impressive in appearance, manner and speech. He was only five feet, two or three inches in height, and was humble, self-effacing and soft-spoken with a German accent.

In the first two and a half years of his tenure as bishop of Philadelphia, Blessed John increased parochial school enrollment from 500 to over 9,000, increased the number of priests by more than 33 percent and built or began building more than 25 churches.

WITHIN A month after he took office, Bishop Neumann set up a central board of Catholic education, consisting of the pastor and two laymen from each parish.

In eight years, Blessed John brought into the diocese seven religious orders. He also

Bishop DuBois then assigned him to a German settlement in Williamsville, N.Y., near Niagara Falls.

SMALL AS IT was, Williamsville was big enough to have toughs and bigots. On the first Sunday that Blessed John said Mass in the Church there, rowdies threw stones into the roofless building and almost knocked the chalice from his hands. Some townspeople were unhappy that a "papist" priest was living in their midst.

Hiking about the huge territory, Blessed John carried a leather sack on his back like a peddler, a pack with his chalice, altar stone, wine, Mass candles, missal and vestments. Staff in hand, he walked along Indian trails through the forests.

He said two Masses every Sunday, often in places 10 or more miles apart. On weekdays, he taught school—writing, drawing, reading, arithmetic and catechism. His parishioners included Irish, French Canadian woodsmen and trappers, and Germans. Many of those whom Blessed John served held him in high regard and held for the rest of their lives keepsakes he had given them.

BUT OTHERS had a different view. Some parishioners threw mud at him and once he was almost hanged by masked men in the forest. Because of his short stature, non-Catholics called him "the little priest" and young hoods often mocked him as he made his rounds.

In 1840, after four years of diocesan priesthood, Blessed John was dissatisfied with his progress toward the goal of holiness that he had set for himself when he was ordained.

At the age of 29, he wrote to Redemptorist Father John Prost, a friend of his, to ask about joining the Redemptorists. Soon afterward, he received a letter of acceptance and on Nov. 29, 1840, he became the first Redemptorist novice in the U.S.

On Jan. 16, 1842, he made his first vows as a Redemptorist in St. James church in Baltimore. Again he was the first man to do so in the U.S.

Two years after he had made his vows, the Redemptorists made him superior of their



SAINT'S PHOTO—This is one of two pictures taken of Blessed John Neumann, fourth bishop of Philadelphia. He will become America's first male saint on Sunday, June 19, in Rome.—Redemptorist Provincial Archives photo

founded a new congregation of Sisters, now known as the Sisters of St. Francis of Philadelphia. Today there are 1,500 Sisters in the congregation.

Blessed John devoted as much time as he could to the seminarians at St. Charles Borromeo Seminary near the cathedral, and he founded a preparatory seminary for teenage boys on an estate he purchased outside the city.

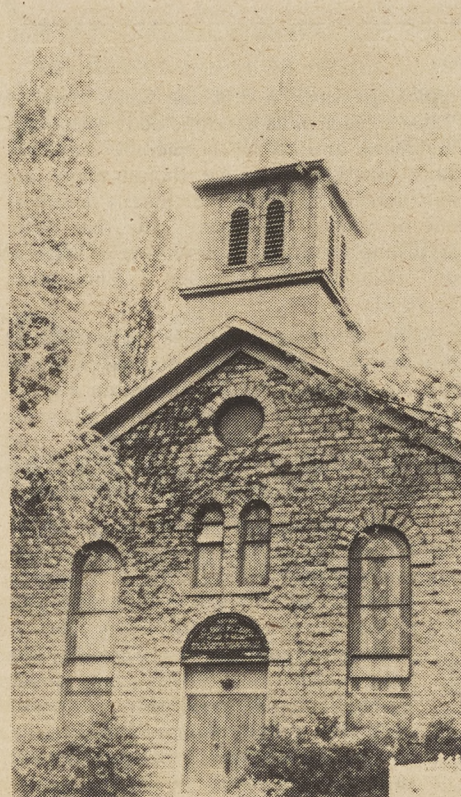
In 1853, he introduced a new concept in Church worship—the 40 Hours Devotion held at successive churches of the diocese on a year-round schedule.

HE ALSO continued his exhausting schedule of visitations. On Christmas Eve, 1859, he heard confessions until 11 p.m. in a temporary chapel near the unfinished cathedral, celebrated midnight Mass at St. Peter's church, offered private Mass in his chapel and at 10 the next morning conducted services at St. John's parish.

Ten days later he cancelled a trip to Reading, Pa., because he was not feeling well.

On Jan. 5, 1860, he went out to do some errands. After first signing some real estate papers in an attorney's office, he was hurrying along the icy sidewalk when he collapsed. He was dead when one of the priests whom he had ordained hurried to him to administer Extreme Unction. Blessed John Neumann's earthly life ended a few weeks before his 49th birthday.

NC News



CHURCH OF NEUMANN—The old stone chapel of St. John in North Bush, N.Y., near Buffalo is where Blessed John Neumann served as pastor during the 1830s. A three-room log cabin served as his rectory.—NC photo



SYMBOLS OF PROFESSION—The name of John Neumann, dated Jan. 16, 1842, is the first entry in the profession book of the Redemptorists. Other symbols of his religious life include the 15-decade Redemptorist rosary worn with the religious habit, the manual of prayer and rule book of St. John and the Redemptorist Mission Cross. In the background is an original photograph of the missionary.—NC photo

Biblical Concepts of the Church

No one image can fully reflect the whole Church

By Father Avery Dulles, SJ

Surprisingly, the Bible lacks any proper term for "church." The Greek word usually translated as "church" is "ekklesia." But "ekklesia" means "assembly" and is used in the New Testament itself to signify a town meeting (Acts 19:32, 39, 41). If we were to translate "ekklesia" as "assembly" or "convocation" we could have a New Testament in which the word "church" did not even appear.

Does this mean that the Bible has nothing to say about the Church? By no means! It speaks much about the Church but does so in metaphorical terms—terms transferred from other uses. By saying "assembly," for instance, where we would say "church," the Bible teaches us that the Church may be regarded as an assembly convened by God.

VATICAN COUNCIL II, in its Constitution on the Church, asserts that the Church, as a strict mystery, eludes all definition. The nature of the Church, however, is intimated to us by a great variety of images, drawn from many different spheres of life.

Among those examined by the Council

are: the flock of Christ, the vineyard of God, the Temple of the Holy Spirit, the Bride of Christ, the Body of Christ, and the People of God. The Protestant scholar, Paul S. Minear, in his *Images of the Church in the New Testament*, analyzes more than 80 separate analogies. This rich variety of images poses problems as well as insights for theology today.

How can the Church be suitably represented by realities that differ so greatly from one another? This would be impossible if the images were exact replicas, but they are merely suggestive comparisons, each of which illuminates one aspect or another of the Church itself.

SINCE THE CHURCH, as a gift of grace, far exceeds all naturally known likenesses, each of the images falls short of the reality. Where one image is deficient, however, another image may prevent us from being misled.

For example, the image of the Temple might cause us to overlook the vital quality of the union between God and his people—a characteristic brought out by the biological

analogies of the vine and the body. But these biblical images could lead us to think too much in physical and organic terms. The imagery of the Bride and the People of God has the advantage of showing more clearly how the Church can in some ways be unfaithful to its Lord.

We cannot, then, say that any of one image is sufficient or absolutely the best. The images supplement and counterbalance one another in such a way that, by taking all together, we can achieve a kind of intuitive perception or "feel" for the true nature of the Church.

ALMOST ALL the biblical images emphasizes both the divine and the human aspects of the Church. They make it clear that the Church is not a purely human society, but one fashioned and sustained by the triune God. As Father, he is the vinedresser and Lord. As Son, God is the shepherd of the flock, the bridegroom, the head. As Holy Spirit, God dwells in the Church and animates it.

And yet the Church essentially includes a human dimension too. It is never constituted simply by individuals relating themselves to God. Christians are related to God through association with one another.

