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USD APR 13 1978 GENERAL

Charismatic healing mass

Sister's prayer and presence holds 1,000 for hours



HEALING POWER OF PRAYER—More than 1,000 persons filled St. Francis church, Vista, for a charismatic healing mass, April 4, which lasted for nearly four hours. Sister Brieghe McKenna, noted for her healing ministry, was visiting from

Tampa, Fla., and is seen praying over the people after communion during the mass. At left is Marylin Kramar who translated Sister McKenna's words into Spanish for the largely Hispanic congregation. Priests who concelebrated the

mass hold hands along the aisle at right, including Father Michael Diehl, behind Sister McKenna, Father Ralph Weishaar, OFM, director of charismatics, Father Jeremiah O'Sullivan and Father Earl Ullman, pastor of St. Francis.

Story and pictures
By Michael Newman
SC editor

VISTA—When 1,000 people pack a church for four hours in prayer and praise to the Lord, it is an event.

And when it happens on a Tuesday night in a city in north San Diego county, it is remarkable.

THE OCCASION was the monthly mass for charismatic Hispanics at St. Francis church, Vista. But the extra attraction was Sister Brieghe McKenna, who has earned an international reputation for her ministry of healing.

Dressed in a brown short habit, the slight, 31-year-old sister from Ireland, a charismatic Sister of St. Clare who lives in Tampa, Florida, brought an added dimension to the mass and more than doubled the regular attendance.

It was SRO—standing room only—in the 1,000 seat circular church.

THE FIRST TUESDAY mass is the charismatics' chance to come together, as elsewhere in the diocese, for their own special liturgy, usually celebrated by Father Michael Diehl (Padre Miguel).

While Padre Miguel was prominent and directed the action, the chief concelebrant in the Spanish language was Father Miguel Ruiz Chavez, from Atzacapozalco, Mexico.

In a truly bilingual celebration, with

English and Spanish sharing almost equally, the dominating feature was the presence of Sister Brieghe, assisted by Marylin Kramar and her group from Charismissions.

PRAYERS in the sacristy before the 7 p.m. mass brought the concelebrants and singers together, and, on time, the procession entered the church, rapidly filling with those mostly of Mexican and Indian descent.

Families were there. Old and young, teenagers and toddlers, people in their 30s and people in their 70s. It was a true cross-section of family life in the neighborhood.

And the men—usually not noticeable by their presence in church—were there in large numbers.

SONGS OF PRAISE, meditation and intercession, led by Marylin Kramar, filled the evening in the long mass.

A hushed and expectant congregation listened intently to the homily by Sister Brieghe which began at 7:50 and ended more than one hour later. Her message, spoken in English, was translated, phrase by phrase, into Spanish by Kramar.

Through loud, strident amplification which fits the culture, her message—part biographical but totally prayerful—came to a congregation which was still and receptive.

BY THE TIME she had finished the

mass was already two hours long. At communion time, long lines moved forward to receive the body of Christ and the 1,000 people meditated for the promised healing part of the service, which followed communion.

Sister Brieghe went to the sanctuary and joined hands with the priests and deacon and prayed earnestly with them that the healing ministry through them would touch those in need.

Then, forming a line down the aisles, they went from place to place in the large church, while Sister Brieghe prayed over those in the pews, not only for relief of physical ailments, but perhaps even more for relief from problems, from habits, from the nagging, non-physical worries of life.

HER PRAYER, part teaching, part informative, part exhortation, was without any suggestion of rush, of "getting it over." By now the mass had been going for more than three hours, and it was to be 11 p.m. before it all came to an end.

Even that was not enough, as people flocked around the healing sister and kept her, praying over them, helping them, until midnight and beyond.

Sister Brieghe, who I spoke to before the mass, has had many memorable experiences. As she told the congregation, she claims her own miracle healing from crippling arthritis a few years ago and, by

medical standards, should be confined to a wheelchair today.

"DOCTORS HAD SAID there was no cure and predicted I would end my days in a wheelchair," she said, "but I was completely healed through prayer."

It is prayer she constantly stresses.

Turn to page 3



NOTED FOR HEALING—Sister Brieghe McKenna, 31-year-old from Ireland, has built an international reputation for her intercessory gift of healing.

TeleNews

The U.S. Catholic Conference asked Congress to end U.S. military aid to Bolivia, Nicaragua and Paraguay and to reduce military aid to South Korea and the Philippines by a "symbolic" five percent to show American **displeasure with continued human rights violations** in those countries.

More than 300 nuns attending the 14th general assembly of Consortium Perfectae Caritatis in St. Louis were urged by the meeting's keynote speaker to **become involved and educated in natural family planning**.

The Catholic Church needs both the **discipline of its structures** and the spontaneity of the charismatic renewal, Father John Bertolucci told some 10,000 persons gathered in Dallas for a regional conference of Catholic charismatics.

The Bishop's Conference of England and Wales refused a request by a priests' group to **consider ordaining married men**—except in the case of married clergymen of other faiths who convert to Catholicism.



Dorothy Lundstrom, who has taught dance for more than 50 years, works at the barre with student Dorothy Lima at her dance, charm and fashion school at Ascension parish in Minneapolis. Lundstrom, a single Catholic and a 38-time godmother, considers each of her classes a religion class.

Catholic and Protestant church leaders in Canada issued a joint **call for a guaranteed annual income** for all Canadians to ease the bleak outlook for the unemployed and those on welfare.

The Executive Committee of the Italian Bishops' Conference asked Catholics to **fight abortion and mounting violence** with a "clear affirmation of their identity" as Catholics.

Insisting on "the dignity and worth of each human life," four pro-lifers arrested for sitting-in at an abortion clinic in New London, Conn., **began serving jail sentences** April 3, rather than pay the \$75 fines imposed on them.

Pennsylvania became the 11th state to pass a resolution calling for a constitutional convention to draft a constitutional **amendment to restrict legal abortion**, but Pennsylvania Governor Milton Shapp vetoed the resolution.

Shortly before a constitutional referendum in Ghana to determine whether the country would allow political parties, leading Christian churchmen protested government suppression of the opposition and urged that citizens be allowed to **discuss the issue freely and vote without fear**.



Passersby are encouraged to wear dark glasses as they glance up 150 feet at the twin domes of Immaculate Conception Cathedral in Mobile, Ala. A gold epoxy is being painted on which should retain its brightness for at least 20 years.

Four religious leaders including two Catholic bishops, urged the Tennessee legislature to **reject a bill to allow executions by lethal injection**.

The church is hated and persecuted today because it **represents the continued presence of Jesus Christ**, Pope Paul VI told a crowd of thousands at his weekly general audience April 5.

Two church groups, Bread for the World and the International Task Force on U.S. Food Policy, said a major farm bill nearing final congressional action **increases the risk of hunger for poor people** in the United States and abroad.

An estimated **\$400,000 in public funds** has been spent on the medical and legal costs of the Karen Ann Quinlan case since the 24-year-old woman lapsed into a coma nearly three years ago.

A **shake-up at the National Right to Life Committee** resulted in the resignation of the organization's executive director, the closing of the fundraising office and the reining-in of the executive committee.



Auxiliary Bishop Francis Garmendia, the first Spanish bishop for the New York archdiocese, greets prisoners after celebrating Easter mass in Spanish for the prisoners at Rikers Island.

Students attending private or parochial schools cannot be counted in determining the **amount of state assistance** that a public school district is entitled to, according to a ruling by the Appellate Division of the New Jersey Superior Court.

The Vatican denied what it called **sensationalist press reports** regarding the Holy See and the kidnapping of Italian Catholic politician Aldo Moro. Some reports said the Vatican is negotiating secretly for Moro's release.

Following a report that the bodies of two missing French nuns were found on an Argentine beach, the **French embassy renewed demands for information** from Argentina's military government.

People

Robert T. Conley will be installed April 10 as the 15th president of Seton Hall University.

Bishop Edward E. Swanstrom, former executive director of the Catholic Relief Services, resigned as an auxiliary bishop in the New York archdiocese.

John A. Sabol, honorary supreme president of the First Catholic Slovak Union of the United States (Jednota), has been named the first Slovak-American layman to be knighted in the Order of St. Gregory the Great.

Barbara Beckwith, an assistant editor for St. Anthony Messenger, defended the right of American Nazis to march in Skokie, Ill., but urged Christians to steal the show by wearing the yellow six-pointed star imposed on captive Jews by Hitler.

Bishop Bernard Topel, 74, known for shunning the comforts available to him and living on a Social Security check in a small frame house, has resigned his post as bishop of the Spokane, Wash., diocese because of age.

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PERMANENT DEACON STEP—Steps toward ordination as permanent deacons were taken last Sunday at Holy Rosary church, San Bernardino when 11 men were installed in the ministries of lector and acolyte by auxiliary Bishop Gilbert Chavez. The men, whose ordination is set for June, are Richard Cover, William Dalzell, Leo Dube, Kenneth Finn, John Geis, Bernard Gray,

Gary Jacobs, Art Millen, Robert Moore, Ralph Robbins and John Stenbeck. Photo shows Bishop Chavez installing John Geis, a Chula Vista dentist, as acolyte. At left is Father Neal Dolan, director of the diaconate program. Deacons James Dale and Thomas Dougherty sit on either side of the bishop. New acolyte holds paten signifying eucharistic ministry.—SC

Response to Stewardship '78 'expression of thanks to God'

Southern Cross Reporter

Describing the response to the Stewardship '78 program the chairman for the year calls it "an expression of love and thanks to God."

Msgr. Rudolph Galindo, in a message rounding off the annual Stewardship program of time, talent and treasure, said, "Our people have responded beautifully to the love of God."

He said people through-

out the diocese have shown "by their generous giving that all that they are and all that they have belongs to the master."

Msgr. Galindo, who is also rector of St. Joseph Cathedral, calls the \$2.3 million financial response in pledges "the second best overwhelming success since its inception in 1972."

"People are aware that whatever money and wealth they have is a product of their time and talent, that it is for their use and that it represents a sacred trust from the true owner—God."

More than half the parishes have reached or exceed their target figure for financial pledges, as shown by the chart on page 9. The total represents pledges from 32,819 parishioners for an average gift of \$70.

Sisters from diocese total 1,000 years church service

Southern Cross Reporter

Thirty sisters from various communities throughout the diocese will celebrate more than 1,000 years of collective service to the church on Sunday, April 16.

Auxiliary Bishop Gilbert E. Chavez will be principal celebrant of the 3:30 p.m. mass of thanksgiving at the Benedictine Convent of Perpetual Adoration, San Diego.

