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Southern Cross

66th year, No. 36

Thursday, September 14, 1978

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

USD SEP 15 1978 GENERAL

In this issue

How can I nourish
my spiritual life?

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Is respect for confession
key to vocation crisis?

page 12



POPE JOHN PAUL—This is the official portrait of the new pope. Readers who

would like to obtain a color print of the photo should turn to page 8.

Enrollment leveling off

Chalk dust of change has settled in Catholic schools

NC and SC Sources

The chalk dust of change has settled in Catholic schools as students and teachers around the country return to their classrooms. Many dioceses report a stabilizing trend after the drastic drop in enrollment and loss of religious as teachers in the early 1970s.

"Enrollment is leveling off, with one-third of the dioceses showing slight increases," according to Father Patrick Farrell, representative for Catholic schools in the U.S. Catholic Conference Education Department. "The important news in the past few years is the decline in the decline."

"WITH THE SIZE of the family decreasing, Catholic schools are getting a larger percentage of the available population," he said. He added that there has been an increase in the building of schools in the Sunbelt and a freeze in the Northeast.

The integration of Catholic schools continues to reflect housing patterns because they are neighborhood schools, according to Father Farrell. Catholic school systems are urban basically, he said, and because of the change in population in cities they are becoming more and more schools for minorities.

Father Farrell said there are about

100,000 lay teachers out of 140,000 now, and explained how this shift has affected Catholic education.

"THERE IS a continued change from being 'sisters' schools' to being 'parents' schools,'" Father Farrell said. The decline in the number of religious teachers in the early 1970s has resulted in the trend toward more parent involvement.

In individual dioceses, this is how the school year looks:

In the San Diego and San Bernardino dioceses enrollment at Catholic schools is "appreciably up" this year, according to schools superintendent Father Dennis Clark, over last year's figure of 24,938. Final figures will not be known until after Oct. 1.

TEACHERS AT ALL schools show that lay exceed religious. There are 299 religious teachers while 631 are lay. Of the school principals, 64 are religious and 14 are lay persons.

The number of schools has not changed since last year.

The archdiocese of Los Angeles reported no significant change in enrollment and no closing of schools. According to the superintendent of elementary schools, Msgr. John Mihan,

Turn to page 8

Hospice treatment means change from 'cure' to 'care'

Southern Cross Reporter

The growing need for hospice-type treatment in the United States will mean "a change from the concept of cure to the concept of care," hospital administrators, doctors, nurses and others were told at a Catholic Hospital Association institute on hospices in San Diego.

Dr. Edward J. Spillane, vice president of the CHA, keynoting the two-day institute said, "as time goes on our citizens' diseases will be chronic illnesses and the need will be for long-term care. The need for acute care will decrease."

HE STRESSED that hospice care is a unique form of long-term care, that "the dying patient's needs are quite different from other patients."

He said, "We must allow the patient to live until he dies. It is not easy for some doctors and nurses to do this."

Giving guidelines for hospice care, he stated that it is basically designed to help the family. There must be no rigid hours, no artificial barriers. "If the patient wants to go home for the night, let him. If he wants his dog alongside his bed, let him"

HOSPICE CARE, he said, is "patient-oriented" and it must assure that the patient is "free of pain" even to the extent of giving drugs that under other circumstances might lead to dependence. But, he added, "addiction to an opium derivative at this stage of life is not really a problem."

He warned CHA members that they must not "enter the hospice field in order to use up empty facilities or to join a popular move, to take up the slack."

Hospice care, he said, does not depend on facilities. Home care is part of it. "It depends on people. The organization must be built around the family and the patient."

HE CRITICIZED those who first look for funds in order to be able to perform a service. "For instance," he challenged,

"why not open our hospitals to the right to life by offering free care to all unmarried pregnant women."

"The day we are dependent on government and other financiers to do the job we set out to do, we have to look at the entire situation. There's something wrong."

"When an element of the church's service to the community is dependent on the government, something is wrong."

HE SAID that as it has been a mission of the church over the centuries to look after dying patients—the first hospitals were truly hospices—"the hospice service is an integral part of the hospital apostolate, and it is upon us now."

The patient's freedom from pain and from unnecessary rules was also stressed by Father Edward C. Doherty MSsA., executive director of the Roncalli Institute, Cromwell, Conn., who said the hospice must provide "the opportunity for reconciliation with the family, with God and for spiritual growth. This means freedom from pain and freedom from rules."

He said that up to 75 per cent of people in hospice care should be in a home care facility. The idea is to "allow the patient to leave this life in peace and with a sense of fulfillment."

"WE HAVE to free him from pain and mental anguish and allow him to die with dignity. We have to educate the patient and the family of the value of the moment of death." He added that we also have to educate the physicians in this.

He said most nurses "are not competent in dealing with death." They have a feeling in their normal duties that if someone dies "we've lost another."

He told the CHA members that "unless we have a deep respect for life and begin to answer some of the questions of meaning of life for ourselves we should not be in the hospice business."

HE AMUSED those attending by stating

Turn to page 9



MONUMENTAL CAMPAIGN—The monument of Christ the King atop the Sierra de Cristo Ray on the Mexican border "is one of the most precious jewels in El Paso and vicinity,"

according to El Paso's Bishop Patrick Flores, who has begun a campaign to raise \$30,000 to improve and repair the road and roadside shrines approaching the monument.—NC photo

TeleNews

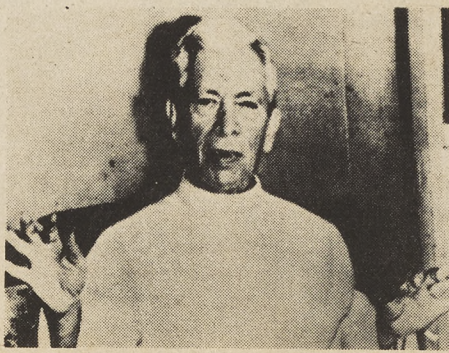
Pope John Paul said he wears an inexpensive pectoral crucifix "because it is simple and because the cross without Christ is too heavy to carry," a reference to crosses encrusted in jewels and without a representation of the crucified Christ.

National guard troops who raided the Salesian Fathers' high school in Masaya, Nicaragua, threatened to kill several priests and two students, and caused extensive damage to the building.

"All people should be involved in the mission of the church," Auxiliary Bishop P. Francis Murphy of Baltimore told the National Association of Catholic Chaplains.

"You can't eat dollars" say church groups opposed to a bill approved by the Senate Agriculture Committee which would create a \$500 million fund to buy wheat during hunger emergencies instead of a reserve of wheat itself.

Catholic Relief Services, the overseas aid program of U.S. Catholics,



Father Jose Maria Gonzales of Masaya, Nicaragua, tells newsmen that Nicaraguan soldiers beat him with rifles. His was one of many stories of violence as clashes between national guardsmen and leftists seeking to oust President Anastasio Somoza continue throughout Nicaragua. (See Father Bernard Servil's letter, page 4.)

sent an initial allocation of \$50,000 to its New Delhi agency to aid victims of floods in India.

A priests' team working in the slums of Buenos Aires said policies of Argentina's military junta are making it difficult for the poor to find housing.

Pope John Paul and U.S. Vice President Walter Mondale met privately for 30 minutes Sept. 4 after the Pope decided to ignore a rule that private audiences would go only to chiefs of state.

More than a million persons have already seen the Shroud of Turin, believed to be the burial shroud of Jesus Christ. The visitors have been coming at the rate of 100,000 or more a day since Aug. 26.

Archbishop Luis Henriquez of Valencia, Venezuela, has taken sharp exception to government efforts at birth control, saying the country needs more people, not fewer, to exploit its abundant resources properly.