Thus the branches must be mutually united in order to be part of the vine; the sheep must stay close to one another in order to belong to the flock; the stones of the temple, or the members of the body, must support each other in order for there to be a temple or body at all. By metaphors such as these Holy Scripture teaches us that our spiritual life must have a corporate

dimension in order to be truly Christian.

IN MANY WAYS it is fortunate that we do not have a satisfactory definition of the Church. Definitions are abstract and could make us think of the Church in rigid and static terms. Definitions satisfy the mind, but they do not speak to the heart and to the will.

The biblical images, on the other hand, are warm and appealing. They suggest attitudes and patterns of action, and by doing so they impel us to involve ourselves in the mystery of the Church. They also have a wide variety of applications to new and unexpected situations.

In times when the Church is rapidly growing we can reflect on the wheat and the mustard seed—biblical images which call attention to the divine energy at work in the Church. When as Christians we feel weak and hopelessly outnumbered we can remember Jesus' consoling description of his "little flock."

In times of suffering and hardship we can think of God as the vinedresser who prunes the branches in order that they may bear more fruit. When Christians are in a position to influence the course of human events, we can recall the image of the leaven in the dough. When called to worship, we can look upon the Church as the temple of the Holy Spirit.

In short, God has given us in the biblical images of a rich storehouse out of which to draw lessons for every kind of situation. We should keep these images alive in our memory and meditate upon them frequently.

*Can We Define the Church?*

Jesus did not come to set up an earthly empire

By Father John J. Castelot

Ever since Vatican Council II's historic Constitution on the Church, Catholics have become increasingly aware that there is much more to the Church than meets the eye. It is not just a worldwide religious organization, certainly not a multinational corporation, not even a kingdom in the political sense of the term.

Unfortunately the Church has projected all of these images in the course of its long history, and the Council made inspiring efforts to correct them. The very first chapter of the Constitution is entitled, significantly, *The Mystery of the Church*. In the final analysis that is precisely what it is, a mystery, and as such it defies definition. To paraphrase St. Augustine, if anyone thinks he can define it, he hasn't really comprehended it.

THE NEW TESTAMENT writers attempted no such definition, and the Council recalled the many different images they

used in their efforts to capture different facets of the mystery. Prominent among them was the image of the kingdom, and the first three Gospels present this as the heart of Jesus' message.

"From that time on Jesus began to proclaim this theme: 'Reform your lives! The kingdom of heaven is at hand'" (Matthew 4:17). Volumes have been written on this notion of "kingdom" as preached by Jesus.

One thing is quite clear: Jesus did not come to establish an empire. Notice that he proclaimed the advent of the kingdom "of heaven" or "the reign of God" (Mark 1:15). In fact, many reputable scholars feel that in most instances the key word should be translated not as "kingdom," but as "reign," signifying God's active rule in the hearts of men. This rule dawned in history in the person and saving work of Jesus.

BY THE TIME the Gospel of Matthew was written in the late first century, "kingdom" was being interpreted in terms

of the Christian community, but even this "Gospel of the Kingdom" insists on its being fundamentally a mystery. This is the point of the whole series of parables in chapter 13.

This is not to say, of course, that the community has no relation to God's reign, but it is not to be identified purely and simply as the Kingdom of God. It is the sign of God's mysterious reign in the hearts of people and the instrument of the ultimate realization of that reign at the end of time. And so we pray, over and over again: "Thy kingdom come!"

This is just one of the many images encountered in the New Testament. The Council refers to several others: the sheepfold and the flock (John 10:1-16), a cultivated field, the tillage of God (1 Corinthians 3:9), a choice vineyard (Matthew 21:33-43).

THE MYSTERIOUS inner nature of the Church is brought out in the beautiful allegory according to which Christ is the vine, the source vitality and fruitfulness for the branches, that is, for those who remain united to him. Again, the Church is described as a temple into which we are built as living stones (1 Peter 2:5). In an especially moving passage in Ephesians, the Church is described as Christ's bride, whom he loves and cherishes (5:25-33).

One of Paul's favorite figures for his communities is that of the human body. A

typical passage is this one from Romans: "Just as each of us have one body with many members, and not all the members have the same function, so too we, though many, are one body in Christ and individually members one of another. We have gifts that differ according to the favor bestowed on each of us" (Romans 12:4-6a; see 1 Corinthians 12:12-31).

In these letters of Paul the figure is used to describe the mutual relationships and responsibilities of Christians within a given community. The author of Ephesians develops the image magnificently and speaks now of Christ as head of the body, source of its unity, vitality and growth:

"He (God) has put all things under Christ's feet and has made him, thus exalted, head of the Church, which is his body; the fullness of him who fills the universe in all its parts...let us profess the truth in love and grow to the full maturity of Christ the head. Through him the whole body grows, and with the proper functioning of the members joined firmly together by each supporting ligament, builds itself up in love" (Ephesians 1:22-23; 4:15-16).

WONDERFUL THOUGH this image is, it cannot stand alone. It is just one of many New Testament figures employed to describe the profound mystery of the Church. All of them must be considered in any attempt to understand that mystery.

How Do We See the Church?

It's both an institution and a community

By Father Alfred McBride, O Praem

Draw a geometric design of what you think the Church is like. Did you sketch a pyramid? Or did you pen a circle? If you chose the pyramid, you tend to think of the Church in administrative and institutional forms.

If you selected the circle you lean to seeing the Church in community terms. The choice makes a difference in how you relate to the Church and how you determine your behaviour in the light of the Church.

SHOULD YOU PREFER the pyramid, the organizational approach to understanding the Church, then you stand for the values of order, law, direction, authority and system. You admire the results of continuity, the comparative assurance that clear headed administration brings, the strength that comes from belonging to a goal directed

group and the identification of performance that comes from a knowledge of the distribution of rules. You appreciate the need for evaluation, critical standards and attention to basic norms.

Should you prefer the circle, the communal approach to coping with the Church, then you stand for the values of community, interpersonal behaviors, support systems, growing Christian maturity, responsible behavior, personal participation in decision making and the ideal of human togetherness in an all too nomadic society.

You admire the immediacy of congregational gathering, enjoy the feeling of face-to-face communing, the strength that comes from personal encouragements and the preference of person over status. You appreciate the radical need in a lonely world for a center where people can gather in love and affection and find a sense of future and hope.

"The duty of being faithful to the light, and of always following it to the extent that one sees it, is a duty which cannot be evaded."—Jacques Maritain, "Ransoming the Time," 1941.

IS THE CHURCH a pyramid or a circle? Must one make a choice between the Church as an organization and a community? Is this an either/or sort of decision? Am I doomed to pick one over the other? Or can the Church be both? Is it possible the Church can be both an institution and a center for communal gathering?

Is the parish church of a Sunday morning an assembly of people with conflicting expectations—some wanting an pyramid and others wanting the circle? And if so, is this an unbridgeable divide? Is there any hope for the institutionalists? Must the communalists despair?

Perhaps the answer is self evident. A total view of the Church includes both the organization and the community. It will stress one aspect over the other depending on the need.

WHEN BARBARIAN hordes were sweeping across Europe during the Dark Ages, the Church responded by strengthening her administrative bonds. Today, when the processes of dehumanization and impersonalism threaten to crush the individual person, the Church comes forth to offer the consolation of community.

The emphasis on one does not mean the denial of the other. Any time people group together they need some organization. What the administrators must watch is that they

do not eclipse the value of community in their enthusiasm to organize.

At the same time, when a group assembles it has the right to expect some humanity, some feeling for community, some esprit de corps. But the communalists must not be so sanguine about their personal needs that they spurn all institutional activity as mere interference.

JESUS APPROACHED the matter at both levels. He organized the apostles, taught them persistently and gradually over a period of years, gave them specific guidelines for their preaching and ministry. Jesus was not loathe to evaluate their performance nor to criticize them when needed. At the same time Jesus upheld the value of community.

At the Last Supper, in particular, he devoted his final exhortation to the subject of love, unity, community and fraternal bonding. He showed the apostles that organization was a tool to serve the needs of communal growth. He advised them to make sure that communal development occurred even as the administrative groundwork was being laid.