THE SISTERS of Mercy, including Galway and Sligo communities, have four being honored.

The Incarnate Word Sisters, the Sisters of St. Francis and the Sisters of St. Benedict have three, while the Sisters of St. Clare, the Poor Sisters of Nazareth and the Our Lady of Victory Missionary Sisters each have two.

The Maryknoll Sisters have one.

Cardijn Center marks 25 years

Challenges facing the laity in 1978 will be the theme of the keynote address at dinner celebrating the 25th anniversary of the Cardijn Center, 7 p.m., April 29, at the Immaculate Conception parish social center, Old Town.

Mrs. Margaret Garcia of Guadalupe, Ariz., an original member of the

center, will note concepts of lay Catholic involvement today, values of personal encounters, spiritual growth, and social action challenges as she and her husband are experiencing them.

For 18 years the couple have helped serve and improve conditions for the Chicano and Yaqui Indian community of Guadalupe, a

few miles south of Phoenix.

Cardijn Center, named for Belgian Cardinal Joseph Cardijn, a pioneer in the social justice movement, was organized in 1953 under the sponsorship of Bishop Charles Buddy.

Its programs, according to the center, are aimed at awakening the Christian social conscience.

FATHER Michael French, chaplain at the convent, will give the homily. A reception honoring the sisters will follow.

Sister Anna Marie Serres of the Sisters of Mercy (Burlingame), who staff Mercy Hospital, San Diego, will be the lone diamond jubilarian.

There are 16 golden and 13 silver jubilarians representing 18 religious congregations.

Ground broken at Fallbrook

FALLBROOK—The St. Peter parish complex here entered its final phase when auxiliary Bishop Gilbert Chavez broke ground Wednesday for the church hall.

Approval of the plan was received from the diocesan building commission last week by the pastor, Father Gregory Sheridan, who said the new building will be

adequate "to fill the multiple needs of this rapidly growing community."

He explained that it will complete the parish complex. Completion date is expected to be six months.

The hall was designed by parishioner architect Josef Wieback. The contractor, also of the parish, is Gabrielle J. Costelo.

Healing

From page 1

Each person should spend at least one hour a day in prayer, she emphasizes.

"You can't begin to know Jesus without spending time with him. The least we can do is to give one hour a day to him."

IN TAMPA, where she conducts a telephone ministry in her convent, where she receives calls and bags of mail each day requesting prayers for various problems, she cuts off the phone for her hour of prayer.

Don't just put in time when praying, she will tell you, but "delight in being in his presence, enjoy your prayer time and don't look on it as a duty."

Prayer takes many forms, she points out, such as singing, thanksgiving, presenting petitions and reflecting on Scripture. Prayer should also include listening, she stressed.

"**PRAYER** is sitting at the feet of Jesus and listening," she said. Even pray when you feel spiritually dry. Just tell the Lord how empty you feel and do the best you can.

"How many people discontinue eating when they don't feel hungry? If we did that for long, we would soon die. It's the same with our spiritual lives—we can die spiritually from lack of prayer."

Over her gifts demonstrated in her healing ministry, Sister Briega is humble. "I am no greater than anyone else," she says. "Healing is no different from a mother who is loving and caring and bringing up her children in God's love."

SHE PRAYS particularly for priests, as she did several times during the mass at St. Francis. She exhorted the people to pray for their priests, to thank God for priests "who can bring Jesus truly present on the altar by the

words of consecration."

Her special powers have been noted throughout the charismatic movement and it was Cardinal Leo-Josef Suenens, the noted Belgian charismatic, who twice invited Sister Briega to Rome.

Her constant message is prayer and its power. "The greatest force in this world is the power of prayer," she says. "It brings us to know Jesus in a very personal way."

FOR FIVE HOURS she demonstrated not only her personal power of prayer, but her physical endurance and complete recovery from arthritis in the church of St. Francis at that Tuesday mass.

There were no sudden healings proclaimed. Nobody stepped out of wheelchairs or threw away their crutches—the scenes sometimes associated with more theatrical forms of healing ceremonies.

But the power of prayer was evident in that large congregation, as they closed their eyes, clasped hands and prayed, sang and meditated throughout that long evening.

"It was a wonderful occasion," said the pastor, Father Earl Ullman, who read the Gospel, and was a concelebrant of the mass.

And surely nobody left that evening without the benefit of some measure of healing, somewhere in their lives.



MEN, WOMEN, CHILDREN—The 1,000 or more people who filled to capacity St. Francis church on April 4 included large numbers of men, and children of all ages. Most of those attending were of Mexican-

American or Indian heritage. Sister McKenna and priests and translator prayed over those in the pews in each part of the large church. Here Marylin Kramar translates Sister Briega's words into Spanish.

The Pope speaks



Church is hated

The church is still living today, still active, attentive to modern and current developments.

This survival of the church in modern times is the most formidable pretext for arousing against it the strongest oppositions, and often the most savage persecutions.

The materialistic mentality of contemporary civilization arouses both in popular consciousness and in men of high culture and modern intellect an aggressive demand: Why the church? Is it not an archaic institution, now devoid of meaning? Is the civil and profane world now not sufficient to itself? What good is the church? It does not work as modern man works. What does it do, what does it produce?

Each person can take note of the radical opposition toward the church, presented by some as a society superimposed on civil society and which, if it is in some measure tolerated, is considered cumbersome, idle, useless, outmoded.

Modern history gave evidence of progressivist and revolutionary infatuation and of a tide of anticlericalism, of irreligiosity, of blind but cunning fury against any surviving faith, and more than ever against that religious, institutionalized, independent faith that is called the church.

The young seem especially sensitive to basic questions about the nature of the church and seem to possess, through intuition or initial experience, original solutions, if indeed traditional and tested by centuries of valid testimony.

In short, there moves in the depth of the daily consciousness of the young an ancient, but again revived double question: What is the church? What does the church do?

Perhaps contemplating the monuments that you are visiting, as intelligent tourists, and still more as thoughtful Christians, you will hear, you will understand the word of the Lord Jesus: "I tell you that if my disciples keep silence, the stones will cry out" (Luke 19:40).—To a general audience.

A time to keep

What to do with ex-priests

by Michael Newman

A problem which Rome understandably seems to find difficult to deal with, is what the church should do with those who leave the priesthood. Officially these men are banned from teaching religion or from holding any position of prominence in a parish or diocese. Although I know of cases where this has been observed in the breach rather than the rule, the rule still applies.

Father Louis Trivison, of Solon, Ohio, recently urged through his diocesan newspaper, the Cleveland Catholic Universe Bulletin, that the local senate of priests, the sisters' senate and the diocesan pastoral council petition the U.S. bishops to ask Rome for a change in these restrictive policies.

"If Rome could grant communion in the hand at their request, this surely is a far more imperative need for Christian community," wrote Father Trivison. He pointed out that the church allows for the laicization of priests and can dispense them from their vows to allow them to marry, but added that the church owes "a tremendous debt of gratitude to every priest who is ordained, whether he serves one or 40 years."

He added that "we should at least give them every right and honor that lay people in the church enjoy...In view of all this, how can we as a Christian community tolerate the fact that priests who resign are not allowed to teach religion in Catholic high schools, colleges or universities, and are not allowed to serve as lectors, commentators and eucharistic ministers as are other laymen?"

Hispanic for El Paso

It surely is "truly right and just" for Bishop Patrick Flores to become head of the El Paso, Tex., diocese. He is promoted from being auxiliary to Archbishop Francis Furey in San Antonio.

Archbishop Robert F. Sanchez of Santa Fe, N.M., who will preside at the installation of Bishop Flores on May 28, said of his friend, "He emanates joy from his heart, his guitar and his singing, a real Mexican."

Bishop Flores, who becomes the third Hispanic to head a diocese, commented, "This is a sign of hope for our Hispanic people, one more opportunity given to our responsibility in the work of evangelization, as well as social action." El Paso and the adjacent Mexican town of Ciudad Juarez are rather like our own city of Calexico with its adjacent Mexicali, only larger. It is estimated that about three-fourths of the population there are Spanish speaking. The diocese is unusual, in that it is in both New Mexico and Texas, and rumors of a split are as constant there as they are here, I am told.

Oh, no, Anita

A news report last week quoted Anita Bryant as saying that in her understanding of the Bible she could not see how Jews and non-Christians could be saved. This fundamentalist interpretation of the Bible can lead to plenty of snares, not least the extraordinary idea that God is a God of vengeance and not of love.

The Bible is a collection of books, some of which are allegories and parables, with poetry, short stories, fables and speeches thrown in. It has also gone through many forms of editing or redaction, as it's called, and to take every word literally is to run into trouble. People were not running around Jesus with shorthand notebooks or tape recorders, and many of the accounts of events in the Old Testament are those handed down verbally, and probably embellished in the process.

Vatican II states that in their various ways "the books of Scripture must be acknowledged as teaching solidly, faithfully and without error that truth which God wanted put into sacred writings for the sake of salvation." We look for the truth the sacred writers intended, which may be discovered in a fable, a straight historical record, a piece of splendid poetry or some other literary form.

Impressive healing Sister

You cannot be but impressed with the prayerful, careful and credible nature of healing ceremonies conducted by Sister Briege McKenna, a charismatic sister of St. Clare from Tampa, Florida. Last



week she came to the regular first Tuesday evening mass for charismatic Hispanics in St. Francis church, Vista and for about five hours exhibited her own charisma of loving healing.

The mass started almost on time at 7 p.m., but it was after midnight by the time Sister McKenna was able to leave the thronged church. The mass itself went on until about 10:45 p.m., a mass which was the usual extended charismatic form which might normally take about two hours.

Sister McKenna centers her healing around the eucharist, prayerfully and properly making the priests her companions, as healers. Down the aisles they formed a "healing bond" as Sister McKenna prayed over the people, in a mixture of petition, didactic and biographical prayer. There were no sudden healings. Nobody leapt from wheelchairs, no deaf or blind, halt or lame suddenly proclaiming a healing. Just prayer, long and earnest, in which the charismatic people joined as they linked hands and closed their eyes.

We were talking
by Enid Lanyon

We were talking...about unthinking prejudice and the strange and often pernicious things it will lead us to do.

Last week someone who is very dear to me gave me the autobiography of St. Theresa of Avila. "I suppose you have already read it," she said. Alas, I had to admit that, on the contrary, I had studiously avoided reading it before.