Americans United for Separation of Church and State is planning to file a lawsuit against the operation in Kentucky of a federal education aid program that benefits parochial school students.

"The call for solidarity with the poor and oppressed echoes in our lives," said more than 1,000 members at the first joint meeting of the Leadership Conference of Women Religious and the Conference of Major Superiors of Men.

Pope John Paul said that the church will continue to "defend the rights and dignity of all men, especially the defenseless and minorities."

Since the election of Pope John Paul, relations have not improved between the Vatican and Archbishop Marcel Lefebvre. The latest controversy surrounds the French archbishop's plans to open a traditionalist seminary in Albano, Italy.



Silvio Luciani, 78, a retired bricklayer, poses with a photo of his cousin, Pope John Paul. The Marysville, Mich., man said he had been telling people for two years that Cardinal Albino Luciani would become pope, "but nobody would take me seriously. They had never heard of my cousin."

President Jimmy Carter believes the fact that he, Prime Minister Menachem Begin of Israel and President Anwar Sadat of Egypt are all deeply religious persons is "a major asset in seeking peace" in the Middle East.

Catholic and Jewish leaders in the United States praised Pope John Paul for calling the security of Israel a key guarantee for a Middle East peace.

The U.S. Civil Rights Commission would be prohibited from involvement in abortion issues under a bill approved by the House of Representatives on Sept. 6.

Hungary's Catholic bishops released a pastoral letter naming abortion, violence and nuclear arms as the three main threats to human life facing their people today.

The Vatican daily, L'Osservatore Romano, criticized the planned execution of a Texas woman convicted of murder and sentenced to die through an overdose of sodium pentathol.

Noticias breves

Aunque rodeado de nobles, jefes de estado y dignatarios de la iglesia, el Papa Juan Pablo inició su pontificado el 3 de septiembre en medio de muestras de humildad, su lema, con una Misa inaugural y la imposición de una simple estola.

El Papa Juan Pablo lamenta que no podrá inaugurar personalmente la tercera asamblea del episcopado latinoamericano en Puebla por impedírsele compromisos del comienzo de su pontificado, pero estará "espiritualmente presente" entre los obispos, anunció el P. Romeo Panciroli.

La misa de inauguración del Papa Juan Pablo I fue transmitida por satélite al sistema de televisión de 48 países, y por radio a 19, incluyendo algunos países con gobiernos comunistas.

Unas 250 personas protestaron por la presencia del presidente de la Argentina Gen. Jorge Rafael Videla en la misa de inauguración del Papa Juan Pablo, alegando que siguen los arrestos, la tortura y las desapariciones bajo el régimen militar.

En una recepción a las delegaciones de alto nivel que asistieron a su misa inaugural, el Papa Juan Pablo declaró que la iglesia continuará "defendiendo los derechos y la dignidad de todos los hombres, en especial los que no tienen defensa propia, y las minorías."

Casi medio millón de peregrinos visitaron la Túnica Santa que comenzó a exhibirse en la catedral de Turín. La túnica es considerada como el envoltorio del cuerpo de Cristo cuando yació en la tumba, a juzgar por marcas comprobadas científicamente, y que corresponden a sus heridas.

Mons. Patrick Flores, obispo de El Paso, ascendió la cumbre de Cristo Rey en la frontera con Mexico para orar ante el monumento, al que considera "una de las reliquias preciosas de la región."



Members of the "Lexington Nine" hold a news conference outside the Lexington, Miss., court house following their release from jail. The nine, including four Franciscan nuns, were arrested and charged with disorderly conduct for participation in a boycott of area white merchants.

People

David Walters, 61, the first Catholic to be named a presidential envoy to the pope, has resigned his post.

Bishop James Killeen, 61, auxiliary bishop of the military vicariate, died Sept. 8.

Cardinal Valerian Gracias of Bombay, India's first native cardinal, died Sept. 11 at age 77 after a lengthy struggle with cancer.

Cardinal Bernardin Gantin of Africa was named president of the Vatican's international relief-coordinating agency, the Pontifical Council "Cor Unum" (One Heart).

Southern Cross

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K of C gives aid

Media Center spreads Word through film

Southern Cross Reporter

The diocesan Media Center under the Office of Religious Education seeks to provide films, filmstrips and other audio-visual media forms to advance and support church ministries.

Helping the diocese and Sister Bea Wagner, director of the center, realize the center's goals has been the San Diego and Imperial Valley Chapter of the Knights of Columbus. In the past two years the chapter, composed of 21 councils, has donated \$10,000 for the center, mainly raised through an annual benefit dinner.

"THIS IS the main project of our chapter," said James E. Sheil, president.

This year the Knights are seeking to raise another \$5,000 for the Media Center through the annual dinner set for Saturday evening, Oct. 21, at the Bahia Hotel in the Mission Bay area of San Diego.

A \$60 donation is requested for dinner for two at the event, which will include dancing and cash prizes. Extra dinner tickets will be sold for \$12.50, but only 200 donor tickets are available.

TICKET REQUESTS should be sent to past chapter president, Robert Dover, 1236 Alexandria Dr., San Diego, CA 92107; phone: 222-3047.

Sister Wagner says that thousands of persons are reached each year in the diocese by materials from the center.

But, she added, for the Media Center to fulfill its role, it must update its materials by purchasing films, filmstrips (slides with accompanying record or cassette) and records which are current in theology and technology.

"THIS IS expensive. The average life of a film in terms of effectiveness is five years. And the average cost of a 16mm, 25-minute film is \$325 and of a filmstrip about \$20," the sister said.

Sister Wagner is quick to point out that the Media Center is not limited to use by CCD classes.

"We also serve youth and adult groups, prayer and scripture groups, parish councils, Cursillo, Quest, Newman campus centers, elementary and secondary schools, special education programs, teacher training programs, Indian missions, and religious organizations on military bases.

"AND IN the spirit of ecumenism, the center extends its services to churches of various denominations," she added.

Sister Wagner, who aims to expand the scope of the center, said a specific goal this year is to establish a branch in Imperial Valley. This will eliminate the delay of having to send audio-visual materials from San Diego to that area in the mail, she said.

Another project for this year is to increase the center's library collection of Spanish-language, audio-visual materials, she said.

THE MEDIA CENTER recently obtained materials that inform the public on the role of the handicapped in society, Sister Wagner said.

"However, more captioned films for the hearing-impaired are needed," she added, "as well as current films and filmstrips which transmit religious concepts for the developmentally disabled."

This month the center is inaugurating a 20-hour training program for parish media consultants, which Sister Wagner calls "perhaps the first of its kind in the nation."

"THESE CONSULTANTS will first find out the needs of the parish and then assist people in media-related activities, whether it be training in the use of equipment or presenting previews of new materials," she explained.

Incidentally, she adds that Media Center-sponsored previews and workshops are available for groups of more than 15 persons.

A Sister of St. Francis, whose motherhouse is in Milwaukee, Wis., Sister Wagner came to the diocese in 1977 to run the Media Center.

Sister Wagner earned a masters in film from the University of Iowa to accompany her masters in English from Catholic University, Washington, D.C.

"MY PERSONAL goal is to make films for religious education," she said.

Sister Wagner, who says the Media Center could not operate to the degree it does without the aid of the Knights' annual donations, is quick to laud the K of C undertaking.

"THE ACHIEVEMENTS and concerns of this chapter," she concluded, "can well serve as an example for other chapters across the nation as they participate in the transmission of the gospel through modern mass media."

The chapter's Media Center project will be featured in a proposed K of C supplement to the March 1979 issue of the Southern Cross.