So put your pyramid inside your circle. Integrate the ideals of organization and community for a rich texture of your image of the Church. Stand for institution and community and thus be faithful to a total vision of the Church.

BIBLICAL READINGS AT MASS

Sunday, June 12—Corpus Christi

Genesis 14:18-20; 1 Corinthians 11:23-26; Luke 9:11-17 [170]

DISCUSSION POINTS AND QUESTIONS IMAGES OF THE CHURCH

1. Discuss the Church as an institutional form.
2. Discuss the Church as community.
3. What are the values of each? Must one make a choice between the Church as an organization and a community? Discuss.
4. How did Jesus manage to approach both levels—organization and community?
5. Discuss how you can faithful to a total vision of the Church.
6. When you think of the Church, what images come to your mind?
7. Can the Church be precisely defined? Why?
8. What were some of the images the New Testament writers used in their efforts to capture different facets of the mystery of the Church?
9. What does the "reign" in Scriptures signify?
10. In the late first century, how was the word "kingdom" being interpreted in terms of the Christian community?
11. In the First Letter to the Corinthians, read chapter 12:12-31.
12. What does the Greek word, "ekklesia" mean?
14. How does the rich variety of images of the Church in the New Testament give us insights?
15. What do most of the biblical images emphasize?
16. How do these images help us today? Select a passage from the New Testament, read it and reflect upon it.

Christian Meditation:

Believe and it is yours already

By Father Jerome Bevilacqua, OSA



The biggest problem with prayer is believing and the biggest problem with believing is the lack of prayer: Jesus answered, "Have faith in God. I tell you solemnly, if anyone says to this mountain, 'Get up and throw yourself into the sea', with no hesitation in his heart but believing that what he says will happen, it will be done for him. I tell you therefore; everything you ask and pray for, believe that you have it already, and it will be yours." (Mark 11:22+)

Faith is the guarantee of the blessings we hope for; proof of the existence of the realities that at present remain unseen. (Hebrews 11:1+) Therefore, faith cannot be exercised on something that is presently possessed. Faith is not something we have, but it is a way that God works through us.

"HE MADE a tour of the villages, teaching. Then he summoned the Twelve and began to send them out in pairs, giving them authority over unclean spirits...So they set off to preach repentance; and they cast out many devils, and anointed sick people with oil and cured them." (Mark 6:7, 12) The ending of this passage assures us that this

missionary journey was quite successful.

Sometime after this, however, the Apostles tried to cast out a devil from an epileptic boy and were unable. As Jesus approached the epileptic boy the father of the child said, "If you can do anything, have pity on us and help us."

"If you can?" retorted Jesus. "Everything is possible for anyone who has faith." Immediately the father of the boy cried out, "I do have faith. Help the little faith I have!" (Mark 9:23+)

"**INCREASE OUR faith**" (Luke 17:5) is a natural development from "I do have faith. Help the little faith I have!" and "This kind can only be driven out by prayer." Thus, in order to pray we must have faith. But in order to have faith we must pray. Can we begin then by praying for faith?

"If there is any one of you who needs wisdom, he must ask God, who gives to all freely and ungrudgingly; it will be given to him. But he must ask with faith, and no trace of doubt, because a person who has doubts is like the waves thrown up in the sea when the wind drives.

"That sort of person, in two minds, wavering between going different ways, must not expect that the Lord will give him anything." (James 1:5+)

War and Peace, Hate and Love

The Spirit brings hope and faith to unite us all

By Father Joseph M. Champlin

Last Saturday night two other faculty members and myself left the college by car for dinner in one of Rome's countless restaurants. A scheduled massive protest demonstration by Italian college students and young people apparently, we thought, had fizzled out because of the continuous rain that day.

However, as we drove along the Tiber River and passed the large jail near our seminary we saw about 200 riot policemen and soldiers lined up ready for battle.

WE QUICKLY altered plans and headed back toward St. Peter's, only to discover a traffic jam, one bus abandoned in the middle

of an intersection, and obvious signs of turmoil.

After a short delay we crossed the Tiber and made our way to the "Via Conciliazione," that wide street leading up to the great basilica and its huge piazza. Suddenly we noted a fire ahead and moments later passed two cars burning in this avenue of reconciliation or unity or harmony, however, you wish to translate the word "Conciliazione."

As we passed the flaming autos and headed toward the church and home of Paul VI, vicar of Christ, apostle of peace, man who said to the United Nations, "War no more, war never again," I spotted a slowly advancing column of riot soldiers on the

opposite side of the boulevard. The first 50 or so were plastic masks, carried shields before them and held night sticks in their hands; the second 50 had rifles with tear gas grenades pointed in the air.

FOR THE REST of that evening I could not get those ugly sights out of my mind or remove an eerie feeling from my heart.

This morning, as several students and I returned from Mass at the center city church of St. Lawrence (roasted on a gridiron as he preached the gospel of love), we rode the bus past a store whose two main windows has obviously been shattered during the Saturday evening demonstrations.

Someone has printed in Italian on the wall between the two broken and boarded up windows a phrase familiar to Christians in every area of the world. "Peace on earth to men of good will."

WE WONDERED if the graffiti were written there before, during or after the violence.

When interviewed later by a local newspaper man, one protesting student simply explained the reason for the Saturday demonstration with these sobering words: "We have no hope."

Universities here are overcrowded and unemployment among graduates high. Hopelessness, perhaps the most fatal or feelings, seems to have gripped many of those caught in the vise of those twin problems.

THE TURBULENCE and destruction in Rome that night, the ironic juxtaposition of wrecked cars on a street of reconciliation, of looted stores and the message of love, the preacher of peace so near people of hatred and despair—these are hardly conditions limited either to Italy or to our current period of history. (At this time of the year when many confirmations take place) a candidate for confirmation sitting before the bishop should clearly understand, then, that these following phrases of his homily have real meaning and practical application to their present and future lives.

"In our day the coming of the Holy Spirit is not usually marked by the gift of tongues, but we know his coming by faith. He fills our hearts with the love of God, brings us together in one faith but in different vocations, and works within us to make the Church one and holy...to build up the holy people of God in unity and love."

Even an earthquake will find them ready at Holy Family

Southern Cross Reporter

If an earthquake should strike, it won't shake up the children at Holy Family school, Linda Vista.

They have been gaining "the knowledge that replaces fear" in a disaster training program designed by Mrs. Judy Vogt, school nurse.

SHE BEGAN the program in

January and now, five months later, she has "complete confidence" in the students' reactions should disaster strike.

"From the moment the earth starts trembling, the students will know exactly what to do, and they will do it without panic," she declared, asserting that many disaster deaths can be attributed to hysteria.



EMERGENCY HELP—Toni Osorio, "unconscious victim" of the last "earthquake" to hit Holy Family school during a disaster training drill, receives first aid from Michelle Reising, right and Rosanne Perez. The school's program teaches students what and what not to do for fellow students injured in a disaster.



TO MOVE OR NOT TO MOVE—Though Nestor Jimenez has suffered a "broken back", disaster team members Sandy Acol, left, and Patricia Sales have to move him to "safer" ground.

Though practice drills are triggered by the school's bells, the shaking of the earth itself would move the children to action in case of a real earthquake. They are trained to move to the nearest "safe" place and to lie down against an inside wall.

THAT IS IN keeping with recent directives from the Diocesan Office of Educational Ministry which has encouraged parish schools to implement earthquake safety programs, according to Sister Rose William Schmidt of the office.

But it is what happens after the

tremors stop that makes the Holy Family program "unusually extensive as far as we know," Sister Schmidt observed.

The logical second step, of course, is to get out of the building, but that might be impossible or there may be injured students in need of immediate treatment.

And that is where the Holy Family disaster program comes in, Vogt explains.