FOR AS LONG as I can recall, mysticism has fascinated me, but although neither the opportunity nor the encouragement was lacking to familiarize myself with the writings of this great mystic, some perverse impulse had turned me away again and again.

This time, however, I would read her—if only to try to understand what lay behind the reluctance. And so, on a chilly, rainy day, with no interruptions, I finally met St. Theresa of Avila. It was like an unexpected encounter with a particularly warm, humorous and profoundly understanding friend.

So powerfully does her personality dominate the book that when it came

to an end in the early hours of the morning, it was as though we had been engaged in an engrossing and animated interchange.

WHY, THROUGH all those years, had I not allowed myself to meet this delightful and stirring woman? There was no answer other than that sheer perversity had hitherto deprived me of a remarkably rewarding experience.

Perhaps, too, there was fear of a challenge greater than I felt capable of meeting in this account of a Christian life lived abundantly. I wonder if we ever fully understand the reasons for our prejudices or how adversely they affect us?

Indeed, if we took the time to admit them and dig down to the root cause we might find in the process that our prejudices have dissolved. But we allow them to drag on, inhibiting our lives and never looking too closely for fear they may reveal something less than admirable about ourselves.

GENERALLY WE are loathe to admit to prejudice at all and may passionately defend our dislikes and antago-

nisms. And so the underlying fault continues to gnaw away at our peace of mind and well-being.

Fear, jealousy, unforgiveness—whatever lies beneath the harsh and rejecting judgement of another person—is far more corrosive of ourselves than the other. Quite willfully, we hinder our growth in kindness and compassion.

To attempt to cold-shoulder St. Theresa—particularly from the distance of centuries—is, of course, ridiculous. None would appreciate that more than she. Her own openness and readiness to respond in love were marked enough for her to seriously ponder whether they might be too extreme.

BUT FOR US Christians today to "cold-shoulder" each other or, worse, to deliberately seek out ways to discredit or destroy one another, is truly appalling. Whomever we select as scapegoat for the coldness of our dislike or the vindictiveness of our hatred, the one we are really "cold-shouldering" is always the Jesus who

Why hadn't we met before?

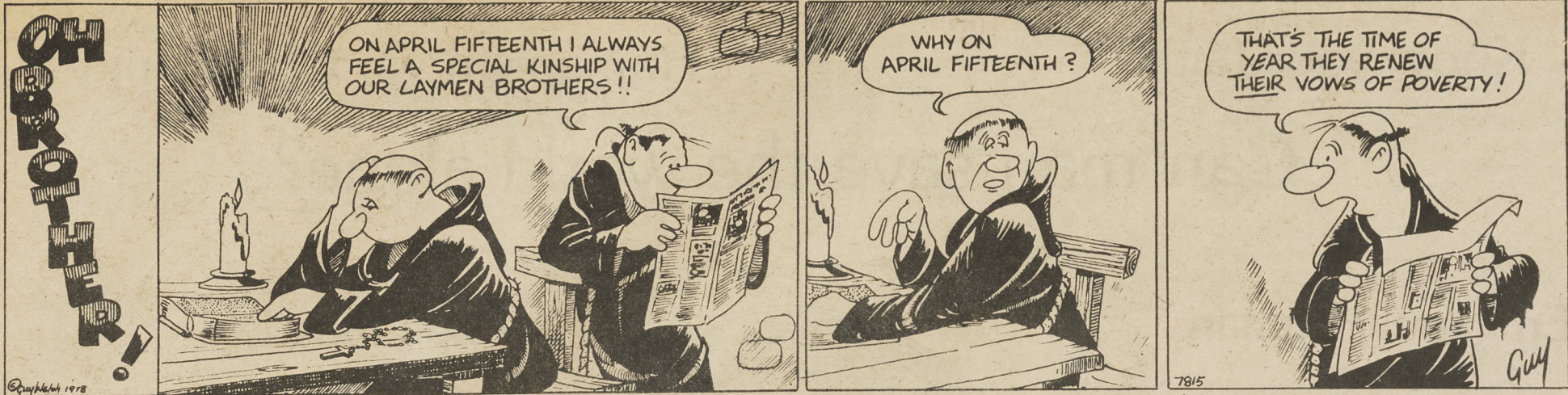
pleaded "love one another."

It was such an awareness of the primacy and pervasiveness of the Christian's relationship to the suffering Jesus that brought St. Theresa to her remarkable self-knowledge and honesty. In her lifetime she had to endure a great deal of prejudice (I regret that she also had to suffer mine!), yet was far more concerned with the quality of her own love than the malice of her detractors.

Few of us, if any, are yet ready to aspire to the height of spirituality realized by St. Theresa, but fewer are incapable of emulating her frank self-appraisal.

WE MAY NOT always be able to control the immediate, spontaneous negative reaction to a personality or words or actions, but we can form the habit of recognizing it for what it is. Then we can let it be, neither attempting to justify nor rationalize.

Perhaps it is that kind of acceptance of human fault and inadequacy before God that marks one of the first steps towards sanctity.



Opinion Forum

Can Catholics be cremated?

We enjoy the Southern Cross very much. Both my husband and I are in our 70's, and we are preparing for the inevitable.

What are the views of the Catholic church on cremation? Is it permissible, after the rosary and requiem mass to have the body cremated?

We have a crypt in a beautiful Catholic cemetery. Our ashes would lie in blessed soil.

Please print the views of the church.

H.M.
Palm Springs

(Cremation is permitted by the church, but each case is treated individually. Permission may be granted either by the chancellor of the diocese or by the regional episcopal vicar, either in writing or by telephone. The preferred procedure is, as suggested in this letter, to have the vigil rosary (or other service) followed by the funeral mass, followed by cremation.—Ed.)

U.S. never owned Panama Canal

Re: the letter "Pray Rosary against Communism" signed R.P. Fontana.

May I suggest that the writer take trouble to read in a first class history text,—for example, T.A. Bailey's "Diplomatic History of the American People"—the facts re Panama Canal. The word R.P. used, "giveaway", shows that a sound study has not been made.

The U.S. never has owned the canal. We pay rent for it. Secondly, Theodore Roosevelt boasted "I took Panama." He

ordered marines to keep the Colombian troops from crossing the isthmus (Panama was part of Colombia) to put down a revolt by a few who had personal interests in breaking away.

Lastly, when Panama won its freedom, thanks to our interference, those who signed the treaty with the U.S. were—none of them—Panama's.

Our refusal to sign a treaty will give the U.S. an even blacker name than it has. We have been guilty of exploitation of our neighbors. We owe them simple justice and more—true Christian love.

Sister M. Redman,
San Diego

Watch your language, Father!

I am concerned and sometimes indignant at the language used by some priests these days.

The "hells" and "damns" and "my Gods" in their talk seem to overshadow anything good they might be saying.

I am especially amazed that they talk this way in front of women. Shouldn't they be good examples to the men and the young people?

Name and city withheld

Does 'optional' become 'permanent'?

We hear the word optional very much in our church today. So many innovations have come to us that have taken away very meaningful things from what our church used to be.

Turning the altars around was optional but that soon was the general trend. Standing or kneeling for Holy Communion

was optional, but that option soon disappeared as we were ushered down the aisle to receive standing at all the masses.

The altar railing was removed to make it more final, and by this time many hearts were broken as they tried in obedience to follow instructions and accept it anyway.

In the new mass the prayers were shortened leaving out so many treasured ones. Confession hours were shortened but the "reconciliation" formula became longer making it more difficult and confusing, causing more people to stay away.

How can such changes be for the better when so much has been taken away? If there is more "chipping" away of our beautiful structure of our solid Catholic church, our faith, what will be left?

Now we have communion in the hand, optional of course, for how long? Rumors have it that a new type of communion bread is in the plans which will have to be broken and distributed making it impossible to receive that type on the tongue.

People who have visited Rome recently tell us that the Holy Father still says mass in Latin and gives out communion on the tongue. He has not declared any of our new church changes as mandatory so why are our bishops and liturgical commissions so bent on promoting changes?

It's no wonder we have a church like Archbishop Lefebvre's growing in our country. Though he is not doing the right thing, how can we be so sure our new ways are right?

A.A.C.
San Diego

Let's have pro-life courage

I was dismayed and angry this week to receive a letter from the San Diego Committee for a Human Life Amendment Inc. announcing their dissolution due primarily to lack of funding.

As an active pro-lifer for many years, I

attended the organization meeting in San Bernardino with Bishop Maher and joyfully volunteered to be community representative for our parish when asked. I still recall how elated I was that at last the church was getting involved in this long neglected area.

Alas, I was soon disillusioned. The apathy on the part of our clergy; the local deanery steering committee that never materialized; then Bishop Maher's letter warning us about not jeopardizing our tax exempt status.

Yet in spite of these obstacles I did set my committee in motion and we were making progress in the Riverside area. We had an extremely successful meeting with Rep. Brown in November and a beautiful and well organized March in January.

Recently many of us attended a "pro-choice" forum in San Bernardino staged by the pro-abortionists in reaction to our efforts, yet we pro-lifers dominated the questioning.

I strongly feel it is simply lack of courage on the part of those who are intimidated by threat of legal action from a small minority and they never hesitate to lobby or send delegations to Washington when their interests are threatened.

We Catholics have the same constitutional right—but lack the political sophistication. While it is true that the NOW group and others are becoming increasingly vociferous in their anti-Catholicism, it is further proof that we are finally making progress.

Vi Carda
Corona

Letters should be addressed to Opinion Forum, Southern Cross, P.O. Box 81869, San Diego, CA 92138. Letter 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.

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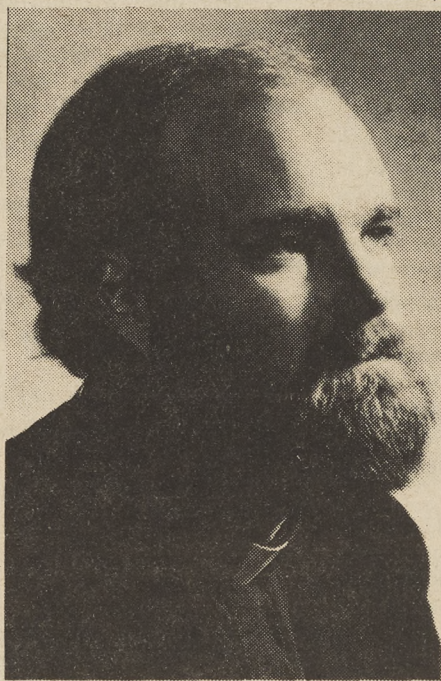
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SCV

Know your faith

Humanism vs. Christianity

Can man save the world alone?