MEDIA FOR JESUS—Franciscan Sister Bea Wagner, director of the diocesan Media Center, shows James E. Sheil some of the audio-visual materials and equipment available through the center to help in religious education

programs. Sheil is president of the San Diego-Imperial Valley chapter of the Knights of Columbus, whose major project is to raise \$5,000 annually for the Media Center. A benefit dinner is set for Oct. 21.—SC photo

Future parish youth ministers face more than 200 hours of training

Southern Cross Reporter

More than 200 hours of training in the next two years is involved for those who take the Youth Ministry Training Course offered by the diocesan Office of Youth Ministries.

The program, designed to certify those desiring to be parish youth ministers, will begin Thursday, Sept. 21, with the first of five community nights at St. John of the Cross, Lemon Grove.

THE CANDIDATES will also take the 48-hour Basic Catechist Course from Sept. 23 to Nov. 16 at Our Lady of Refuge church, in Pacific Beach.

The course also includes a retreat weekend and 21 specialized youth ministry classes to be held each Wednesday at Mary, Star of the Sea parish, La Jolla, beginning Jan. 17, 1979.

Following a year of in-service parish training, the candidates are evaluated by the Youth Ministries' Office staff, a Youth Committee Board and the parish staff.

BASED on the evaluations, each candidate is given one of three certifications: apprentice, provisional or full.

Father Bob White, diocesan director of youth ministries, explained that the apprentice certificate,

renewable each year, would be awarded to a candidate who is judged to need further academic work, more practical experience and more direct ongoing supervision.

"This is basically for those with little or no practical experience in youth ministry," Father White said.

PROVISIONAL certificates are given for either a one- or two-year period to those who are believed to have the necessary academic background and some experience, but who still need a period for maturing and limited supervision, he added.

Father White said full certificates are renewable every three years to those who have a bachelor's degree in religious education or the equivalent in religious studies, theology or catechetics.

They must also have at least two years experience working with youth on the parish or diocesan level and they must have the maturity for self-direction, he added.

Despite the intensity of the course, Father White said it only provides the bare minimum academic background for those who desire to be fulltime youth ministers, he remarked.

FATHER WHITE said the diocesan Synod II voiced

concern throughout the speak-up sessions as to the lack of qualified youth ministries.

He said there was an overwhelming number of requests for trained, paid, area or parish youth ministers, either religious, clergy or laity.

"We feel that this training program," Father White concluded, "represents a major step in professionalizing the quality of service to youth in the diocese."

Inquiries can be made to the Office of Youth Ministries, 349 Cedar St., San Diego, 92101; phone: 235-6347.

Unity rally set for San B'do diocese

SAN BERNARDINO—A "rally of unity" will be held at 4 p.m. here Sept. 17 to bring the people of the new diocese together, according to Bishop-elect Phillip Straling.

The rally, in Nunez Park, will include a speech by the bishop-elect and priests of the new diocese, particularly concerning the needs and aspirations of the Hispanic Catholics.

The rally will be followed at 5:30 p.m. with the celebration of mass in Our Lady of Guadalupe church.

Five-year wait for parish center in Poway to end with dedication

Southern Cross Reporter

POWAY—Five years after its creation as a parish, St. Gabriel's here will have its first parish center dedicated at 5:30 p.m., Saturday, Sept. 16.

The 6,000-square-foot, multi-purpose complex will be dedicated by Bishop Leo T. Maher who will join Father Charles Dollen, pastor, and other concelebrants for the mass.

FOR SUNDAY mass the new building can seat nearly 600.

The center, which cost

\$350,000, includes a chapel for daily mass, a sacristy, reconciliation room and a large conference room. An attached apartment serves as the priests' residence.

A large patio area will be used for outdoor activities and an outdoor "kitchen" is planned for barbecues.

GREETING the 500 families of the parish as well as visitors is a 19th century statue of St. Gabriel.

The plaster-of-paris statue was used in an old mission in Alabama and

was donated to the Poway parish. Parishioners Margaret Belmain and Jim Cavanaugh restored it.

Also, another parishioner David Feller made from wood the altar, baptistry and lectern in the new church.

THE PARISH has been celebrating masses at the Twin Peak Middle School for the past five years.

Now after a year's construction the wait for the new church-center is over, and as Father Dollen says, "It's unbelievable."



IN PAUL'S MEMORY—The month's mind mass was celebrated in memory of Pope Paul VI one month after his death at Our Mother of Confidence church, Sept. 6, with Bishop Leo T. Maher as principal concelebrant. More

than 50 priests and deacons were vested for the ceremony, seen in the sanctuary of the church beneath the large bronze representation of the Holy Shroud of Turin. Father Henry F. Fawcett gave the homily.—SC photo

A time to keep

By Michael Newman

Football fans in the thousands complained to the TV networks—particularly CBS and NBC—for preempting televised football games in favor of showing Pope John Paul's inauguration mass from St. Peter's. Their remarks to telephone operators at network outlets across the land were fierce and abusive. In fact one operator, a Catholic, asked to be relieved of duty because of the abuse he got from callers.

Washington's rabid fans saw cardinals in red in Rome and not their Redskins when they tuned in for the Washington-New England Patriots game. More than 1,000 protest calls were logged at WDUM, the CBS affiliate there. NBC headquarters in New York received 725 protest calls because four games scheduled for regional coverage were temporarily pre-empted. Only 30 people called NBC thanking them for running the mass instead.

Of course, this is where we always fail. How many of us have bothered to write or call the local TV outlet to thank them for risking the ire of the fans by putting the pope before football? I sometimes think there's much to be said for pre-empting professional football altogether. It is no longer a sport, but mayhem incorporated. The damage done to men and their bodies in this contest of brute strength surely gives us pause for thought as to the moral implications. (see page 9)

Parental decision

It will be a wise parent who, in future, refuses to allow a child to take up such a sport when there are others far less dangerous to life and limb.

Sport is one of the biggest industries of the nation and is given excessive free advertising space in print, on the air and over the tube. No other industry gets so much free publicity. And certainly religion gets no such breaks from the media. However, we did get the ceremonies from Rome over recent weeks, thanks to the networks and the Knights of Columbus who picked up the tab for the satellite hookup each time.

I see Vice President Walter Mondale presented Pope John Paul with newspapers from the 50 states, with the pope's picture on the front page. I hope they weren't Sunday editions. The Vatican archives couldn't stand the weight.

Incidentally, why are people calling him Pope John Paul I? Until there is a second (II) surely he

Why not pre-empt football?



Not Sunday's hopefully

doesn't have a number. We don't refer to Simon Peter I, the only other pope to have two names.

Leaks at the conclave?

We are constantly told that the cardinals in the conclave to elect a new pope are sworn to secrecy on pain of excommunication and that nothing must be divulged of the proceedings. However, Pope John Paul "leaked" a little information when he admitted talking to fellow cardinals about the chance that he might be named and received their assurances that God would give him the strength to fill the position.

Even more information seems to have been gleaned by the Redemptorist priest Francis X. Murphy, who, in an article in Newsweek, has even given the figures for the balloting. According to Father Murphy the first ballot on that Saturday morning had Cardinal Guiseppe Siri with 25; Cardinal Albino Luciani with 23; Cardinal Sergio Pignedoli with 18; Cardinal Sebastiano Baggio with nine; followed by Cardinals Koenig, eight; Bertoli,

five or six; Pironio, four; and Felici and Lorscheider, two each.

The second ballot, according to Father Murphy, swung votes to Cardinal Luciani who received 56 votes, with Pignedoli far behind with 15, Lorscheider with 12, Baggio 10, Felici eight. Then the cardinals had lunch and in the late afternoon cast their third vote, in which more than 90 placed Luciani as the name on their ballots, with Pignedoli collecting 17 votes. And that was the end. Pope John Paul had been elected on their third ballot, if the information of the well-known Redemptorist is correct.