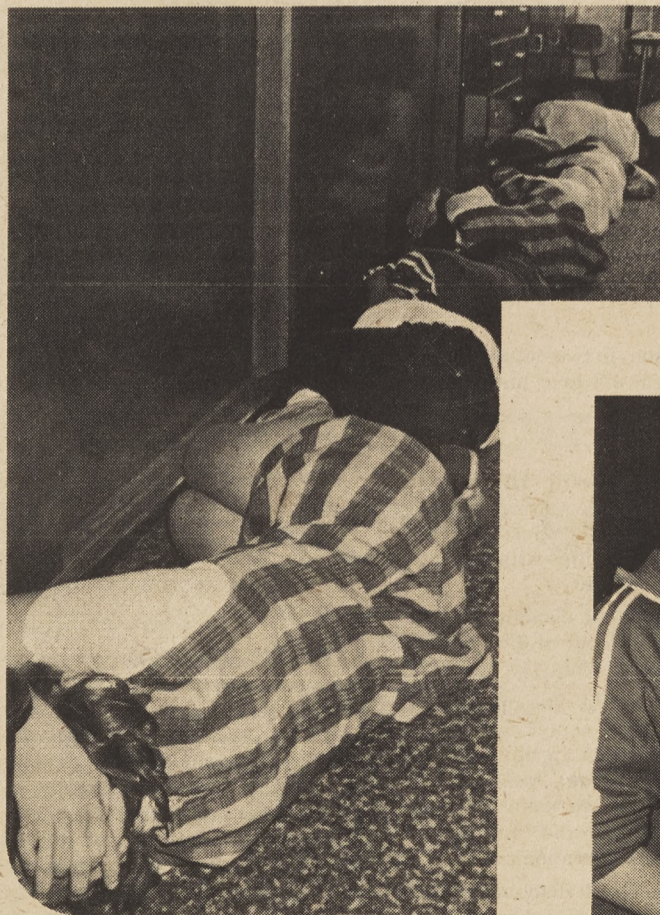
SIXTH, SEVENTH and eighth graders have been formed into a disaster team with a broad range of responsibilities in caring not only for themselves but also for the children of the lower grades.

"Of course, they must get the uninjured out of the building as quickly as possible, but they have also been trained in 'medical self-help', doing what has to be done for injured students until professional help can arrive from the outside," Vogt said.

Though the students' instruction in first aid is not the same as is covered in the Red Cross formal course, which Vogt has also taught, "it does train them in bandaging, stopping bleeding, splinting broken bones and most importantly, knowing what not to do to an injured person," she emphasized.

SHE ALSO NOTED that faculty members would supervise each stage of the operation in case of a real emergency, but they do not provide supervision during the drills.

That is to teach the students to depend on themselves and their own knowledge. "In event of an earthquake it may be that the teachers will not be available to help the children do their jobs correctly," Vogt warned. "And now we know that they can if the need arises."



EARTHQUAKE SAFETY—Students take up "safe" positions against inside walls of the school until the "tremors" stop. The procedure is part of a disaster training program designed by Mrs. Judy Vogt, school nurse.



READY FOR FIRST AID—Holy Family school nurse, Judy Vogt, and eight grade disaster team members, James Ross, left, and Henry Delgadillo take inventory of some of the first aid supplies kept in the school for use should and earthquake strike.

Diocese in Florida installs lay ministers for special apostolates

ORLANDO, Fla. (NC)—The Orlando diocese now has 288 specially commissioned lay ministers for specific work in the Church.

In ceremonies at Winter Park, Fla., Bishop Thomas J. Grady commissioned 213 lay men and women, ranging in age from 16 to 84, to work in youth and family ministries and in adult education. Last year, 75 persons (ages 16 to 55) were commissioned as youth ministers.

AN OUTGROWTH of studies of the diocese's currently inactive Ministry Commission and the overall program of the Office of Education, lay ministry is seen not as a "stop-gap" measure during a priest shortage, but as something inherent in everyone's Baptism.

Mrs. Jean Noll of the diocesan education office said that the role of family ministers will be "to continue deepening their own spirituality, to reach out and facilitate the

development of family spirituality in their own parishes and to assist in continued training of other family ministries."

Father Edward McCarthy, in charge of diocesan youth work, said his program has emphasized peer ministry. The thrust of the program is directed toward "making ministers out of youths rather than simply ministering to them," he said.

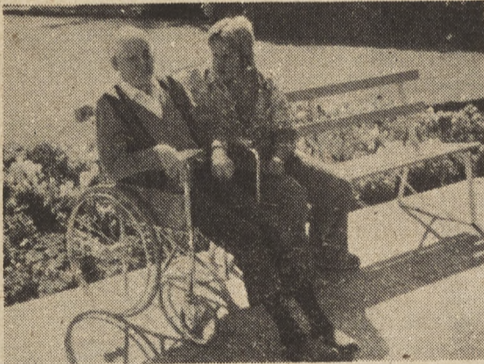
THE ORLANDO diocese now has 154 commissioned youth ministers, 26 family ministers and 33 adult catechetical ministers.

In his sermons for the commissioning—which took place several nights because of the large number of candidates—Bishop Grady told the new ministers that they "are called by God to specific work" and that "God will provide what you need to do the work he calls you to do."



PAST AND FUTURE—As Mrs. Maria Gonsalves tends the grave of her husband, Antonio, she ponders her own future resting place, as the headstone carries her name, too. She was one of thousands who attended Holy Cross Cemetery on Memorial Day for a visit to a grave, to attend Mass with Bishop Maher as principal celebrant and to witness the wreath laying ceremony at the St. Michael memorial to the armed forces. Many of the headstones in the cemetery carry the names of both spouses, with one still living.—SC photo

PONDERING THE FUTURE?



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Padres

From page 1

to keep in line with his institution."

D'ACQUISTO, a parishioner of St. Therese, is pleased with his faith. "It keeps me together as a person. He sticks to his religion and tries to maintain his standards. "I look to God and Jesus Christ when I need help," D'Acquisto said.

Superstar Gene Tenace, the hero of the 1972 World Series when with the Oakland A's, missed out on religion during his youth. But he tells young people, "Don't ever give up on Christ."

Helped by former teammate with the A's, third baseman Sal Bando,—whom Tenace calls "a very strict Catholic"—Gene and his wife became Catholics about two years ago. Their children are now baptized Catholics, too.

"ROOMING WITH Bando (on the road), he got me going to church with him," said Tenace.

"I put Christ ahead of everything, even my family. My family comes second and baseball third."—Gene Tenace, catcher

"I had mentioned to my wife about becoming a Catholic and that I would like to have the entire family under one religion. She wasn't too big on it, being Methodist. But she was willing to listen," he explained. After listening they decided to become Catholic.

"A marriage encounter brought us a lot closer together and it brought me closer together with myself," Tenace said. "Now I no longer take the frustrations home with me when I go 0-for-4," he added. "I put Christ ahead of everything, even my family. My family comes second and baseball third."

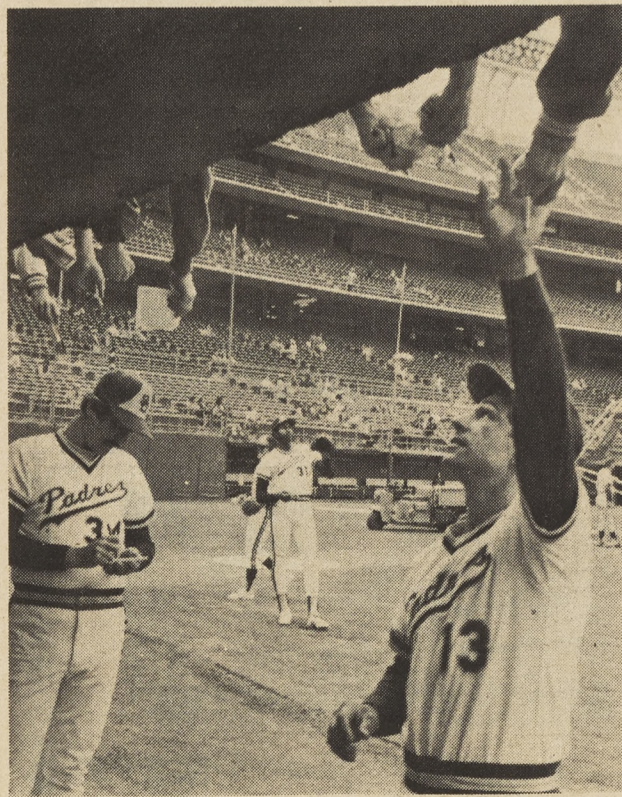
Bobby Valentine, 27, who has lived his faith daily since he was 12, credits God with his still being in the Major Leagues.