Eminently human

Can a humanist be a saint?

By Father Augustine P. Hennessy, CP

There are some people living today who can be aptly called secular saints. They strive always to be eminently human. In the face of suffering, they are conspicuously humane.

They are willing to pay the price of being reflective onlookers in a world where barbarism is often perpetrated on others under the banner of religious conviction. The cost of living by their own convictions sometimes asks them to lay down their lives for their friends. And they do it bravely.

THESE SECULAR saints explicitly disavow any belief in the existence of a personal God. They look upon Jesus as just another transient prophet—a man who left a lasting mark on history but nonetheless ended his life as a disillusioned failure.

They cannot imagine that he still has any significant impact upon their own lives. Secular saints consider themselves entirely self-made.

I believe these people who become so perfectly integrated as human beings have been touched by the divine Christ who shares his godliness with them. He seeks and finds them even when they explicitly deny his timeless power and presence among men.

BELIEVERS like me call them unconscious Catholics or anonymous Christians. But secular saints resent such labels as patronizing language of benighted dreamers.

It cannot be denied that secular humanism exerts a fascinating allure upon many people who are currently appalled at the dimensions of human suffering and man-made havoc in today's world. The evolving tenets of a humanist creed have a powerful appeal to people living in an age when freedom, autonomy, personalism and confidence in man's own technological skill have grasped the consciousness of modern men and women with a new and vigorous tenacity. They expect more from humanity than a blundering self-destruction.

Five years ago, Paul Kurtz, editor of *The Humanist*, published the most recent formulation of a new humanist creed in the September-October issue of his magazine. More recently, he has written a preface to the conjoined pamphlet publication of *Humanist Manifesto I* (1933) and *Humanist Manifesto II* (1973).

TWO QUESTIONS addressed to his readers in this preface suggest to me the allure of humanism, its challenge to revealed faith and its own illusory expectation of humanizing mankind by its own power.

Recognizing that humanism today must face not only new problems of ethics and the formulation of an updated creed but also such explosive issues as civil liberties, war and peace, world economic growth, even the very survival of humanity, Kurtz rightly asks, "If the starting point of humanism is the preservation and enhancement of all things human, then what more worthwhile goal than the realization of the human potentiality of each individual and of humanity as a whole?"

In its human dimensions, such a goal is coextensive with the goal of the Christian gospel. So it is bound to have an allure which grips many upright people disillusioned by the slowness of the gospel in transforming the face of the earth.

THIS IS especially the case at a time when politics and the art of government are under the same allegations of deceit, manipulation and incompetence as those being leveled against organized religion.

Accordingly, the humanist challenge to organized religion is put uncompromisingly into Kurtz's second question: "What more pressing need than to recognize in this critical age of modern science and technology that, if no deity will save us, we must save ourselves?"

Here the humanist feels that the "salvation" of mankind is in the hands of people strong enough to fight against dehumanized conditions of life no matter where they are found. They see the blood-stained history of man's search for contentment imperiled by the shadowy promise of a better world to come.

EITHER A GOD of love is bringing mankind to the fullness of its stature by a slow laborious emancipation from misery through the power of Christ's death and resurrection or mankind's whole perilous adventure on the planet is absurd.

True believers of any creed must be careful never to slow down this work of love in God's evolving world.

"Authority permeates, guides, shapes our lives. The acceptance of authority is the acceptance of what is given by those who have more than we."—Paul Tillich, *The New Being*, 1955.



THE ATLAS COMPLEX—Father Augustine P. Hennessy writes, "It cannot be denied that secular humanism exerts a fascinating allure upon many people who are presently appalled at the dimensions of human suffering and manmade havoc in today's world. The evolving tenets of a humanist creed have a powerful appeal to people living in an age when freedom, autonomy, personalism, and confidence in man's own technological skill have grasped the consciousness of modern men and women with a new vigorous tenacity. They expect more from humanity than a blundering self-destruction."—NC sketch by Eric Smith

Discussion Points and Questions

1. Define secular saints.
2. What is the allure of humanism? Is there any relationship with the Gospel? Discuss.
3. Discuss this statement: "Both self-trusting humanists and faint-hearted Christians must ultimately discover that the blood-stained face of history is the blood-stained face of one whole man—the Christ who sums up all creation in himself."
4. What evidences of God's work of love in the world do you see? Discuss.
5. What kind of man was Pope Pius IX?
6. In what ways did he differ from most of his predecessors?
7. How does history view Pope Pius IX?
8. What were some of the difficulties Pope Pius IX encountered?
9. What were some of Pope Pius IX's achievements?
10. What part has philosophy played in the Catholic tradition?
11. Why is philosophical development important in today's world?

Christ's call to conversion is ever timely, for we still live in a sinful world and the power of sin is strong in us. 'My inner self agrees with the law of God, but I see in my body's members another law at war with the law of my mind; this makes me the prisoner of the law of sin in my member.'

Living in his spirit, we must deny ourselves, take up the cross each day, and follow in his steps. Christ's atoning sacrifice is, in Cardinal Newman's word, 'the vital principle in which the Christian lives, and without which Christianity is not.' As brothers and sisters of Jesus who are also his followers and members of his body, we must accept suffering and death as he did, and in so accepting them share his life. 'If we have been united with him through likeness to his death,' so also 'through a true resurrection' we shall be raised from the dead by the glory of the Father. By our union with Christ we have already begun to share that risen life here on earth.

From "To Live In Christ Jesus: A Pastoral Reflection on the Moral Life," National Conference of Catholic Bishops, published by the United States Catholic Conference, Washington, D.C., 1976.

Pope Pius IX:

Stormy reign a century ago

By Father John J. Castelot

Pope Pius IX is one of the most controversial pontiffs in modern times. His admirers went so far as to introduce his cause for beatification; others would take exactly the opposite route.

He ruled the church at a turning point in Western culture, when the revolutionary spirit filled the air, nationalist aspirations were high, and democratic systems were replacing the old autocratic regimes.

IT WAS HIS misfortune to be unable to read accurately the signs of the times and, as a result, time marched on and to a certain sad extent left the church behind. Not that his pontificate was one huge disaster—far from it. His accomplishments were many, but whether they outweighed his mistakes is a moot question.

He was born Giovanni Maria Mastai Ferretti in Senigallia (Ancona), Italy, on May 13, 1792. While at college in Volterra he suffered an attack of epilepsy which left its mark on his personality in the form of heightened emotionalism. After theological studies at the Roman College, he was ordained on April 10, 1819, and spent a few years as chaplain to an orphanage in Rome.

His involvement in the broader mission of the church—and his interest in the missions—began with an assignment as auditor to the apostolic delegate in Chile and Peru (1823-25). Upon his return to Italy, he became successively archbishop of Spoleto and Imola and was made a cardinal in 1840.

IRONICALLY, in view of later developments, he gained during these years a reputation for liberalism. It was only a relative, superficial liberalism, for while he instituted reforms aimed at correcting reactionary abuse, he simply could not envision the acceptance of democratic procedures in the running of the Papal States.

It was his apparent willingness to compromise, to negotiate, which tipped the scales in his favor in the papal election of 1846. And for a while his actions seemed to substantiate this judgment. But after some months it became increasingly clear that Pius IX would never allow constitutional government in the Papal States.

His increasingly obvious political incompetence, coupled with an economic crisis, led to an uprising in which the papal prime minister was assassinated. The pope had to flee but, with the help of a French army, was able to regain Rome.

HE NOW lived, however, in an atmosphere of tension and fear, and his reaction was to become even more adamant in his stand against the new ideas. And in this he was abetted by myopic advisers.

He was able to hang on for another 10 years, during which he became more and more convinced that he was God's agent in a battle with the forces of evil, thus confusing politics with religion and identifying, for all practical purposes, the temporal power of the papacy with its spiritual mission and prestige.

Since he would not bend, he had to break, and on Sept. 20, 1870, Italian troops marched into Rome and the centuries-old Papal States were no more. Rather than face reality and accept the proffered Law of Guarantees, he preferred to play the martyr and shut himself up in the Vatican. Thus began the so-called Babylonian Captivity of the papacy, which lasted until 1929.

HE SIGNED concordats with Russia (1847), Spain (1851), Austria (1855) and many Latin American countries. He reestablished the hierarchy in England and the Netherlands, erected 206 new dioceses and vicariates apostolic, and fostered a far-flung missionary endeavor.

His proclamation of the Immaculate Conception (1854) gave a powerful impetus to Marian devotion. So many of these accomplishments are forgotten in the furor occasioned by his publication of the unfortunate Syllabus of Errors.

All in all, he was a great man, a good man, hampered to a great extent by the enduring effects of his childhood illness, by the ineptitude of his staff and by an ecclesiology that had become somewhat detached from its gospel roots.

He died on Feb. 7, 1878, venerated by millions, rejected by millions, misunderstood by millions more. One day the long view of history may achieve a more balanced perspective.

"No human actions ever were intended by the Maker of Men to be guided by balances of expediency, but by balances of justice."—John Ruskin, *Sesame and Lilies*, 1865.

Infallibility

Pope Pius IX and the first Vatican Council

By Father Alfred McBride, O Praem

During his lengthy rule of the Catholic church (1846-78), Pius IX lost the Papal States and the church's secular power. Undaunted, he turned this apparent disaster into an extraordinary victory for the spiritual authority of the papal office.

Utterly devoted to the concerns of the church, Pius exhibited rock-hard religious faith coupled with an astute capacity to win unparalleled devotion to the pope from millions of ordinary Catholics.

LIBERALS OF the day groaned at his conservative policies regarding democracy, personal autonomy and freedom of conscience. Pius had endorsed these new views at the beginning of his career but retrenched as years went on, and especially after the fall of the Papal States.

But Pius IX was a curious combination of a conservative with populist leanings. Unlike isolated kingly pontiffs before him, Pius loved to be out with the people. He walked about Rome meeting, laughing, talking and trading stories with the people—an endearing trait partially picked up by Pope John XXIII a century later.

It was Pius IX who introduced the modern massive papal audiences as instruments of influence and contact with hundreds of thousands of the ordinary faithful. No longer the quasi-king of a temporal state restricting his presence to diplomats and rulers, the new-style pope, as spiritual ruler of worldwide Catholicism, offered his presence to millions of the devoted.