He adds: "The clamorous applause that greeted Luciani's acceptance caused Vatican radio and, later, Vatican press officers for the Holy See to proclaim the final vote unanimous in favor of the smiling Patriarch of Venice. That was not the case, but Luciani's election came so quickly that the cardinals took pleasure in the belief that they had indeed experienced a rare, Pentecost-like infusion of collective grace."

Opinion forum

Readers' letters

After reading the letters (SC, Aug. 31) I couldn't take it anymore! Father Peter Luque's letter and Father Juan Hurtado's protest mass are the target of criticism as if they alone were responsible. Good for Father Hurtado!

It isn't very often that a priest takes upon himself the cries of his people for justice and acceptance. The mass is a sign of Christ dying for us all and the Creed and the Our Father are prayers of faith and forgiveness which work both ways.

Are not most of the Psalms cries of protest against all injustices? It's difficult to understand the one protesting when you haven't felt personally the contempt and indifference of fellow Catholics just because you are considered inferior.

True, very few Hispanic baptized Catholics participate in the masses, but do you know why? Because we can't relate with the rest. Because we don't speak your language, and our customs are too deeply rooted to change.

The protest is not against the person of Father Phillip Straling, whom I had the opportunity to work with in the synod, a great person and suitable for the title given to him. The point is that the needs of the Hispanics are not being met. How long must we wait?

Guadalupe Huerta
San Diego

Spiritual needs 'met on the surface'

After reading all the letters of Aug. 31, I can't keep quiet any longer. When someone else is the object of criticism we even use the word of God to stone him. Why don't we try placing ourselves in his place?

Go farther than what's written in the Southern Cross. Work with the Spanish-speaking people whose spiritual needs are only being met on the surface, and feel with them as Father Hurtado is doing.

Jehovah's Witnesses are winning the

majority of the Hispanics because they are looked upon as equals. Why can't we see that Father Hurtado is only making the cry of the people known to others.

Who are we to say that he is to learn obedience. Are we so obedient? Must one keep quiet about that inner hunger for justice?

I am grateful God's ways are not the same as men's. Where would we be if they were?

Dolores S. Roman
San Diego

Division is painful, useless

I agree 100 percent with H. C., San Diego, in her letter (SC, Aug. 31) "Let us all be one." For this is what Jesus prayed in John 17:21.

Unity in Christ is a must. A divided body of believers is a luxury the church cannot afford. Division is painful, useless and ungodly. Let's pray with the Holy Spirit for unity. Right on H.C..

Eddie Richards
San Luis Obispo

(This correspondence over the protests is now closed—in the interests of peace and unity.—Ed)

Act against Somoza

Thanks to TV coverage, most Americans are aware of what's happening in Nicaragua: That a people are saying they've had enough of the Somozas. Even Archbishop Miguel Obando-Bravo and his priests' senate, in their call for a transition government were, in effect, telling General Somoza to resign.

Mr. Somoza is trying to convince the American public that when he goes, then comes communism. Strange that neither the archbishop, his priests, nor the many other sectors of Nicaraguan society are all that worried and they are the ones who will have to live with the outcome.

What's happening in Central America is

not a side-show for we Americans to watch on our TV screens. What the administration wants will happen. Therefore I would ask people to send President Carter a simple one-liner: "No more aid to General Somoza."

Also, a 25¢ postage stamp will send a note to the Archbishop (Apartado 2008, Managua, Nicaragua). He and his people need to know in a concrete way that we are thinking of them, and praying that they maintain their courage.

Father Bernard Survil
Olean, NY

(Father Survil was pastor in Cofradias, Nicaragua until he was denied re-admittance in 1978 as he returned from a vacation in the U.S.—Ed)

Thanks for tranquility articles

Re your presentation on tranquility (SC, Aug. 24), I wish to thank Father Jerome Bevilacqua, Father Ed Farrell, Father Al McBride, for sharing eloquent and practical insight for our daily living.

My prayer is that all readers digested this page.

Margaret Saar
San Bernardino

Looking for God in churches

On a recent visit of 25 churches in the San Diego diocese, it was shocking to find some buildings which could be called buildings only.

Where is the reverence due to God, the creator, who makes all things possible?

Never has man been given so much. In return, God is given a corner in a building, so he can be shut off, so as not to disturb the people, while the rest is being used as a hall.

Chairs are placed so close together that it makes kneeling impossible at the consecration.

In one building the windows are upside

down crosses. If one looked long enough one could find the tabernacle in some far off space.

After spending hundreds of thousands of dollars, God does not have a home of his own, while man lives in abundance.

Where are the priorities and peace we heard so much about in recent sermons?

Josephine Anderson
San Diego

Papal ceremonies' Latin beauty

The beautiful ceremonials following the death of Pope Paul VI followed later by the installation of our new Pope John Paul I were heard and viewed by hundreds of millions throughout the world.

Hearing the beautiful chants, motets and hymns sung by the Sistine choir at these ceremonials makes one wonder what has happened to this beautiful, reverent and liturgical church music which one used to hear in this country before Vatican II?

I cannot think of any other word to use but "deterioration" when it comes to describing what passes for church music in 90 percent of our churches today.

It need not all be Latin as many beautiful English hymns and motets are available and gathering dust in many parish music libraries.

Vatican II stresses Latin in church music which seems to be all but ignored in favor of so-called "renewal" when it comes to church music.

Joseph V. Jacoby
El Cajon

Letters should not exceed 200 words and must be signed with full name, address, and telephone number. Name of sender will be withheld upon request. Unsigned letters will not be published.

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

We were talking

By Enid Lanyon

We were talking...about the resistance of many of us to letting go of the attitudes and frames of mind that make us miserable and our apparent reluctance to risk joy and real happiness.

Sometime ago a woman wrote saying that she could not forgive herself for not having loved a member of her family more during her life. Now that the person is dead she is no longer able to receive an apology nor to be better loved in person.

I REMEMBER another woman, years ago, who had compulsively repeated the same sins in confession after confession, because she could not believe that God could really forgive her. It made me wonder, not for the first time, about the terrible need we seem to have to punish ourselves, the darkness in us that draws us towards anxiety and misery even when joy might be beckoning.

We make it so hard for ourselves to accept what Katherine Kuhlman used to call the "simple message of Jesus." The acceptance and the giving of love and forgiveness. It is a simple message, but only in so far as we are loving and forgiving people.

We who are not yet fully given to compassion, nor yet capable of

dealing with forgiveness, our own or someone else's, introduce intricately complicated "defense mechanisms" that confuse and obscure that simplicity.

MOST OF THE TIME what we do is actually to place a greater value upon our own judgment than on God's, as if our love and forgiveness were worthy of greater reserve and deserving of more effort. When we refuse to forgive ourselves or, for that matter, anyone else, we elevate ourselves above him, whose mercy and love never fail.

There are in any case few of us who do not have cause for some guilt over our erratic loving and forgiving, for our too frequent times of hardness of heart, the self-dislike that drives us to inflict hurt on someone else, the jealousies that cause us to turn from one another. It is a fact of human existence — regrettable but undeniable.

We are not constant lovers, and if it is any consolation, not even the saints appear to have been unfailingly constant. We have to accept this humbly and honestly before we can love in greater measure and forgive with less reluctance.

Why do we punish ourselves?

WHEN WE WILL NOT "forgive" ourselves for what we are or have done or not done, we close off a part of ourselves and make it inaccessible to the divine grace that makes love and forgiveness possible. So, actually, we compound the fault.

Our unhappiness and self-accusation makes no reparation to those we have harmed. Quite the contrary. By making them the cause of our misery, we injure them even more.

There is only one penance for failure to love and that is to love. It may sound trite but there is no other expiation possible. Perhaps it is no longer possible to demonstrate our love to a particular person—although I believe love transcends death—but there are many other opportunities. There are so many people crying out to be loved!