In 1973, with the California Angels, Valentine tried to hurdle a fence in an effort to catch a homerun ball. But his right foot got caught and his leg broke in two places. He was out of action for eight months.

THE INJURY PUT a question mark in Valentine's career. But after two and a-half years in the minor leagues, he came back. "The Lord is one of the main reasons why I'm here today," he said.

Valentine was traded to the Padres in 1975. "I went from being an Angel to being a Padre, and I wasn't sure if it was a demotion or a promotion. Everyone says I came back down to earth.

"One of the most fun ways of playing baseball



AUTOGRAPH TIME—Bobby Valentine, right, reaches to a young fan on top of the Padres dugout prior to a game to sign his baseball. He says the fans are people and the Catholic Church teaches to treat "everyone as they should be treated."—SC photo

"My Faith is something by which I maintain peace within myself, no matter how good or how bad things are."—Doug Rader, third baseman

is being a Christian," said Valentine, who subs for Doug Rader at third base. He praises fellow Catholic Rader who is known for keeping fun in the game.

RADER SAID THE Faith has "a very, very large influence on the way I treat other people and how I can keep my spirits up."

Perhaps the most popular "Padre" among the players, Rader said when he met his wife Jeanette, "who is a very strong Catholic," his active interest in the Church grew. They were married in 1967.

Rader said the Catholic Faith has helped stabilize his life. "Very rarely, if ever, am I on any kind of an emotional rollercoaster.

"**MY FAITH IS** something by which I maintain peace within myself, no matter how good or how bad things are," Rader concluded.

The man who relays the batting signs and baserunning signals, third-base coach Joey Amalfitano also feels his Catholic faith has a great effect on him.

"I think because of my religious beliefs and background I rely a lot on God, and I can honestly say I remember my Creator every night and every morning. And I go to Mass on Sundays, which I guess is no big deal, but it is for me."

AMALFITANO, 43, who has never married, does take going to Mass seriously and usually

"I'm not John the Baptist. I don't go running around calling everyone to go to Mass. I figure if he really wants to go then he's going to be there on time."—Joey Amalfitano, coach

rents a car for that purpose when the team is on the road.

A disciplined person, Amalfitano tells the players who want to go with him to Mass what time to be in the hotel lobby. He leaves at that exact time whether everyone is there or not.

"I'm not John the Baptist. I don't go running around calling everyone" to go to Mass. "I figure if he really wants to go then he's going to be there on time."

WHETHER ON THE road or at home at St. Vincent de Paul church, San Diego, Amalfitano frequently attended Mass with former Padres manager John McNamara.

McNamara, who was taught by the Christian Brothers in high school, has a "solid Catholic foundation", and adds, "I try to live by that." It doesn't go unnoticed.

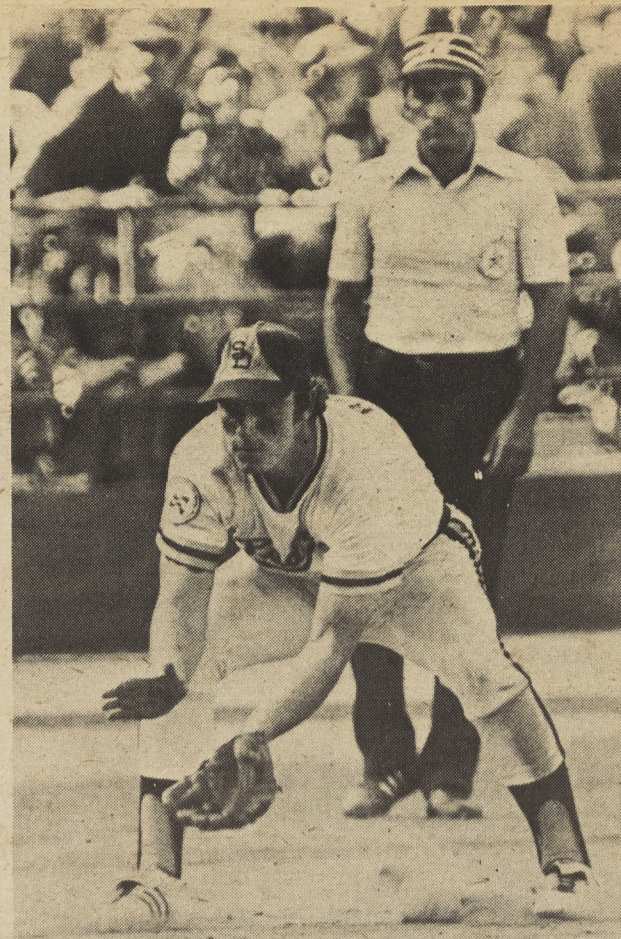
After the Padres disappointing start this season, McNamara was fired on Saturday, May 28. Two days later Jack Murphy, sports editor of the **San Diego Union**, wrote in his column of McNamara, "He's special. I cherished his friendship.

"Of course, he didn't whimper. Yesterday (Sunday, May 29) he went to Mass at noon and then watched (the game) from the stands..."

THERE ARE STILL many devout men on the Padres team, shown by its successful chapel program conducted on Sunday mornings about an hour before game time. It is not uncommon for more than half of the 25-active players to attend the chapel service.

"The relationship we (Christian players) have by attending services every Sunday has probably been a great example," reasons Tenace. "We

"One of the most fun ways of playing baseball is being a Christian."—Bobby Valentine, utility infielder



POPULAR PADRE—Third baseman Doug Rader helps keep fun in the game with his antics during practice sessions and his spirited leadership during games. One of the most popular players on the team, Rader says his Catholic Faith has a "large influence on the way I treat other people, and how I can keep my spirits up."—Padres photo

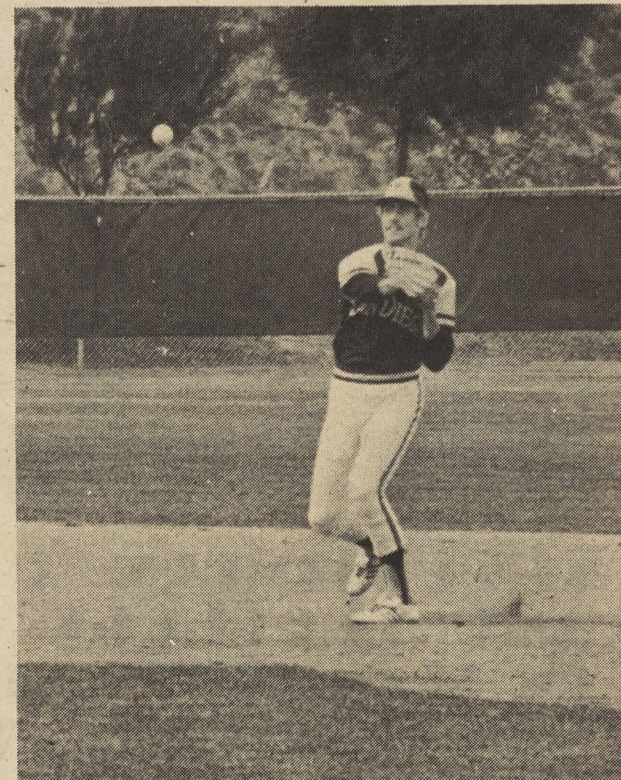
play 162 games a year and you can really get under each other's skin.

"The chapel program has brought us a lot closer as teammates and as individuals. The guys don't look at it negatively. They are all optimistic about it."

SPEAKING ABOUT the Catholic players on the team, Buzzie Bavasi, who oversees the team, said, "They get along with one another in a Christian way. They come from good Christian backgrounds and live good Christian lives," said Bavasi, a parishioner of All Hallows parish, La Jolla.

The only effect he sees it might have on the team is that "living a good Christian life together with the ability, they are bound to do well."

If Christian beliefs and example alone would score runs in the Major Leagues the Padres would be on their way to the world championship.