THIS AGGRESSIVE effort of Pius IX to personalize the papacy was accompanied by what is called the Romanizing of the church. To a great extent the bishops of various local

churches—Germany, France, Spain, Austria, Hungary—acted fairly independently of Rome in many matters.

Though always in faithful communion with the Holy See and imbued with respect for the authority of the papal office, they nevertheless prized their individual differences, local traditions and unique ways of handling problems and appointments.

But the twin forces of Protestantism and the rise of the secular liberal states (with their rationalistic hostility to religion) created what church historians call "ultramontanism" (literally, beyond the mountains—or looking south of the Alps).

THE NATIONAL churches north of the Alps faced hostile Protestant and secular liberal states. What more natural for them to do, but to look south to Rome to find a defense against the whims of unfriendly rulers and aggressive hostile intellectuals.

Thus national churches, with traditions of local freedom and self-determination, were willing to internationalize, so to speak, and centralize the forces of the church in Rome. Many French bishops, German theologians and English scholars resisted, but the mood of the times was on the side of the move to Rome. Living as long as he did, Pius IX was able to install like-minded bishops in major dioceses such as Westminster, Armagh, Vienna and Munich.

Keeping in mind Pius IX's popularizing of the papacy and history's centralizing of the church in Rome, it is easier to see why the doctrine of infallibility came to the fore at the First Vatican Council in 1870. It was a doctrine consistent with the freshly renewed spiritual authority of the pope and with the "unity in strength" movement characterized by the centralizing of the Catholic church in the Roman See.

HISTORIANS OF the development of doctrine point out that formal definitions of dogma are usually responses to religious debates and questionings as well as the result of cultural influences.

The Council of Chalcedon in the fourth century had defined the dignity and humanity of Jesus in the face of potential denial. Trent in the 16th century affirmed the real presence of Jesus in the eucharist in opposition to Protestant disbelief. Vatican I in the 19th century proclaimed papal infallibility to stem the possible crumbling of the international character of the church and its spiritual authority.

While an electric storm raged outside, 535 bishops approved the doctrine of infallibility on March 18, 1870, in the great hall of St. Peter's Basilica. It heralded unprecedented devotion to the pope, coincided with an immense growth in church membership and spiritual piety, and remarkably conserved the universal character of the church.

Christian Meditation: We are signs of God's life

By Father Jerome Bevilacqua, OSA

We are living signs of God's presence in our own time and place. A sign points to something beyond itself which it is made to represent.

A natural sign, such as smoke in relation to fire, or clouds in relation to rain, or a grimace in relation to pain is somehow contained within what it signifies and makes what it represents in some way present. We, as persons capable or relating to other persons are natural signs of God, as a Trinity of Persons.

Made in God's image and likeness (Genesis 3:26) we are destined to become living signs of God's presence: "My dear people, we are already the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him." (1 John 3:2)

Jesus, as "the radiant light of God's glory and the perfect copy of his nature" (Hebrews 1:3) bodies

forth the living reality of God. As temples of the Spirit of Jesus (1 Corinthians 3:16; 2 Corinthians 6:16), placed in the world to give witness to God, we are other Christs.

Jesus said: "You are the light of the world... your light must shine in the sight of men, so that, seeing your good works, they may give the praise to your Father in heaven." (Matthew 5:14-16)

When Moses came down from Mount Sinai the Israelites asked him to place a veil over his face because the light shining from him was overpowering to them (Exodus 34:29-35).

In describing us St. Paul says, "with our unveiled faces reflecting like mirrors the brightness of the Lord, all grow brighter and brighter as we are turned into the image that we reflect; this is the work of the Lord who is Spirit." (2 Corinthians 3:18)

As signs of God we are capable of making God present in various ways for our own time and place. When we love God by keeping his commandments

God abides within us.

"Anyone who receives his commandments and keeps them will be one who loves me; and anybody who loves me will be loved by my Father, and I shall love him and show myself to him." (John 14:21)

This love that God shows those who keep his commandments becomes an abiding presence: "I have made your name known to them and will continue to make it known, so that the love with which you loved me may be in them." (John 17:26)

Furthermore, St. John tells us that: "God is love and anyone who lives in love lives in God, and God lives in him." (1 John 4:16)

Loving God with God's own love of himself is the highest act of which a human person is capable. Moreover, the time we spend attentively returning God's love in simple contemplation, as well as the moral effort we put forth to keep God's commandments renders God present in our time and place—it makes us a living sign of God's presence.

Louis Dupre

Philosopher of religion for modern man

By Father David Tracy

In our century the role of the intellectual in Catholicism is a vital one. One of the most crucial intellectual roles is that of the philosopher whose task allows him to reflect upon the very meaning of truth and reality. In the Catholic tradition, philosophy has always played a central task in the development and understanding of the faith.

From the earliest Christian apologists through the great systems of St. Augustine, St. Thomas Aquinas and St. Bonaventure, the great Catholic thinkers have been both theologians and philosophers. In our own century, we turn to thinkers like Gabriel Marcel, Jacques Maritain, Bernard Lonergan and Karl Rahner to witness this great philosophical tradition at work.

FOR MANY in this country and in Europe, Professor Louis Dupre continues this tradition in his own groundbreaking work in theology and the philosophy of religion.

Born in Belgium and trained in the grand European tradition of the classics in philosophy and theology, Dupre has taught for most of his career in the United States. He taught for many years at Georgetown University before being appointed to the distinguished chair in Catholic theology and philosophy at Yale.

He was first known for his important interpretations of the thought of the existentialist thinker, Soren Kierkegaard, and his critical interpretations from a Catholic philosophical perspective of the philosophies of Hegel and Marx.

WITH THE publication in 1972 of his now famous study of religion entitled "The Other Dimension: A Search for the Meaning of Religious Attitudes," Dupre has become internationally recognized as one of the foremost living scholars on the meaning of religion.

This magisterial book provides penetrating criticisms of mistaken theories of religion

which do not grasp the unique character of religion but try to reduce it to psychological or sociological realities.

On the more constructive side, his work in this volume also moves forward to provide erudite and original interpretations of all the major religious realities: the meaning of holy signs and words, myths, the reality of the sacred, the names for God, creation, alienation, sin and salvation, and, above all, mysticism.

HIS WORK is marked by keen philosophical analysis and profound reverence for the encompassing reality of religion as the other dimension of our lives.

Above all, the reader cannot fail to note that here at last is a philosopher of the first quality who understands not only the great Catholic philosophical and theological traditions but who loves and understands with sensitivity and philosophical penetration the often neglected Catholic mystical tradition.

Louis Dupre helps his readers to see how the experience of the mystic is essentially the religious dimension of our lives which each believer shares. The mystic, therefore, is not strange or alien to the experience of faith shared by all Catholics. Rather, he has been

graced by God to experience more deeply the same faith experience which every Catholic has a vocation to nurture.

MOREOVER, the mystical writers have left us their profound visions in writings that demand, and in Dupre's capable hands receive, philosophical analysis of their real meaning and truth for today.

American Catholicism has been enriched by many cultures. In Dupre's philosophy, one finds a deep Catholic tradition too seldom observed on these shores. For in Louis Dupre's work, we find the Catholic mystical tradition of Belgium as well as the Catholic humanist tradition of Erasmus and the searching philosophical reflections of Pascal.

To unite these seemingly diverse traditions with the rich experiential character of American religious thought and the demanding skill in rigorous analysis of contemporary philosophy is no small task. But in Dupre's rich and diverse writings on the philosophy of mysticism, one finds those skills and those rich traditions reinterpreted in a modern and original fashion.

For in his work, at once so European and so American, so profoundly traditional and so genuinely modern, the philosophical reality of Catholicism lives anew.

BIBLE READINGS AT MASS

Sunday, April 16th—Fourth Sunday of Easter
Acts 2:14, 36-41; 1 Peter 2: 20-25; John 10: 1-10

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Talking Point—Anti-abortion program rejected

Who's to decide what is or isn't fair for the air?

By T. Fabre
NC News

The NBC Radio Network recently refused to accept for paid broadcast a "Lutheran Hour" program dealing with abortion. The rejected broadcast, scheduled for last Sunday, April 9, consisted of a sermon by the distinguished Lutheran minister, the Rev. Oswald Hoffman of St. Louis entitled "The Sanctity of Life."

The incident is the latest in a long series of rulings based on the fairness doctrine.

THE FEDERAL Communications Commission has the responsibility for insuring that

Sponsored by the International Layman's League, this radio series has been broadcast by NBC for the past 22 years. In all that time, this is the first "Lutheran Hour" program not accepted for airing.

In explaining its rejection of the program, NBC stated that as a matter of policy it "does not sell time for the presentation of views on controversial public issues." The sermon was therefore rejected because it presented only "one side of a controversial issue."

THIS POLICY also applies to the unpaid public service time provided for religious programming. The network maintains that

Calling the NBC decision "a clear violation of our rights under the First Amendment," Thompson said that the Lutheran League had decided to raise the issue with the public rather than going through the costly and time-consuming process of filing a complaint with the FCC.

ONE OF the first to support the Lutheran League's position was Cardinal John Carberry of St. Louis, who said that the NBC decision was a "shocking effrontery" that "violates freedom of speech."

Robert B. Beusse, secretary of the Department of Communication of the U.S. Catholic Conference, commented that this was "an ominous action because NBC has apparently refused to allow a Lutheran minister to speak about the moral implications of abortion."

Beusse said it was ironic that NBC Radio silenced a Lutheran clergyman while NBC-TV was presenting viewers of "Holocaust" with a very pointed reminder of the so-called silence of Christian churches to the Nazi policy of exterminating the Jews. "NBC's action is," he added, "a reflection of what our country may be becoming today—which is anti-life."

THE ISSUES raised by this case go beyond the abortion controversy, the freedom of religious

would require quite an intrusion into their entertainment program schedules from which they derive their enormous profits.

It is not in the narrow financial interests of broadcasters to encourage such debate. The result, as the present instance so clearly exemplifies, is that commercial broadcasting often employs the fairness doctrine as a security blanket which has the effect of insulating the American people from a candid discussion of the vital issues of the day.

THE IRONIES of this situation are all too evident. If there is censorship in America today, it is exercised not by government intervention in the broadcast media but by commercial broadcasters themselves. One wonders from which we have more to fear, which is the more insidious.

Fred W. Friendly, a CBS News veteran of rare stature, quit the network when CBS refused to air Senate hearings on Vietnam in favor of "I Love Lucy" reruns. In a 1976 book—"The Good Guys, the Bad Guys and the Amendment"—he maintained that broadcasters shied away from controversy because they found it was good business to do so. As a result the presentation of current issues has become "dangerously neutral and bland."