IF WE HAVE LOVED someone inadequately we can make amends by loving others for his or her sake—making them our reason for a greater exercise of compassion and generosity. Then the credit, so to speak, must accrue to them rather than to us.

It is a strange quirk in human nature that we can speak of self-forgiveness for injury done to someone else. But if

our concern truly rests on them, there should be no place for self-recrimination, self-pity and all those selfish facades behind which we hide from love and the self-forgetfulness it demands.

We need to be very careful when we forgive, to be sure that some residue of denial does not linger to continue its work of corruption. We need to be very careful when we love to be sure that heavy streak of self-interest does not adulterate our giving.

BUT IF WE MUST punish ourselves for some reason, let's make sure the punishment fits the crime. The penance for unloving is not to be unloved or unshriven but to love the more. The penalty for unforgiveness is not rejection but greater forgiveness. God knows we cannot escape that.

How would the course of Christianity have been changed, I wonder, if Judas, after betraying Jesus, instead of finding it impossible to forgive himself and turning his destructiveness inward had, like Peter, wept for shame and repentance and spent his remaining years in the penance of spreading the good news of the gospel of abundant life to those as unfortunate as he?

A look at books

By Father Charles Dollen

CARING IS LIVING by Dale Francis. Thomas More Press, 180 N. Wabash Ave., Chicago, IL 60601. 216 pages. \$8.95.

Perhaps the most widely read columnist in the Catholic press, Dale Francis has a devoted following of people who sent him over 10,000 letters in the last two years. This book grew from that correspondence.

When asked what were the two most powerful influences in his life, Francis replied, "My belief in God and my conviction that believing in God compels me to care about people."

With this in mind, he discusses prayers and daily crosses, retarded children,

sharing in marriage and the monotony of some vocations. The wide range of his interests is fascinating; his response to them is thoroughly Christian.

Every chapter begins either with a quotation from some letter he has received, or with a story, or both. One particularly strong essay is on loneliness. "Getting through the night is my greatest problem." His response to that is just superb.

You will find modern spiritual reading at its finest in this volume. These are no "Dear Abby" responses to problems. They are thoughtful answers that are bound to

be of profit and spiritual growth.

THE CANTICLE OF CREATURES: SYMBOLS OF UNION by Father Eloi Leclerc, OFM. Franciscan Herald Press, 1434 W. 51st St., Chicago, IL 60609. 255 pages. \$7.50.

It has taken seven years for this major study of the poem of St. Francis of Assisi, "The Canticle of Brother Sun," to reach the English-speaking world. We must thank Matthew J. O'Connell for making this excellent translation from the French.

The poem itself expresses Franciscan mysticism at its highest point and as such it can be savored for its pure adoration of

the "Most high, all powerful, all good, Lord!"

But the ecumenically loved St. Francis has invested the cosmos with his own love of God. Father Leclerc thinks that we must look for several levels of meaning in the canticle. He has entered into the spirit of his founding father and he exults in what he finds.

Father Leclerc takes us deep within the spirit of Francis. This is obviously a labor of love, one which shares a magnificent treasury of Franciscan spirituality. All Christians can read this volume with profit.

On the screens

By T. Fabre

From the time of Pope Paul's death on Aug. 6 until the installation of John Paul on Sept. 3, the television networks made a major commitment of news personnel and equipment to cover events as they were taking place in Rome.

The reason for such extensive coverage was perhaps summed up best by newsman Harry Reasoner. After pointing out that the new pontiff was the spiritual leader of 700 million Catholics, he said that the world community was necessarily interested in the man to whom so many turned for guidance and inspiration.

NEVER BEFORE has the death of a pope and the election of his successor been covered in such depth and with such immediacy by television. What made it possible, of course, is the technological revolution of satellite transmission allowing instantaneous coverage from any point in the world.

It is estimated that the satellite

broadcasts of Pope Paul's funeral and the installation of pope John Paul were available to a billion viewers around the world. Vatican expenditures for providing the "upleg" of the satellite (and in some areas of the world, the "downleg" as well) were covered by a grant from the Knights of Columbus.

Emerging from the coverage of these solemn, religious events, heavy with history and tradition, was the luminous personality of the new pontiff. In declining the triple crown and the papal chair, Pope John Paul rejected the regal trappings of the medieval papacy—a troubling anachronism for more than a few Christians.

EVEN MORE impressive for viewers was the personal style of the pope, especially his easy manner and open smile. As John Paul begins his pontificate, he touches the hearts of countless millions of diverse peoples across the world.

None of this would have been possible

TV did well on Vatican coverage

without television. American Catholics are naturally pleased and grateful for the exemplary response on the part of our own broadcast media, especially the networks, in covering so thoroughly and with such great sensitivity, respect and feeling all the events in Rome.

Over the last year there are some who never seem to tire of accusing television of having an anti-Catholic bias. In the light of the networks' moving coverage of the Rome events that allegation should finally be put to rest.

First run movies include **National Lampoon's Animal House**—after being expelled, the members of a rowdy fraternity get revenge on the college administration and a rival fraternity by disrupting a homecoming parade.

Too mindless to be satire, too funny to be farce and too snide and vicious to be likable, "Animal House" tries to pass itself off as an anti-establishment movie despite

reserving some of its most tasteless jibes for blacks and women.

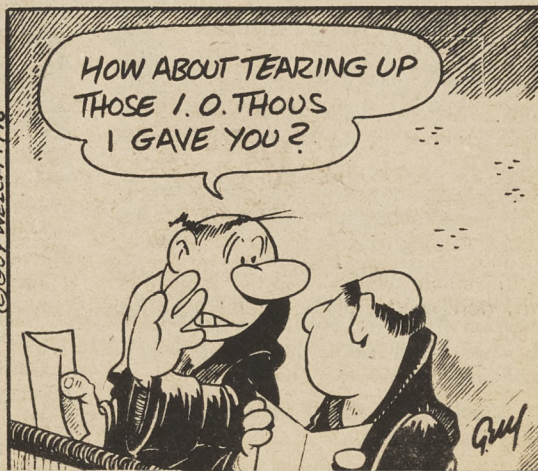
Finally, besides being gross and vulgar in a variety of other ways, it exploits sex and nudity. **Condemned.** (R)

TV programs include **25th Anniversary of "The Wonderful World of Disney"—Part Two** (Sept. 17, NBC, 7 p.m.)—tribute to Walt Disney's beloved animated movies features a complete presentation of "Dumbo" plus scenes from "Snow White," "Pinocchio," and "Cinderella."

The Emmy Awards (Sept. 17, CBS, 8:30 p.m.)—What the Oscars are to movies, the Emmys are to TV, which is why so many people will be watching this broadcast hosted by Alan Alda.

Lifeline (Sept. 20, NBC, 10 p.m.)—premiere program in new medical-actuality series profiles Dr. Theodore Kurze, chief neurosurgeon at the Huntington Memorial Hospital in Pasadena, Calif.

NC News



Know your faith

New Series

How can I nourish my spiritual life?

SYNOPSIS

Faith, temperance and fortitude—all are difficult, yet necessary virtues for Christians. Without faith in God, there seems no logical reason for the difficulties each of us encounter in our lifetimes. Without faith, we have no real need for temperance in anything that gives us pleasure. Without fortitude, our lives are doomed to unfulfillment.

People who are rich in these virtues mark each generation. During our time we remember one such man vividly—Pope John XXIII. His faith in God was so great that he dared to call a council—a council that was sure to stir up controversy. What a tremendous strength such an undertaking demanded.

BUT POPE JOHN was well prepared for his mission which would affect not only Catholics but the whole world. His preparation, in essence, was simple. He had complete trust and faith in the Lord. "I let him do it all," he wrote.