ANOTHER OUT—Shortstop Billy Almon makes his throw after fielding a ground ball in a pre-season game with University of San Diego Toreros, at the USD field. Almon, who was an altar boy for eight years in Rhode Island, says he depends on Christ in tough situations whether on the field or off. "I started that when I was young and I just kept going on."—SC photo

Christian witness a matter of 'habit' for Daughters of St. Paul

Southern Cross Reporter

They wear the traditional habit of Sisters. And they have more vocations than ever to their community. Whether there is a correlation or connection, the Daughters of St. Paul do not draw it. But they are pleased, nonetheless. Particularly this year as they celebrate the 50th anniversary of their founding in the United States.

In this diocese they are most noticed for their bookstore and information center near St. Joseph Cathedral, downtown-San Diego.

THEY ARE ALSO to be seen in factories, stores, streets and gatherings wherever they can personally call to witness and provide information about Christ.

"We don't even have to open our mouths," said Sister Davina Louise, "because plant managers or whoever we call on can see at a glance that we are Catholic



Sister Paula Cordero

nuns. It is our greatest means of communications."

And communications is their apostolate and their "business". The community exists to evangelize. So they are in book publishing, film production, tapes, slides and all that goes to serve modern communications.

IN PAIRS THEY may be seen going from door to door in the border town of San Ysidro. Or, during the week, meeting with workers in a major plant or factory, talking gently, distributing literature, bringing people the message of Christ.

"One third of our publications we give away to non-Catholics," said Sister Mary Mildred, the other half of the two-nun team making a call at the **Southern Cross**. There are only four Daughters of St. Paul in the San Diego diocese.

Of the 120 in the total community in the U.S. more than 20 came from the San Diego area, the highest number in the nation from any one area.

AT THE HEADQUARTERS in Boston they will soon be celebrating the 50th anniversary with their U.S. founder, Sister Paula Cordero. She stepped ashore in New York harbor on June 28, 1932, and acquired a stuffy second-floor apartment in the Bronx which became their first convent."

After early and difficult years, sometimes without even enough to eat, the Sisters grew in number and in faith, but those early Depression days were hard, they recall.

Today their convents and book and film centers can be found from Staten Island in the East to San Diego in the West, from Alaska in the northwest to Florida in the Southeast. They are also in Mexico, Canada and 28 other nations.

THEY CLAIM TO visit with 15,000 persons a day across the United States, in the course of evangelization. The four in the San Diego diocese reckon on seeing anywhere between 200 and 500 persons a day, to make that contact which "may bring someone back to Christ".

And they are in a field where such groups as the Mormons and Jehovah's Witnesses are very active, according to Sister Davina. "It is not unusual for us to be going down one side of a street and see the Mormons or the Witnesses going down the other, from door to door," she said.

The black habits and somewhat traditional attention to doctrine have led many to regard the Sisters as not being "with it" in these days of "experimental" and other forms of religious teaching.

"**WE ARE MORE** doctrinally based" they admit. "But both doctrinal and experiential methods can be overdone. We have updated our methods in recent years."

And they have just produced the first complete cassette recording of the New Testament of the New American Bible, spoken by Father Frederick Ryan. It is on 16 cassettes for \$38.95.

With their habit goes a fairly strict discipline of community prayer, which has just been lengthened by a further half-hour in an age when many communities may tend to trim such occasions. In addition to daily Mass and Communion, they must have a half-hour of meditation, an hour of adoration before the Blessed Sacrament, a half-hour of personal prayer, spiritual reading and the Rosary.

THEY HAVE A small chapel in their center on 5th Avenue, to which anyone is invited for private meditation.

The Daughters of St. Paul feel their strength lies in their prayer life and their habit—the habit of their clothes and the habit of community prayer. And who would dare say they are wrong?



COMMUNICATIONS HABIT—Sister Davina Louise, a Daughter of St. Paul, serves Mrs. Lee Whealdon at the St. Paul Book and Film Center in downtown San Diego. Sister Mary Peter, background, straightens up a book rack. The Sisters still wear the traditional habit and the community has more vocations than ever in its 50-year history in the U.S. Their apostolate is communications and in addition to publishing books and producing films, the Sisters also take the message of Christ into the streets.—SC photo

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.

EASLEY, Forrest P. Husband of Mrs. Rose Easley, father of Mrs. Joan Hamilton, brother of Mrs. Annie E. Slanker and Mrs. Carlee McGrath, one grandchild. Blessing Service, Wednesday, May 25, at Goodbody's Blvd. Chapel by Father Richards from St. Catherine Laboure in Clairemont. Goodbody's Blvd. Chapel

GILBERT, Uda F. Requiem Mass, May 26, St. Joseph's Cathedral. No survivors. Goodbody's Ivy Chapel

GOULD, Alice Catherine. Mother of Claire Harrington, mother-in-law of Charles Harrington, two grandchildren, Ann and Joan Harrington. Requiem Mass, June 2, St. Patrick's church. Goodbody's Blvd. Chapel

HAMILTON, Debra Sue. Daughter of Mr. and Mrs. Richard Hamilton, sister of Robyn Hamilton, granddaughter of Mrs. Rose Easley, and also granddaughter of Mrs. Ruth Briggs. Blessing Service, Wednesday, May 25, at Goodbody's Blvd. Chapel, by Father Richards of St. Catherine Laboure in Clairemont. Goodbody's Blvd. Chapel

LA SPESA, Frank, Sr. Husband of Girolama La Spesa, father of Pietrina (Trina) Ardaiz, Jennie D'Agosta and Rosemary Lavra, brother of Rossina Maiorana, eight grandchildren. Requiem Mass, May 31, Blessed Sacrament church. Goodbody's Blvd. Chapel

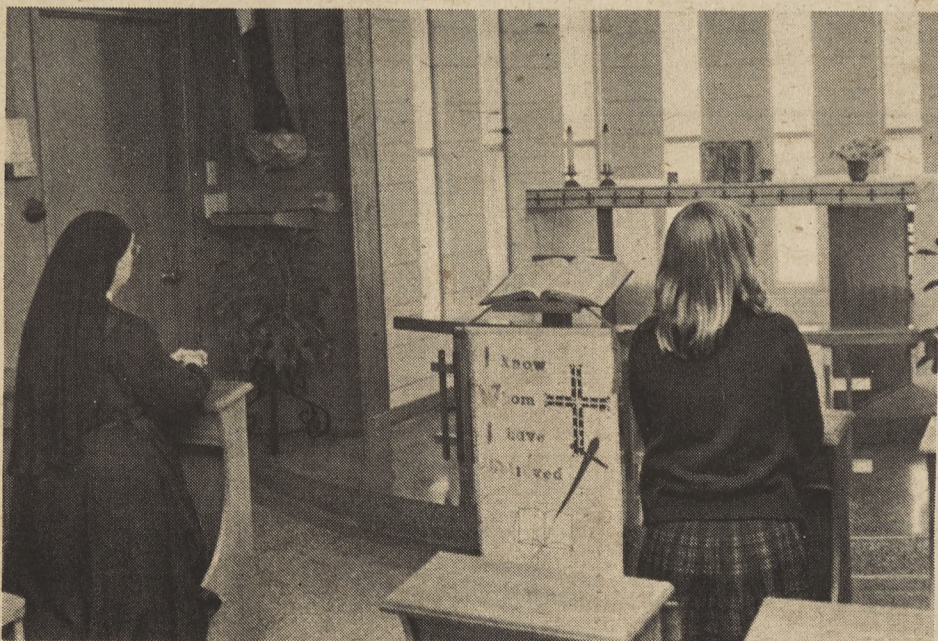
BEXIGA, Frank S. Husband of Maria Bexiga, father of Ariete Bilello, three grandchildren. Requiem Mass, June 2, St. Agnes church. Goodbody's Ivy Chapel

IZZARELLI, John R. Son of Joseph and Ruth Izzarelli, brother of Joyce Duchene, Felice and Armando Izzarelli, grandson of Catherine Izzarelli. Requiem Mass, June 1, St. Charles Borromeo. Goodbody's Ivy Chapel