NBC has done the public a favor

NBC "does not sell time for the presentation of views on controversial public issues..."

broadcasters operate "in the public interest." This means, among other things, that the FCC must see to it that those licensed to use the public airwaves do not abuse this privilege by consistently biased or irresponsible programming.

The theory is quite simple and straight forward. Referred to as the "fairness doctrine," it requires that broadcasters provide appropriate time for airing important and controversial public issues in a fair manner by providing opportunity for opposing viewpoints.

In a democratic society, the principle seems clear—if not obvious—and relatively easy to accomplish. Yet, in practice, it has been a continuing source of conflict and dispute, resulting in a long succession of FCC rulings and court cases concerning its application.

IN HIS SERMON for the "Lutheran Hour", Dr. Hoffman asserted that abortion is a moral and spiritual decision regardless of its legality. "Clearly," he said, "the issue of abortion is more than a problem a woman might have in deciding if a life is to be saved or whether embarrassment and inconvenience justify terminating a human life."

its news programs provide "a broad spectrum of opinion" presented by "disinterested journalists rather than advocates."

Paradoxically the network's policy against selling time for the airing of controversial views does not apply, for instance, to the manufacturers of candy and sugar-sweetened cereals who buy time on children's programs to promote the "nutritional" values of their products.

Nor does it apply to the oil-producing companies which sponsor network ads that argue for the safety of their offshore drilling rigs—both issues of major concern and debate in American life today.

TO TOMMY Thompson, manager of domestic radio for the Lutheran Layman's League, the issue is not one of fairness but of censorship: "They're saying, in effect, that it's fine to have religion on the air as long as it doesn't say anything controversial."

However, Thompson insisted that the purpose of the series has always been to "preach the gospel of Jesus Christ and to treat controversial issues only in order to apply the gospel to those issues."

Who decides what is controversial and whose viewpoint is to be heard?

expression of moral conviction, and indeed, the role of religion itself in a pluralistic society—as critical as these matters are for our society today. They go to the very nature of the fairness doctrine and how broadcasters use it to their commercial advantage.

The intention of the fairness doctrine is not to suppress public discussion and debate on controversial issues. Broadcasters, however, recognize that the fostering of public debate and a lively exchange of opinion on matters of national importance

by raising in the most dramatic way possible the question of how fairly the fairness doctrine has been implemented by broadcast licensees.

WHO DECIDES what is controversial and whose viewpoint is to be heard? Can entertainment shows take one side of an issue—such as Maude's abortion—without an equal response?

Perhaps NBC isn't listening, but Dr. Hoffman's sermon will be heard ultimately by the FCC and Congress as they ponder needed changes in broadcast rules.

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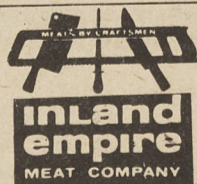
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BISHOP ON THE LINE—Bishop Hugh Donohoe of Fresno recently joined a group of pro-lifers who were picketing the opening of the Family Planning Associates in Fresno. About 60 percent of the cases at the clinic involve abortions, according to a staff member. Pickets included Knights of Columbus, the Legion of Mary and an interdenominational group known as Fresno United for Life.—NC photo

'Join the Life Brigade' theme of Pro-Life Council program

ANAHEIM—The California Pro-Life Council will present an evening of special awards, speakers, film, music and a dinner at its "A Salute to Life" Friday, April 21, here. The theme of the free program and dinner is "Join

the Life Brigade."

Reservations and free tickets are available by writing to Banquet Reservations Manager, Donald S. Smith Associates, California Federal Building, Suite 524, Anaheim, 92801.

'Temporary setback' for schools is a reminder to write congressmen

From SC News Sources

A Congressional committee's decision to eliminate elementary and secondary schools from a proposed tuition tax credit bill is a "temporary setback" for Catholic schools, according to the diocesan schools superintendent.

Father John Cuddigan, S.J., commenting on the vote (April 11) of the House Ways and Means Committee of 20-16 to eliminate these schools said it is a reminder to Catholics that they must "take ten minutes out" and write to their Congressional representatives.

"IF YOU haven't written yet, do so now," he appealed to Catholics.

Michael Schwarz, associate executive director of the Catholic League for Religious and Civil Rights in Milwaukee said the deletion of these schools from the bill's provisions will mean that "low income children who presently have no choice but to attend inferior inner-city public schools will continue to receive miseducation."

He also noted that the vote resulted from anti-Catholicism since "opposition to tuition tax credits is basically an opposition to Catholic schools."

THE TAX credit bill, sponsored by Ways and Means committee member Rep. Charles Vanik (D-Ohio) would have allowed a

taxpayer to claim a maximum credit of \$250 per student at the college level.

In the Senate, a tuition tax credit bill is in a neck-and-neck race to the floor with a rival offered by the Carter administration.

IN THE HOUSE, the administration's proposals are currently awaiting action by the Rules Committee.

It was the constitutionality of tax credits for parents of non-public school students—an issue that has haunted the bill from the very beginning—that ostensibly swayed committee members to strike elementary and secondary schools from it.

The Carter administra-

tion has also lobbied hard against tuition tax credits, and has offered instead to increase and expand existing college aid programs and to improve non-public school participation in the federal education act.

AND, a hastily-formed but numerically-visible coalition mounted an 11th hour blitz to persuade Ways and Means committee

members to defeat tax credits.

"It's worthy of note," Schwartz said, "that all of the constitutional experts who testified on the bill, except for the professional anti-Catholics, almost unanimously defended the constitutionality of tuition tax credits."

Peace, justice seminar set

A four-session seminar reviewing the church's social teaching and assisting parish councils in forming peace and justice committees will begin April 17 at St. Therese parish social center, San Diego.

The seminary is co-sponsored by the diocesan Peace and Justice Commission and the Office of Adult Religious Education.

Reservations and additional information is available from the Office of Adult Religious Education, 349 Cedar St., San Diego, 92101; phone: 231-0601.

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Stewardship '78—latest tally

Following is the current report of Stewardship '78 issued by the Stewardship office. (See story, page 3):

Parish	City	Goal	% of Goal	Parish	City	Goal	% of Goal
St. Elizabeth	Julian	\$ 250	75%	St. Patrick	Calipatria	1,000	104%
Queen of Angels	Idyllwild	650	562%	St. Vincent de Paul	San Diego	15,000	104%
St. Mary Magdalene	Jacumba	250	490%	St. Vincent Ferrer	Sun City	10,000	104%
Christ the King	San Bernardino	1,000	418%	Our Lady of Mt. Carmel	San Ysidro	8,000	103%
St. Theresa	San Bernardino	250	414%	St. Mary of the Valley	Yucca Valley	5,000	103%
St. Joseph	Holtville	2,500	400%	Mission San Antonio de Pala	Pala	250	102%
St. Pius X	Jamul	250	315%	Our Lady of Perpetual Help	Lakeside	17,000	102%
Immaculate Conception	San Diego	8,500	282%	Sacred Heart	Riverside	6,000	102%
Church of Resurrection	Escondido	9,100	268%	St. Michael	Poway	28,600	102%
Our Mother of Confidence	San Diego	40,000	250%	Our Lady of Assumption	San Bernardino	10,000	101%
Our Lady of Fatima	San Bernardino	2,000	240%	Sacred Heart	Palm Desert	12,500	101%
Mission San Diego de Alcalá	San Diego	16,500	222%	St. Catherine Labouré	San Diego	20,000	101%
Santa Sophia	Spring Valley	20,000	222%	St. John the Evangelist	San Diego	23,000	101%
St. Anthony	San Bernardino	3,900	202%	Our Lady of Guadalupe	El Centro	2,600	100%
St. John	Encinitas	17,000	200%	Sacred Heart	Redlands	25,000	100%
Christ the Good Shepherd	Adelanto	250	196%	St. Edward	Corona	17,500	100%
St. Anthony	San Jacinto	5,000	182%	Our Lady of Guadalupe	San Bernardino	27,500	98%
Immaculata	San Diego	7,000	177%	St. Agnes	San Diego	30,000	98%
Immaculate Heart of Mary	Ramona	3,900	166%	St. Joan of Arc	Blythe	6,000	96%
St. Mel	Norco	10,400	157%	Church of Resurrection	Fontana	3,750	95%
St. Catherine	Riverside	30,000	152%	St. John	Riverside	8,000	95%
Immaculate Heart of Mary	Niland	500	149%	St. George	Fontana	4,500	94%
St. Patrick	Carlsbad	20,800	144%	St. John of the Cross	Lemon Grove	40,000	94%
Precious Blood	Chula Vista	13,000	142%	Our Lady of the Lake	Crest Park	5,000	93%
St. Rose of Lima	Chula Vista	42,000	142%	Our Lady of Light	Descanso	1,000	92%
Our Lady of Grace	El Cajon	71,500	140%	Sacred Heart	San Diego	25,000	91%
St. Martin	La Mesa	30,000	136%	St. Adelaide	Highland	13,000	90%
St. Charles	Imperial Beach	10,000	135%	Holy Spirit	San Diego	15,000	89%
St. Christopher	Joshua Tree	1,000	134%	Holy Rosary	San Bernardino	33,000	87%
St. Francis of Rome	Elsinore	4,000	132%	St. Anne	San Bernardino	42,900	85%
Holy Trinity	El Cajon	30,000	131%	Queen of Angels	Alpine	3,000	82%
Our Lady of Soledad	Coachella	1,500	131%	St. Bridgid	San Diego	24,000	82%
St. Bernardine	San Bernardino	6,500	130%	St. Anne	Running Springs	250	80%
Our Lady of Guadalupe	Ontario	4,000	129%	St. Francis de Sales	Riverside	32,500	80%
St. Mary	Redlands	3,000	129%	Queen of Angels	Riverside	10,400	78%
Our Lady of Guadalupe	Riverside	500	127%	St. Ann	Needles	3,000	78%
Blessed Sacrament	San Diego	35,000	126%	Cathedral City	Cathedral City	7,500	78%
St. Louise de Marillac	El Cajon	1,500	126%	Borrego Springs	San Diego	1,300	77%
Our Lady of Guadalupe	Calixico	7,800	124%	Oceanside	San Diego	5,200	75%
Our Lady of the Valley	Hemet	25,000	124%	St. Mary, Star of the Sea	Palm Springs	19,500	72%
St. Pius X	Chula Vista	26,000	124%	Our Lady of Solitude	Riverside	2,000	72%
St. Anthony	National City	5,000	123%	St. Anthony	National City	15,600	71%
St. Christopher	Sunnyvale	5,000	122%	St. Mary	Beaumont	8,450	71%
St. Kieran	El Cajon	19,500	122%	Our Lady of Guadalupe	Chula Vista	6,000	70%
Bl. Maximilian Kolbe	Polish Mission	1,000	121%	St. Joan of Arc	Victorville	11,000	68%
St. Mary	Fontana	2,000	121%	St. Mark	San Marcos	7,000	68%
Immaculate Conception	Colton	10,000	120%	St. Joseph	Barstow	35,750	67%
St. Mary Magdalene	San Diego	36,000	119%	Our Lady of Lourdes	Montclair	26,000	66%
Blessed Sacrament	Twentynine Palms	5,850	117%	St. Peter	Fallbrook	12,000	65%
Guardian Angels	Santee	15,600	115%	St. Peter & St. Paul	Alta Loma	7,000	65%
St. Augustine	Eagle Mountain	1,000	115%	St. Joseph	Fontana	12,000	64%
Mission San Luis Rey	San Luis Rey	19,000	115%	St. Margaret Mary	Brawley	3,900	62%
St. Margaret Mary	Chino	20,000	114%	All Hallows	La Jolla	40,000	61%
St. Mary	Escondido	45,000	114%	Our Lady of Guadalupe	Riverside	26,000	59%
St. Michael	San Diego	17,000	114%	Our Lady of Perpetual Help	Riverside	6,000	57%
Mary, Star of the Sea	La Jolla	52,000	113%	St. Theresa	Palm Springs	10,000	57%
St. Charles Borromeo	Bloomington	3,000	113%	Holy Family	San Diego	19,500	55%
Sacred Heart	Etiwanda	4,000	112%	St. Catherine of Siena	Rialto	20,000	55%
St. Didacus	San Diego	30,000	112%	St. Joseph	Upland	36,000	49%
St. Francis	Vista	35,100	112%	St. Joseph the Worker	Loma Linda	3,000	44%
Hesperia	Hesperia	7,000	111%	Santa Ysabel Mission	Santa Ysabel	1,000	44%
Sacred Heart	Coronado	28,600	111%	San Diego	San Diego	4,000	42%
Our Lady of Perpetual Help	Brawley	2,000	110%	Our Lady of Guadalupe	Palm Springs	6,500	41%
St. Charles Borromeo	San Diego	20,000	110%	Sacred Heart	Brawley	5,000	40%
St. Joseph	Big Bear	3,250	110%	St. James	Perris	1,300	35%
Our Lady of Refuge	San Diego	6,000	109%	Precious Blood	Banning	7,000	30%
St. Rita	San Diego	10,000	109%	St. Thomas More	Rialto	8,775	30%
St. Frances Cabrini	Crestline	5,200	109%	Our Lady of the Snows	Wrightwood	1,000	11%
Our Lady of Perpetual Help	Indio	5,000	108%	Christ the King	San Diego	2,000	N.R.
Our Lady of Refuge	San Diego	12,000	108%	Our Lady of Guadalupe	Arlington	250	N.R.
St. Frances Cabrini	Yucaipa	14,000	108%	Our Lady of Guadalupe	Chino	4,000	N.R.
St. Patrick	San Diego	32,000	108%	St. Anthony of Padua	Imperial	500	N.R.
Our Lady of the Sacred Heart	San Diego	32,000	106%	St. Joseph	San Jacinto	250	N.R.
St. Elizabeth	Desert Hot Springs	3,500	106%	St. Madeleine Sophie	Trona	250	N.R.
Our Lady of Guadalupe Shrine	Riverside	5,000	105%	St. Paul	Lucerne Valley	250	N.R.
St. Joseph Cathedral	San Diego	27,300	105%	St. Thomas Mission	Yuma	250	N.R.
Our Lady of Mt. Carmel	Cucamonga	1,000	104%	San Salvador	Colton	2,000	N.R.
St. George	Ontario	30,000	104%	San Secondo D'Asti	Guasti	3,000	N.R.