His great faith helped him to forego the search of worldly pleasure. And from his faith stemmed the strength to open windows of the church—all this in the evening of his life.

Long ago the greatest of all men, Jesus, began his public ministry. One of his first acts was to invite 12 men to join him. They were ordinary men. When they looked at Jesus and talked to him, they sensed that he was an extraordinary man.

WHEN JESUS SAID, "Come and see," they accepted his invitation, though they did not really know who he was. Their acceptance was the first spark of faith. As time went on, their faith grew and with it came the strength they would need when Jesus was no longer with them.

But Jesus' way was hard. He did not offer them physical comfort or riches in this world. In fact, they had to give up all they had to follow him. Only one faltered. Ultimately, we, too, must decide whether or not we will "come and see."

Each person has the potential for good and evil.

Jesus' public ministry



We must learn to recognize both elements, and often, we recognize them through our interaction with other people. How we deal with these options determines whether or not we wish to "come and see."

IF WE ACCEPT Jesus' invitation, our journey, like the disciples' and John's will be a difficult one. But the promise it offers is joy, peace and eternal life so sublime that we cannot begin to imagine it.

Today many seek fulfillment in worldly pleasures. But these pleasures last such a little while and when they are done, only emptiness remains. That emptiness is being recognized by more and more people. With this recognition comes a desire for a commitment that will bring lasting contentment. Goodness, too, is still with us.

We experience it when we hear those who openly praise the Lord and when we see Christians coming together. As the brokenness begins the healing process, we indeed know that God's presence is still very much with us.

Are we afraid to feed ourselves the bread of life?

By Mary C. Maher

The word "nourishment" usually indicates food or affection given us by others. That definition is not arguable. We humans are not camels who store up food within, to digest later. We are nourished physically from without.

Yet this word, when transferred to spiritual contexts, is capable of a far wider range of meanings.

MANY OF US have seen the popular films, "Julia" and "Turning Point," which both show us friends who nurtured and nourished each other by calling out the goodness in the other.

But, interestingly enough, they also called out the darkness in their friends, not by intent but by the open struggle between them. The jealousy and competitive sides of the characters came forth and, in the end, these strengthened the goodness of each other. They nourished each other by calling out darkness as well as light.

It is fair to say that many of us expect religion to nourish only the light side in us—bread to block out our brokenness is what we ask for. Something outside ourselves to hide us from what lies within. Sentimentality that sweetens the need to struggle and leaves us wondering why giants like Jacob had to wrestle so much.

WE WANT RITUALS that relax us rather than reach into and out of our lived awarenesses. We look for community life that blunts the need for rigorous individuation which, paradoxically, also calls community to fullness.

It is fair to say that our religious expectations have often made us passive dependents, longing to be fed, to be less responsible for our lives rather than more.

We see this most graphically and painfully these days in the response of many to the revision of the communion rite. People are often afraid to feed themselves the bread of life.

WE MAY HAVE bred that attitude in Christian communities and called it "sacramental purity." Attitudes such as "Do not touch the host" take a long time to readjust. And so congregations have been fed rather than asked to respond to Jesus' invitation to active participation: "Take and eat."

In this revised rite we will find ourselves symbolically feeding ourselves the bread of life which invites fuller human life of us. It asks that the strength that many of us often store within ourselves, hidden even from ourselves, come into the full light.

This coming to light will be painful and it will not eliminate the darkness of deed of which we are capable but, in the process of nourishing ourselves this way in the eucharist, we will discover fuller dimensions of our own humanity.

ALL OF THIS is not new, of course. It is foundationally Hebraic. The Jewish concept of shalom indicates well-being, balancing of the many energies, dark and light, which lie within us.

Jesus, well understanding his own tradition, stressed again and again in his public ministry that the kingdom of God, which was metaphorically and symbolically a banquet, was a full meal for a full life. It was not surrogate food for those who simply wished to survive.

HE HAD MIXED feelings about what results the council would bring and said, "I expect a little fresh air from it...we must shake off the imperial dust that has accumulated on the throne of St. Peter since Constantine."

John saw the duty of the church not simply as guarding the sacred treasury of truth but dedicating itself with an earnest will and without fear to the work which this era demands of God's people. "We are not here on earth to guard a museum but to cultivate a garden flourishing with life and promise to a glorious future."

He loved the past and respected existing institutions, yet he shook them and set in motion a renewal of the institutions from their foundations. The windows, he knew, needed to be opened.

HE WAS ANXIOUS to do God's will. From the hundreds of pages in his spiritual notebooks, we can draw some idea of the priority he put on his methodical search for God's will.

It is in amazing fidelity in detail to the ordinary means of the spiritual life, prayer,

To be in touch with this aspect of Jesus' ministry is also to be active so that no one on this earth need suffer from the loss of human food and human basics.

JESUS INVITED out the potential of each human he met but he did not do so by asking them to deny less agreeable aspects of themselves. (It is a strong and cleansing irony that often those who declare the non-life which they see in us often most lead us toward fuller life.)

Jesus and the Hebraic tradition have believed in human potential since the first and even during those times when those traditions did not affirm it with any clarity.

In our time the human potential movement is another active agent in this "nurturing into fullness." This movement itself, consisting of EST, gestalt therapies, encounter groups, running for meditation and many others, need not frighten us. Anything good which happens is worthy of praise.

We are learning that a lot of the nourishment we long for lies inside us waiting to be nurtured to fuller life. God offers us nourishment in ways too numerous to list or identify. But it is our prerogative to accept or decline this nourishment that can only enrich. We just need to be brave enough to feed upon it.

spiritual celebration of the liturgy, and the pursuit of the faith, hope and charity, humility, poverty, abandonment to God's will, zeal for the pastoral ministry.

He wrote, "The Lord brought me forth from poor parents and took care of everything. I have let him do it all. My humble and already long life has developed like a skein under the sign of simplicity and purity. It costs one nothing to acknowledge and repeat that I am, and that I amount to, really nothing."

THIS HUMBLE, faithful effort to find God's will in all the events of life offered the vision and confidence for Pope John's priestly and papal ministry.

No one was more a pastor of souls than he. The whole world felt his unbounded love and friendship for every man.

This humble priest who rose to the papacy has touched us all. The fresh air he allowed to enter still blows. Sometimes it is a gust, sometimes a gentle breeze. He understood that God's "grace will never be lacking at the right time."

A special gift from God for the 20th century

By Sister Irene Hartman

"Obedience and Peace," the motto of Pope John XXIII, ruled his life. At one point he wrote in his diary: "I am becoming ever more dogmatic about the efficacy of this: 'Thy will be done.'"

John saw in this prayer a call to be willing to let the times mature for the kingdom of God without wanting to rush things.

HE DEVELOPED this basic insight with reference to chapter 12 of book 3 of the "Imitation of Christ" which he knew by heart: "My child, I will teach you now the way of peace and true liberty.

"1. Seek, child, to do the will of others rather than your own.

"2. Always choose to have less than more.

"3. Look always for the last place and seek to be beneath all others.

"4. Always wish and pray that the will of God be fully carried out in you."

IN SUMMING UP the spirituality of Pope John, we find the constant search to know and do God's will in his life and work combined with a peace and confidence in God the Father that was a special charismatic gift.

For a 78-year-old pontiff to convoke a council demanded a deeply rooted trust in God. It was a risk, one he accepted.

During the first session, the pope said humorously, "I would like very much for our Lord to appear to me and tell me when the council will end. To get it started, I am in command, but to finish it..."

The call of the disciples to follow Jesus

By Father John J. Castelot

The call of the first disciples is recorded in all four gospels, which are not lives of Christ in the modern sense of the term. Their authors were concerned with history, of course, but they were more concerned with conveying the meaning of that history. And each of them had his own view of things, his own approach, his own theology.