JACOSTE, Helen C. Mother of Steve Sandoval and Tony Jacoste, also mother of Sandra Frady, sister of Ruby Focht and Roy B. James. Four grandchildren. Requiem Mass, May 27, St. Anne's. Goodbody's Ivy Chapel

PLOUGH, Mary M. Mother of Richard A. Plough and Margaret Smale, sister of Lenore Hotchkiss, six grandchildren, five great grandchildren, five great grandchildren. Requiem Mass, May 28, St. Patrick's. Goodbody's Blvd. Chapel

TUBBS, Matthew Paul. Son of Mr. and Mrs. Anthony Tubbs, brother of Lonny, Michael, Bobby, Allison, Susan and Melanie Tubbs, grandson of Mr. and Mrs. Wayne Jensen, Mr. and Mrs. Lon Tubbs, Jr., great grandson of Mr. and Mrs. George Rick, Mrs. Jerome Schneider, Mrs. Lon Tubbs, Sr. Requiem Mass of the Angels, June 3, St. Charles Borromeo church. Goodbody's Ivy Chapel



BOOK STORE CHAPEL—Unlike most book stores, the St. Paul Book and Film Center in San Diego is complete with its own chapel. The Daughters of St. Paul convent is above the store and Mass is celebrated for the Sisters each morning in the chapel. Many people who come into the store go in to the chapel for a few moments of prayer, said Sister Davina Louise.—SC photo

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WHEN—TALKS, EVERYONE LISTENS—Scene reminiscent of the well known brokerage firm ads on television, as a member of the Catholic Press Association talks to a

session of the recent annual convention in New Orleans. Who's talking? Michael Newman, editor of the Southern Cross.—RNS photo

Pope names five to college of cardinals

By John Muthig

VATICAN CITY (NC)—Archbishop Giovanni Benelli, a key figure in the Church's central administration (Roman Curia), and three other churchmen will be created cardinals in a solemn consistory here June 27.

In naming Archbishop Benelli a cardinal and archbishop of Florence, Pope Paul has placed the Vatican undersecretary of state among top candidates to succeed him as Pope.

THE OTHER three churchmen named cardinals are African Archbishop Bernardin Gantin, pro-presi-

dent of the Pontifical Justice and Peace Commission; Archbishop Joseph Ratzinger of Munich, Germany; and Dominican Father Luigi Ciappi, papal theologian.

The Vatican also announced that the cardinal named secretly by Pope Paul last May was Bishop Frantisek Tomasek, apostolic administrator of Prague, Czechoslovakia.

Bishop Tomasek, whose creation could not be made public last year because of severe tension between the communist government of Czechoslovakia and the Vatican, will be solemnly proclaimed cardinal at the

upcoming consistory.

ARCHBISHOP Benelli, 56, has been "sostituto" (substitute)—the official title of the papal undersecretary of state—for 10 years.

BEFORE becoming undersecretary, Archbishop Benelli served 1950-53 in the Dublin apostolic nunciature. From 1953 to 1960, he was assigned to the Paris nunciature, and then served in the nunciatures to Brazil and to Spain.

In 1965, the archbishop became Vatican observer at the United Nations Educational, Scientific and Cultural Organization (UNESCO) in Paris. He was consecrated bishop in 1966 and named nuncio to Senegal in Africa.

Archbishop Bernardin Gantin, 55, has been at work in the Vatican since leaving his post as archbishop of Cotonou, Benin (formerly Dahomey in Africa) in 1971.

HE WAS co-secretary of the Congregation for the Evangelization of Peoples, until being named vice president of the Justice and Peace Commission in 1976.

Last December, when Pope Paul changed the commission from a temporary

one to a permanent one, Archbishop Gantin was named pro-president.

Dominican Father Luigi Ciappi, born in Florence in 1909, was dean of the theology faculty of the Pontifical Angelicum University in Rome before being named papal theologian in 1968.

HE IS A consultant to the Vatican Secretariat of State and the doctrinal Congregation.

Archbishop Joseph Ratzinger, named to the See of



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Archbishop Benelli

Munich only two months ago, was dogmatic theology professor at the University of Regensburg, Germany.

A native of Bavaria, the 50-year-old archbishop was an expert advisor to bishops during the Second Vatican Council.

The new cardinals will bring the College of Cardinals to 137 members. Of these 119—those under 80—could vote in the next conclave to elect a Pope.

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Around the diocese

Bishop Leo T. Maher:

Saturday, June 11, 10:30 a.m., Immaculata, San Diego, ordination of permanent deacons.

Saturday, June 11, 4 p.m. Raincross Square, Riverside, Notre Dame High School

graduation.

Sunday, June 12, 4 p.m., Mission San Luis Rey, San Luis Rey, silver jubilee Mass for Father Martin McKeon, OFM.

Bishop Gilbert E. Chavez:

Saturday, June 11, 7 p.m., Our Lady of Guadalupe, San Bernardino, Confirmation.

Father Richard Duncanson
Secretary

The deadline for Around the diocese is six days before the desired date of publication. The deadline for Southern Cross issue of June 9 is Friday, June 3.

Christian renewal mission. St. Pius X church, Jamul, 7 p.m., Sunday, June 12; 7:30 p.m. June 13-15, by Father David Tobin, CSSR. Details: 460-5016, 468-3366.

Spanish language and Mexican American cultural awareness workshop, daily, June 20-July 22, co-sponsored by Padre Hidalgo Center at Our Lady's School, 1770 Kearney Ave., San Diego. Free Details: 235-6291.

Sisters' retreat. Old Mission San-Luis Rey, San Luis Rey, June 13-17. Details: 757-3651 or write Old Mission San Luis Rey Retreat, San Luis Rey, CA, 92068.

Pilgrimage tour. to Shrine of Our Lady of Guadalupe, Mexico City, sponsored by Guadalupano Society of St. Rose of Lima church, Chula Vista, June 24-July 1. Cost: \$331. Details: 427-8630, 420-2736.

Dessert card party. noon, Tuesday, June 21, St. Patrick church hall, San Diego. Sponsored by Blessed Sacrament archconfraternity. Cost: \$1.25. Details: 298-5401.

Worldwide Marriage Encounter International Convention, June 24-26, University of Southern California, Los Angeles. Details: Marriage Encounter, 8843 Kittyhawk, Los Angeles, 90045; phone (213) 649-2922.

Installation of officers. Blessed Sacrament archconfraternity, St. Joseph Cathedral, San Diego, Tuesday, June 21. Details: 222-0840.

Cedar Community Center. San Diego, Wednesday film series, 1:15 p.m., June 15, "Last Tribes of Mindanao". Details: 235-6538.

"Positive Parish Growth" workshop, Saturday, June 11, Town and Country Hotel, San Diego. Cost: \$15 for singles, \$27 for couples. Details: 462-8660.

Council of Catholic Women. San Bernardino Deanery, meets 10 a.m., Thursday, June 16, St. Anthony parish, San Bernardino.

Third Order of St. Francis. Immaculate Conception Fraternity, meets Sunday, June 12, 1:30 p.m., St. Joseph Cathedral, San Diego. Details: 298-7038.

"Trigger and Share", evening of Christian renewal, with Father Bernard Cassidy, SJ, Friday, June 10, 7:30 p.m., 2529 32nd St., San Diego. Details: 281-1794.

Lay Apostles of the Sacred Heart. display of religious articles pertaining to Sacred Heart of Jesus, Sunday, June 12, after Masses at St. Mary Magdalene church, San Diego. Details: 276-3693, 279-6977.

Court Our Lady of Peace. CDA, San Bernardino, installation of officers, Wednesday, June 15, 8 p.m., Knights of Columbus Hall, Details: 883-4430.

Healing workshop. July 1-4, San Luis Rey, conducted by Father Jerome Bevilacqua, OSA, Father Ralph Weishaar, OFM, Sister Betty Igo and Dr. and Mrs. Henry Kankowski. Cost: \$60. Reservation: Healing Workshop, Old Mission Retreat, San Luis Rey, 92068.