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The 1978-79 California Medi-Cal budget item #248 requests \$34 million to fund 82,000 elective abortions!

On behalf of twenty California Catholic Bishops, Msgr. John A. Dickie spoke in opposition to this funding before the California Assembly subcommittee No. 1 on Health and Welfare on March 15, 1978.

Msgr. Dickie said, "... each abortion kills a living human being. We are opposed to public funding of abortion for the additional reason that it uses tax money in a way which violates the consciences of millions of Americans. . . ."

312,404 valid signatures are needed to put the initiative below on the November 7, 1978 ballot. If you (and perhaps a friend or relative) care, sign and mail the petition today!

INITIATIVE MEASURE TO BE SUBMITTED TO THE VOTERS

The Attorney General of California has prepared the following title and summary of the chief purpose and points of the proposed measure:

LIMITATION ON PUBLIC FUNDING FOR ABORTIONS — INITIATIVE STATUTORY AMENDMENT.

Prohibits use of public funds in California for the purpose of obtaining or paying for an abortion, except where the pregnant woman's life is endangered as determined by a physician licensed by the State of California. This measure could be amended to further its purposes by a two-thirds roll call vote of the membership of each house of the Legislature. Financial impact: Indeterminate.

All signers of this petition must be registered in _____ County.

To the Honorable Secretary of State of California:

We, the undersigned, registered, qualified voters of California, residents of _____ County (or City and County), hereby propose additions to the Government Code, relating to abortion and petition the Secretary of State to submit the same to the voters of California for their adoption or rejection at the next succeeding general election or at any special statewide election held prior to that general election or otherwise provided by law. The proposed amendments (full title and text of the measure) read as follows:

SECTION 1. Chapter 21 (commencing with Section 7550) is added to Division 7 of Title 1 of the Government Code, to read:

Chapter 21. Use of Public Funds for Abortions

7550. Notwithstanding any other provision of law, including, but not limited to, Chapter 7 (commencing with Section 14000) of Part 3 of Division 9 of the Welfare and Institutions Code, no public funds shall be used in the State of California for the purpose of obtaining or paying for an abortion, except where the pregnant woman's life is endangered as determined by a physician licensed under the provisions of Chapter 5 (commencing with Section 2000) of Division 2 of the Business and Professions Code.

This section may be amended to further its purposes by a statute which is passed in each house of the Legislature by a roll call vote entered in the journal, two-thirds of the membership concurring.

This column for official use only

YOUR SIGNATURE AS REGISTERED TO VOTE	PRINT YOUR NAME	
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DECLARATION OF CIRCULATOR

(to be completed after above signatures have been obtained)

I am registered to vote in the County (or City and County) of _____. Each of the signatures to this petition was signed in my presence. Each signature of this petition is, to the best of my knowledge and belief, the genuine signature of the person whose name it purports to be. All signatures to this document were obtained between _____ and _____. I certify (or declare under penalty of perjury) that the foregoing is true and correct.

Signature of Petition Circulator Registered Address City (in full) Zip Date

Print Name

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(Circulator and petitioner can be one and the same person) Information 223-1474

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UniHi opens new chapel

Southern Cross Reporter

To enhance an atmosphere of reverence in worship, in the words of the principal, University High School has built a small prayer chapel.

Auxiliary Bishop Gilbert E. Chavez will dedicate it at an 11:30 a.m. mass Thursday, April 20, celebrated by priest-teachers at the school.

A SMALL room was remodeled for the chapel which will seat about 30 students.

Main uses will include weekday morning masses, private meditation, and prayer and penance services and masses for religion classes, according to Robert Edwards, principal.

"The main chapel is part of an all-purpose building where it is difficult to maintain a posture of reverence," said Edwards. So the smaller meditation

chapel has been added for daily use.

THE MAIN CHAPEL will still be used for masses on holy days and other special occasions when a large attendance is expected. The building, dedicated in December, 1974, can seat 480 when all sections are used.

Welcome new subscribers

The Southern Cross welcomes to its large family of readers the parishioners of Our Lady of Mount Carmel, Rancho Penasquitos, San Diego, and those of St. Anthony, Upland.

These two newer parishes have now joined the Southern Cross optimum cover plan and their parishioners will be receiving the paper regularly within the coming weeks.

Legal Notices

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This business is conducted by an individual.

/s/HERBERT KNECHT
This statement was filed with the County Clerk of San Diego County on Feb. 21, 1978.
SC: March 23, 30, April 6 and 13, 1978.

NOTICE TO CREDITORS FILE NO. 117105

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

Estate of ZOLA EMILE PADGETT Deceased

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at ALMA D. PADGETT c/o QUINTIN WHELAN 530 Broadway, Suite 1108 San Diego, CA 92101 which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.

/s/ALMA DELILAH PADGETT
Executrix of the Will of the above named decedent.
QUINTIN WHELAN
530 Broadway, Suite 1108
San Diego, CA 92101
Attorney for Executrix
SC: April 6, 13, 20 and 27, 1978.

NOTICE TO CREDITORS FILE NO. 116639

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

Estate of ROSE ISABELLE DANIEL, aka ISABELLE DANIEL, Deceased.

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at FIDELIA R. HUNT c/o QUINTIN WHELAN 530 Broadway, Suite 1108 San Diego, CA 92101 which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.

/s/FIDELIA R. HUNT
Administratrix with will annexed of the Estate of the above named decedent.
QUINTIN WHELAN
530 Broadway, Suite 1108
San Diego, CA 92101
(714) 234-8585
Attorney for Administratrix
SC: April 6, 13, 20 and 27, 1978

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NATIONAL CITY	SAN DIEGO
ST. ANTHONY PARISH HALL 426-18TH ST. Lic. #3391 SAT. 7-9:30 p.m. 1/26/79	OUR LADY OF GUADALUPE CHURCH HALL 1770 Kearney Ave. Lic. #622 WED. 7:00 p.m. TFN Doors open at 3:30 Mexican Food Served
POWAY ST. GABRIEL TENNAQUA HALL 12730 Elm Park Ln. Lic. #8004 SUN. 6:30 p.m. 1/18/79	SAN DIEGO ST. AUGUSTINE HIGH SCHOOL GYMNASIUM (Bancroft & Palm Ave.) Lic. #637 3266 Nutmeg St. Sat. 7 p.m. 8/3
POWAY ST. MICHAEL SOCIAL HALL 15546 Pomerado Rd. Lic. # B 044 FRI. 7:30 p.m. TFN Doors open at 6:45	SAN DIEGO ST. PATRICK PARISH HALL 30th & Dwight Sts. Lic. #624 Wed. 7:00 p.m. Doors open 6:15 p.m. 9/15
SAN DIEGO BLESSED SACRAMENT CHURCH HALL El Cajon Blvd. & El Cerrito Dr. Lic. #609 FRI. 7:00 p.m. TFN	SAN DIEGO ST. VINCENT DE PAUL PARISH HALL Hawk & Fort Stockton Lic. #606 TUES. 6:30-10:00 p.m. 2/9
SAN DIEGO HOLY FAMILY PARISH HALL Ulric & Tate Sts. Lic. #618 Tues., 7 p.m. Doors open at 6 p.m. 5/11 Refreshments served	Announce your parish Bingo here

Around the diocese



Bishop Gilbert E. Chavez:
 Sunday, April 16, 3:30 p.m., Benedictine Convent of Perpetual Adoration, San Diego, mass of thanksgiving for diamond, golden and silver jubilee sisters in the diocese.