Mark's account is the earliest and simplest. It tells us that Jesus, walking along the shore of the Sea of Galilee, saw Simon and his brother Andrew fishing. He stopped and called out: "Come after me; I will make you fishers of men." They immediately abandoned their nets and became his followers.

FARTHER DOWN the shore he spotted another pair of brothers, James and John, who were getting their nets ready. He called them; they left their father Zebedee and went off with him.

Putting this event at the beginning of the public ministry, Mark has recorded no previous activity of Jesus which might have prepared the disciples for such an abrupt call and mysteriously immediate response. Is he perhaps trying to suggest the power of Jesus' personality?

At any rate, he conveys the idea that following Jesus demands renunciation. The first two left their nets, their livelihood; the second pair left their father—all of them severing material ties and even intimate family bonds. Not that they never fished or saw their folks again, but that is irrelevant for Mark's main point (Mark 1:16-20).

MATTHEW FOLLOWS Mark almost to the letter, both in the placing and the description of the call (Matthew 4:18-22).

Luke, however, uses the material in his own way (5:1-11). He tells first of Jesus' preaching at Nazareth and Capernaum (4:14-32), the cure of a demoniac (33-37), of Simon's mother-in-law and many others, with his renown spreading throughout the area (38-44).

Only then does he recount the call of the disciples, and he concentrates almost exclusively on Simon Peter. The setting is the same as in Mark and Matthew, by the Sea of Galilee, which he calls the Lake of Gennesaret.

THE FISHERMEN are there again, now washing their nets. But Luke introduces some interesting variants. Jesus gets into Simon's boat, asks him to pull out a little from the shore, and from 'the bark of Peter' addresses the people on the beach.

At the end of his talk he tells Simon to move into deep water and let down the nets. Simon objects that they've been at it all night and there's not a fish anywhere around, but agrees to give it a try. The catch is so huge that the nets almost break and they have to signal for help, finally filling two boats.

Then comes one of the most touching scenes in the gospel. Peter, an experienced fisherman, is flabbergasted. He realizes vaguely that he is in the presence of something, someone, beyond the ordinary. He falls at Jesus' knees, saying, "Leave me, Lord. I am a sinful man."

JESUS MUST HAVE loved him deeply at that moment and, far from leaving him, gave him assurance and a commission. "Do not be afraid. From now on you will be catching men."

Luke records, almost in passing, the amazement of James and John and their response, "With that they brought their boats to land, left everything and became his followers." Luke's gospel has been called the gospel of total renunciation; typically he tells us that they left "everything."

The fourth gospel has a notably different, probably parallel, tradition of the call of the first disciples (John 1:35-51). The disciples appear on the scene as followers of John the Baptist, who points Jesus out to them. And the setting is not the lake of Galilee but the Jordan valley in Judea, where John is baptizing.

THE FIRST TWO to meet Jesus are Andrew and an unnamed companion, probably John, son of Zebedee. Andrew

brings Simon to Jesus, who changes his name to Cephas (Peter). Next are Philip and Nathanael.

The incident covers two days and is arranged in such a way as to bring out many points of Johannine theology. There is a rapid crescendo of recognition on the part of the disciples, beginning with "rabbi," then "the messiah," then "the one Moses spoke of in the law—the prophets too," and finally "son of God, king of Israel."

Thus John telescopes into two days a long process of slow recognition which was complete only after the resurrection.

ONE DETAIL is eloquent. When Jesus noticed the first two following him, he asked, "What are you looking for?" They answered, "Rabbi, where do you stay?" "Come and see," he said.

Father Raymond Brown offers this rich insight: "Notice that in the beginning of the process of discipleship it is Jesus who takes the initiative by turning and speaking. Jesus' first words in the fourth gospel are a question that he addresses to everyone who would follow him, 'What are you looking for?'"

"This question touches on the basic need of man that causes him to turn to God, and the answer of the disciples must be interpreted on the same theological level. Man wishes to stay with God; he is constantly seeking to escape temporality, change and death, seeking to find something that is lasting.

"Jesus answers with the all-embracing challenge to faith: 'Come and see.'" (The gospel according to John, Anchor Bible, Vol. 29, pp. 78-79).

Children's story hour

By Janaan Manternach

John the Baptist was a man with one desire. He wanted people to know and love Jesus. He had come to believe that Jesus was sent by God to bring healing and new life to people.

John had a small group of followers, disciples. They lived with him and helped him baptize the crowds that came out into the desert to see him. They believed John was one of God's prophets.

ONE DAY JOHN was standing with two of his disciples. One of them was named Andrew. They were at the Jordan River, near a town called Bethany. It wasn't far from where John had baptized Jesus.

As they were talking, they saw Jesus walking along the river. John said to the two disciples, "Look! There is the Lamb of God!" That was John's poetic way of saying Jesus was sent by God to bring life and freedom to people.

The two disciples were struck by John's words. They were also attracted by Jesus. There was something about him that drew them to him. They had heard about him from others. Now John was telling them how special Jesus was.

SO THEY FOLLOWED Jesus. They were quiet. Each wondered in his heart who Jesus might be, what he was really like, what

difference getting to know him might make.

Jesus seemed unaware that they were following him. Then, for some reason, Jesus stopped. He turned around and noticed the two men. "What are you looking for?" he asked them. It was a deserted area, and at first the question seemed obvious. "What are you looking for out here in the desert? Did you lose something?"

But the question touched the hearts of the two. They realized then that they were looking for something more, something better. They did not know what it might be. But they were looking for something that would help them live more fully. Jesus' question helped them recognize their search.

"RABBI, THEY SAID, "where do you stay?" Rabbi is the Hebrew word for teacher. They knew Jesus was a teacher, a teacher about life and about God; a wise man.

"Come and see," Jesus answered. They went with him to the place where he was staying. He invited them in and they spent the rest of the day with Jesus. By the end of the day they knew they had found what they were looking for. In Jesus they discovered more about life than even John had been able to show them.

AS THEY GOT to know Jesus better, they realized that Jesus had called them to be his friends. They recalled his words to them:



Suggestions for parents and teachers

1. Why do you think the disciples who were followers of John the Baptist left him to follow Jesus?
2. What do you think it was about Jesus that made the disciples so sure that they wanted to be his disciples?
3. Tell a story about yourself that reveals that you, too, are one of Jesus' followers.
4. Being a follower, a friend of Jesus, made a difference in the disciples' lives. Describe the difference it makes in yours.

"What is it you are looking for?" And they realized the meaning of his words, "Come and see."

We are looking for something, someone, to help us make sense out of our lives. "What is it

we are looking for?" That is Jesus' call welling up in our hearts.

"Come and see," he says. "Be my friends. Stay close to me. That's how you will find what you are most looking for."

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ARMY OF 'PAWNS'—A workman outside the new nursing school building nearing completion on the campus of the University of San Diego sprays a bonding agent onto plaster urns resembling giant chess pieces. The urns will eventually adorn the roof of the building.—SC photo

Chalk dust of change has settled

From page 1

the combined enrollment of Los Angeles and the Orange diocese is 130,000.

BUSING HAS NOT caused any changes in Los Angeles Catholic schools; last spring Cardinal Timothy Manning issued a statement indicating that Catholic schools would not be havens for those who want to avoid integration.

The Los Angeles schools have more lay teachers than religious and of 41 new principals in the elementary schools, 10 are lay people.

The ratio of lay teachers to religious has remained stable in the archdiocese of Chicago, with about two lay teachers for every religious. Enrollment last year was 205,000 and over 200,000 students are expected this year.

THREE CHICAGO high schools closed, and students were relocated. Tuition in the archdiocese has remained stable.

Most of the 147 elementary and 49 secondary schools in Manhattan, the Bronx and Staten Island, part of the archdiocese of New York's 10-county school system, reported projected enrollment at least equal to last year's, with several turning away applicants because of lack of classroom space.