Welcome reception. for Father (Commander) Paul L. Toland, new chaplain, National Parachute Test Range, El Centro, Friday, June 10, 7:30 p.m. at 1050 Wensley, El Centro. Details: 352-0797.

Pancake breakfast. St. Catherine Labouré church, San Diego, before and after Masses, Sunday, June 12. Proceeds to purchase wheelchair for handicapped. Details: 277-6316.

Young Ladies Institute. Heffernan No. 76, installation of officers, 8 p.m., Monday, June 13, Knights of Columbus Club, 4425 Home Ave., San Diego. Details: 582-2481.

Charismatic teaching banquet. potluck, Sunday, June 26, 1-5:30 p.m., Holy Rosary church, San Bernardino, featuring Glenn and Marilyn Kramer, South American missionaries.

Charismatic Masses. 7:30 p.m., Tuesday, June 14, St. Frances X. Cabrini, Crestline, and St. Edward, Corona.

Family Fun Days Fiesta. Our Lady of Grace parish, El Cajon, Saturday, June 18, 10 a.m.-10 p.m.; Sunday, June 19, 11:30 a.m.-9 p.m. Beef barbecue on Sunday. Details: 469-5340.

Family Weekend Experience. program for families, June 17-19, St. Mary Magdalene church, San Diego. Details, reservations: 278-9393, 459-5725.

Girls Parochial League. greater San Diego area champions: volleyball, Our Lady of Mt. Carmel, San Ysidro; volleyball, Holy Spirit, San Diego; basketball, St. Pius X, Chula Vista; softball, Holy Spirit; and track, St. Rita, San Diego.

Joseph Myslicki. Hacienda Heights, has been elected state deputy of the California Knights of Columbus.

Court Mother of Divine Grace. CDA, San Diego, installation of officers, 7 p.m., Tuesday, June 14, Sacred Heart church, Ocean Beach, practice at 1 p.m. that day. Details: 579-0468.

Parish fiesta. St. Joseph the Worker, Loma Linda, noon-8 p.m., Sunday, June 12, featuring barbecue, games and booths.

Parish picnic. St. Frances X. Cabrini parish, Crestline, 2 p.m., Sunday, June 19, in honor of Sisters Irma Aloysius and Jean Michele. Details: 338-2303.

Court St. Colm Cille. CDA, San Diego, meeting, installation of officers, Thursday, June 16, Holy Family church, Linda Vista, 7:30 p.m. Details: 279-4912.

Festival '77. Sacred Heart parish, Ocean Beach, 8 a.m.-11:30 p.m., Saturday, June 11, dancing, entertainment, games, barbecue beef dinner. Details: reservations: 224-4481.

Council of Catholic Women. San Diego Deanery, installation of officers, Monday, June 20, 11:15 a.m., St. Vincent de Paul church, San Diego. Reservations (by June 17): 296-6706, 295-3054.

History awards to Uni-Hi students

The San Diego Historical Days Association recently honored five juniors from University High School for their essays relating to the history of the county.

First place award of \$30 went to Joseph Chlad for his essay on Mission San Luis Rey, while second place

award of \$20 went to Thomas Solazzo for a paper on the Basilica of Mission San Diego de Alcalá.

Receiving award certificates were Timothy Hughes, essay on Father Junipero Serra; Paul Thiel, on the San Diego mission; and Richard Jorgensen on Old Town.

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STRETCH YOUR holiday dollar by taking this week in Mazatlan.

Book now. Vacation time has started. Sept. 20 is just around the corner.



BOOKING UP FAST—The hotel El Cid, Mazatlan, where those who take the Southern Cross holiday will stay. Bookings are coming in well and we have already reached half of our first quota, so those considering coming should get their bookings in early. For seven days and seven nights at this beautiful resort the cost is only \$217 to SC readers, including free golf and tennis. Then there's fishing, swimming, sunbathing and other delights of this excellent vacation spot. And seafood is a speciality of the area. Book now for Sept. 20 through 27. Complete the coupon on page 11.

On the screens

From U.S. Catholic Conference

STAR WARS—the world of Buck Rogers and Flash Gordon is brought up to date with some of the most dazzling special effects ever seen, in this entertaining film about a young hero rescuing a lovely princess and defeating the forces of evil in spectacular fashion.

Two or three visuals might be too strong for young children. **For adults and adolescents.** (PG)

A BRIDGE TOO FAR—an awesomely spectacular account of the Allied setback that occurred when a massive airborne assault fell short of its goal. This war film conveys a vivid sense of the horror of war

and something of the pity and terror of classical tragedy.

Two or three visuals are quite graphic, but because of the film's value as filmed history, the decision to let mature teenagers see it should rest with parents. **For adults.** (PG)

TV MOVIES include **Sidecar Racers** (June 4, NBC, 9 p.m.)—innocuous, mildly entertaining movie. Certain romantic complications make an **adult** rating necessary.

Soylent Green (June 8, CBS, 9 p.m.)—Charlton Heston stars in this futuristic drama. A shallow and simple-minded film. **For adults.**

USCC calls for probe of TV rating services

WASHINGTON (NC)—The U.S. Catholic Conference (USCC) Department of Communication has asked the Federal Communications Commission (FCC) to investigate television rating services.

They "exercise an inordinate influence upon television programming and have successfully resisted public scrutiny," the USCC office said.

THE OFFICE also asked the FCC to allow local affiliates to preview network programming a month before it is scheduled for broadcast to give the affiliates time to substitute for network programs they believe are inappropriate.

"The broadcaster is licensed to serve his local community; it is their standards that he must consider in making program decisions," the USCC said.

The USCC office made

these and other recommendations in comments on a new major inquiry into network broadcast practices, the first such inquiry in a quarter of a century, according to an FCC spokesman. The inquiry was initiated by Westinghouse, a small broadcasting group.

THE USCC comments were filed by Robert Beusse, USCC secretary for communication.

"A core problem that might be faced" in the FCC

inquiry, Beusse said, "is that commercial television, both local and network, is completely dominated by commercial interest."

Because of this commercial orientation, Beusse said, broadcasters depend on ratings.

"**IN OUR** view," he said, "broadcast management is incapable of exercising responsible freedom in the choice of programming as long as they are trapped in a rating thralldom."

A look at books

A HISTORY OF THE MEXICAN-AMERICAN PEOPLE by Julian Samora and Patricia Vandell Simon. University of Notre Dame Press, Notre Dame, IN 46556. 238 pages, \$9.95/5.95pb.

We need a modern, readable history of the Mexican-Americans, one that gives an objective view of their venerable history and culture, along with their present-day situation. After reading the Samora-Simon volume, I am convinced that we still need one, more than ever.

This book continues much of the anti-Spanish myth that was circulated in the Anglo-Protestant world, ignores the beauty and the depth of the Catholic culture in Mexico, and glorifies the bandit-leaders of the first decades of this century.

And, can you imagine a book that attempts to analyze the Mexican temperament or society without even a mention of Our Lady of Guadalupe?

THEOLOGY CONFRONTS A CHANGING WORLD edited by Thomas M. McFadden. Twenty-Third Publications, P.O. Box 180, W Mystic, CT 06388. 255 pages, \$4.95pb.

The College Theology Society meets annually so that the members may exchange learned views and continue to up-grade theology as taught on college campuses. This book is an outgrowth of the 1976 meeting, and it is a challenging book.

A local priest, Father Norbert J. Rigali, SJ, of University of San Diego, has contributed a stimulating essay on moral theology. He seeks "the unity of truth" that underlies morality as the theologians turn their focus from legalistic objects to personal acts and values.

This volume is a "think tank" type of work, one which will have great influence as its ideas circulate through academia. Scholarly readers will enjoy it.

Father Charles Dollen

Show notes...

"Sing your praise to him", TV Mass for shut-ins, 7:30 a.m. Sundays; "Who is my neighbor?", ecumenical program, 8 p.m. Sundays, KCST-39, San Diego.

"First Days of Life", graphic and scientifically accurate sequential presentation of the developing embryonic child, 6:30 p.m. June 13 and 2:30 p.m. June 14, KPBS-TV, Channel 15, San Diego. Showing arranged by San Diego Pro-Life League.



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