Bishop Leo T. Maher:

Saturday, April 15, 2 p.m., Immaculata church, University of San Diego campus, priesthood candidacy ceremony.

Thursday, April 20, 11:30 a.m., University High School, San Diego, mass of dedication for prayer chapel.

Confirmations (to begin at 5:30 p.m.)

Bishop Leo T. Maher:

Thursday, April 13, Precious Blood, Chula Vista.
 Monday, April 17, St. Mary, Fontana.
 Tuesday, April 18, St. Thomas, Riverside.
 Wednesday, April 19, St. Joseph, Upland.
 Thursday, April 20, St. Francis de Sales, Riverside.

Bishop Gilbert E. Chavez:

Thursday, April 13, St. Patrick, Carlsbad.
 Saturday, April 15, Our Lady of Soledad, Coachella.
 Tuesday, April 18, St. Mary, Escondido.
 Wednesday, April 19, Santa Sophia, Spring Valley.
 Thursday, April 20, Sacred Heart, San Diego.
 Friday, April 21, St. Pius X, Chula Vista.

Father Daniel Dillabough
 Secretary

The deadline for Around the diocese is six days before the desired date of publication. The deadline for Southern Cross issue of April 20, is Friday, April 14.

Thursday, April 13

Card party by Court Mystical Rose, CDA, to benefit Madonna Manor, 7:30 p.m., Mary Cookes, 11387 Cambridge, Riverside. Details: 688-3024.

Life in the Spirit seminar, 7-8 p.m. seven consecutive weeks, St. Vincent de Paul parish hall, San Diego. Details: 298-6428 or 295-5774.

Donkey basketball game, Los Angeles Rams football players vs. Notre Dame High School faculty, 7:30 p.m., Ramona High School Auditorium, Riverside, proceeds to Notre Dame's girls' swim team.

Old music, books, records on sale, 10 a.m.-9 p.m. and 10 a.m.-3 p.m. on Friday, French Parlor, Founders Hall, University of San Diego, sponsored by Friends of Music and Friends of the Library. Details: 276-2631.

California mission trails lecture, Catholic Singles Club, 7:30 p.m., Montgomery Jr. High, 2470 Ulric, San Diego. Details: 297-6084.

Friday, April 14

Catholic Community Concerts, music by "Lightshine", 8 p.m., St. Francis de Sales parish, Riverside. Details: 683-1076.

ICF dinner-dance, 7:30 p.m.-1 a.m., St. Peter and St. Paul parish center, Alta Loma, music by "Mello Aires." \$6 per person.

"Desert experience" for young single women, high school seniors and above, by Sisters of St. Benedict, through April 16, Holy Spirit Convent, 9725 Pigeon Pass Rd., Sunnymead, CA 92388.

"High Seas Holiday" fashion show by St. Therese Mothers' Guild, 7:30 p.m., St. Therese parish social center, San Diego. Details: 460-8207 or 287-1817.

Saturday, April 15

"A Volcano of Fun" luncheon and card party by Mercy Hospital Auxiliary, 11 a.m., War Memorial Building, Balboa Park, San Diego, boutique and food items for sale. Reservations: 286-8047.

"Spring Swing Dance", live music, St. Didacus parish hall. Details: 295-0894.

Dessert card party, Alumnae Association of the Academy of Our Lady of Peace, 1-4 p.m., school parlors, open to public. Reservations: 297-2266 or 281-5616.

San Diego County Special Olympics, track and field meets for the mentally retarded, Granite Hills High School, El Cajon, for East County and Hilltop High School, Chula Vista, for South Bay.

"Depression Drag" dance, live music, 9 p.m., St. Catherine Laboure parish hall, San Diego. Tickets at the door.

Bible study and prayer meeting, 7:30 and 8:30 p.m., weekly, St. Michael school, Pomerado Road, Poway.

Sunday, April 16

Special Olympics Spring Fair, 10 a.m.-6 p.m., west end of University of San Diego campus, Linda Vista, arts, crafts, music, dance, games, barbecue. Details: 291-6480.

Italian macaroni dinner, by ICF, St. Rose of Lima branch, 12:30-6 p.m., parish hall, Chula Vista. Details: 427-1352.

Monday, April 17

San Diego Deanery, Council of Catholic Women, meeting, 11:15 a.m., Our Lady of the Sacred Heart parish hall, San Diego, recess for noon mass in church. Details: 284-0194.

Tuesday, April 18

Natural Family Planning class on the Billings and sympto-thermal methods, 8 p.m., home Anne Fitch, 6214 Rose Lake Ave., San Diego. Details: 466-1507.

The Blue Army of Our Lady of Fatima, meeting with officials from the national headquarters, 7 p.m., St. John of the Cross parish, Lemon Grove.

Cabaret Night, by St. Pius X parish, Chula Vista, 8 p.m., McGinley Hall, Father Douglas Regin to speak on family relationships and communications.

"Our Lady of Perpetual Help", slide-talk presentation, Archconfraternity of St. Joseph Cathedral meeting, 1:30 p.m., cathedral auditorium, San Diego. Details: 222-0840.

Dessert-card party, by St. Patrick's Archconfraternity, noon, parish hall, San Diego. Reservations: 298-2009.

Wednesday, April 19

Parent Effectiveness Training, eight sessions, 7-10 p.m. weekly, Old Town Convent Hall, limited to 20, taught by Sister Patricia Ann Born, \$20 fee.

Court Mother of Divine Grace, CDA, meeting, 12:45 p.m., Ocean Beach Woman's Club. Details: 223-7516.

Court Our Lady of Peace, CDA, bingo and card party to benefit scholarship program, 8 p.m., Knights of Columbus Hall, San Bernardino. Details: 883-4430.

Thursday, April 20

World religions, Islam, taught by Father Gary Rye, OSA, sponsored by St. Mary Magdalene parish, San Diego, 7:30 p.m., parish's learning center, Details: 275-3151.

San Bernardino Deanery, DCCW, meeting, 10 a.m., St. Bernardine parish, mass at 11:30 followed by luncheon. Reservations: 883-6132.

CLASSIFIED ADS

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On the screens

The Big Sleep—this new film version of the Raymond Chandler private-eye classic the first, done in 1946, starred Humphrey Bogart) takes Phillip Marlowe out of his time and environment, Los Angeles in the early 40s, and plunks him down in present-day London with unhappy results.

As Marlowe, Robert Mitchum is slightly soporific, and almost everyone else tries to compensate by fiercely over-acting.

A static, uninspired film further marred by its heavy-handed depiction of violence and its exploitation of nudity. **Object-ionable.** (R)

TV programs include **Old Friends...New Friends** (April 15, PBS, 8 p.m.)—the premiere of this seven-part series about relationships between generations looks at the father and son who share the well-known name of Hoagy Carmichael.

Holocaust (April 16, NBC, 8 p.m.)—part one of a four-part original drama about the effect of Nazi policies on the lives of two German families. (The remaining parts air April 17 and 18 at 9 p.m., and April 19 at 8:30 p.m.)

Our Mutual Friend (April 16, PBS, 9

p.m.)—Mystery, deceit and death dominate this recreation of Charles Dickens' last completed novel. First of seven parts.

I Sought My Brother (April 18, PBS, 8 p.m.)—documentary about the Djuka bushmen living in Surinam, South America, descendants of African slaves who fought a successful war for independence from their Dutch slavemasters.

The Saint of Bleeker Street (April 19, PBS, 9 p.m.)—set in an Italian neighborhood of New York City, Gian-Carlo Menotti's opera concerns a religious mystic who receives the stigmata on her hands.

Show notes...

California Ballet Company will present its Spring Repertoire at 8 p.m., April 14, in the Camino Theater, University of San Diego.

No, No, Nanette, presented by the Old Mission Players, 8 p.m., April 14, 15, 16, and 21, 22, 23, in La Sala at the Mission Basilica of San Diego de Alcalá, 10818 San Diego Mission Road, San Diego.

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In Loving Memory

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BARGER, Beatrice E. Mother of Elizabeth Powell, and Leonard Dolan, sister of Margaret Peterson; eight grand-children and 19 great-grandchildren. Requiem mass, April 6, Holy Family church.

Goodbody's Ivy Chapel

CHAVARRIA, Edward H., Jr. Husband of Pauline Chavarria, son of Mr. and Mrs. Edward Chavarria; nine grand-children. Requiem mass, April 7, Immaculate Conception church.

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DALEO, Gustina. Mother of Lawrence Labruzzo, Carlo and Joseph Daleo, Angie Sparacino, Margaret Van Pelt, Rose Balestreri, Madeline Camarda and Eleonor Corrao; 30 grand-children, 18 great-grandchildren, one great-grandchild. Requiem mass, April 8, Our Lady of the Rosary church.

Goodbody's Ivy Chapel

DE LA MATER, Lynn A. Mother of Martha Gill, sister of Barbara Fort; one grandchild. Requiem mass, April 3, Blessed Sacrament church.

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GAUTHIER, Martha B. Mother of Dolores Short, Requiem mass March 31, St. Joseph's Cathedral.

Goodbody's Ivy Chapel

HARTS, George L. Husband of Pearl M. Harts. Requiem mass, April 5, Blessed Sacrament.

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KAYE, Shirley J. Wife of Nick Kaye. Requiem mass, March 22, Blessed Sacrament church.

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RORING, Paul H. Brother of Mrs. S.L. Boeman and Mrs. W. M. Hurlburt. Requiem mass, April 5, St. Martin church.

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