Enrollment in the diocese of Portland,

Ore., is about the same as last year, with perhaps a slight increase. For the second straight year no schools have closed in the diocese and now only one school has no religious teachers. Last year two were without religious teachers.

THERE ARE 51 elementary schools and 10 secondary schools in the Portland diocese. Some schools have waiting lists, including two all-girl high schools.

Father John Meyers, president of the National Catholic Educational Association (NCEA) said he does not see any more "shocking" trends.

"I don't think the cost of Catholic education will go up more than the regular cost of living increase. It won't be so shocking as in 1970-71," he said. "Parents are more aware of the real cost, before they didn't realize how much runs were subsidizing the education of their kids."

FATHER MEYERS said whatever happens to federal tax credit the schools will be supported by Catholics.

The NCEA president said the enrollment decline has stabilized at a little more than one percent per year and that the ratio of lay teachers to religious is increasing about two percent per year. Last year 67 percent of teachers were lay people and Father Meyers expects the trend to continue.

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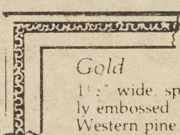
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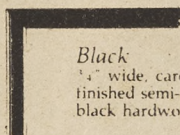
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Study for credit by TV

A television study of world religions will be offered for college credit in the diocese by the University of San Diego.

The 13 weekly programs of the telecourse "The Long Search: A study of religions" will begin at 7 p.m., Sunday, Sept. 17, on KPBS, Channel 15, San Diego. Programs will repeat at 9 p.m. on Mondays.

Participants for credit will discuss each hour-long

program from 9:30 to 11:45 a.m. on Saturdays in Salomon Lecture Hall on the campus beginning Sept. 23.

The series is not considered a study of history or theology but concerns the religious experience of people on four continents.

The course offers three units of credit in upper division, continuing education. Tuition is \$75. More information: 291-6480, ext. 4318.

Catechetical Sunday, Sept. 17

Parishes are urged to celebrate Catechetical Sunday Sept. 17 with special liturgies, homilies, commissioning ceremonies for religious education teachers and other appropriate activities.

Bishop Leo T. Maher said the annual national Catholic observance provides parishes with "an opportunity to emphasize the importance of the educational ministry of the church.

"It also affords us the time to give proper recognition to the many dedicated people of our parishes and our diocese who have contributed so much to the church's catechetical work."

The Office of Religious Education mailed packets in July to parish coordinators or CCD principals for planning and celebrating Catechetical Sunday.

Legal Notices

NOTICE TO CREDITORS
FILE NO. 177055

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

Estate of
GEORGE HOWARD HOOVER
Deceased.

NOTICE IS HEREBY GIVEN to the creditor 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:

Post Office Box 7519
San Diego, California 92107
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated August 9, 1978.

Elizabeth Redding
Administrator with the will annexed of the Estate of the above named decedent.

CLEMENT J. O'NEILL
Attorney at Law
O'NEILL AND MUNAK
1357 Rosecrans St., Suite "C"
San Diego, CA 92106
Telephone: 224-2975
Attorney for Administrator with the will annexed.
SC: Aug. 24, 31, Sept. 7, 14, 1978.

NOTICE TO CREDITORS
FILE NO. 118474

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

Estate of
MARCUS WILLIAM BORLIN
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:
Charter Oil Building, Suite 1815
110 West C Street
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.

Dated August 11, 1978.

EUGENE M. BORLIN

Executor of the estate of the above named decedent.

FRANCIS B. BENNETT, Esq.

Charter Oil Building, Suite 1815

110 West C Street

San Diego, CA 92101

232-5071

SC: Aug. 24, 31, Sept. 7, 14, 1978.

NOTICE TO CREDITORS
FILE NO. 117443

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

Estate of
MARGARET MONAHAN
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:

Charter Oil Building, Suite 1815
110 West C Street
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.

Dated: April 11, 1978.

JAMES LAURENCE MCLAUGHLIN

Executor of the Estate of the above named decedent.

Francis B. Bennett, Esq.

Charter Oil Building, Suite 1815

110 West C Street

San Diego, CA 92101

(714) 232-5071

SC: Aug. 24, 31, Sept. 7, 14, 1978.

Cardinal criticizes violence in sports

VATICAN CITY (NC)—After Swedish racing driver Ronnie Peterson died as a result of injuries suffered during the Italian Grand Prix at Monza Sept. 11, the Vatican daily L'Osservatore Romano urged drivers and racetrack officials to make preservation of human life a prime goal in auto racing.

Meanwhile, Cardinal Giovanni Benelli of Florence told a youth sports group that sports such as boxing amount to "a form of legalized violence" and a "new, more savage form of duelling."

IN AN EDITORIAL on the death of Peterson, L'Osservatore said that "lamenting with hindsight and good judgment is not enough to compensate for the grief and tragedy" of racing accidents.

"In sport the supreme and always binding law of respect for the integrity of human life must always be observed," said the editorial.

The paper accented the moral responsibility of racetrack designers and of drivers to avoid unnecessary risks.

IN STRONGER TERMS, Cardinal Benelli said he is against boxing "because in my view it is not a sport, but a form of legalized violence which carries with it physical mutilation of the opponent, mental diminution and sometimes even death.

"For two poor things who are reduced to demolishing each other in the ring for a handful of money the result is the horrifying applause of human beings who must see blood flow to enjoy themselves," he said.

"No, this isn't sport. It is a new, more savage form of duelling and one which is much more degrading to man's dignity," said the prelate.

At general assembly in Puebla

Latin American bishops to 'step forward'

MILAN, Italy (NC)—The third general assembly of the Latin American Catholic bishops in Puebla, Mexico, Oct. 12-28 "will be a step forward," said Cardinal Aloisio Lorscheider of Fortaleza, Brazil, one of the presidents of the assembly, in an interview with the Italian Catholic daily Avvenire.

Explaining that CELAM (Latin American Episcopal Council) had coordinated preparations for the Puebla meeting, Cardinal Lorscheider said:

"IT SUFFICES to examine the global plan of pastoral activity that CELAM has published and followed to see how Medellin governs the pastoral action of CELAM."

Cardinal Lorscheider was responding to criticisms that the working document prepared for the Puebla meeting goes against the progressive social action trend established at Medellin 10 years ago.

Among the problems the bishops have to face, Cardinal Lorscheider cited:

—"Institutionalized injustice: the difference between rich and poor is

enormous. One can speak of an abyss."

—"An evangelical adapting to different cultures is urgent, particularly regarding the indigenous peoples and the African races numerous in Brazil, Colombia and Haiti who still suffer today from the slavery of the past."

—"Unbalanced technical development "with very strong repercussions on ecology. It is a process strongly characterized by a secularist spirit and a consumer mentality."

—"Christians "who seek to create a violent revolutionary climate" by sharpening conflicts. "They

seek the solution in the class struggle. They don't want Marxism, but they praise and support the Marxist analysis of society ... It is the problem of Christians for Socialism or more clearly Marxism. For them the theology of liberation has a very particular meaning."

—"Family related problems: the population explosion with unsuccessful efforts in the area of responsible parenthood, irregular marriages, the secularization of the family, divorce, abortion and free love.

Regarding Latin America's immediate future, Cardinal Lorscheider was

pessimistic.

"Unfortunately, one foresees a growing marginalization and an ever more threatening deprivation of human freedom taking account of ever more powerful technical development.

"A number of political systems in Latin America are clearly totalitarian with theories that present national security as a supreme value. They strongly support the great economic forces which increasingly oppress the peoples and concentrate wealth, power and well-being in the hands of a few," he said.

Cardinal Manning says

Pope gives world a moral voice

LOS ANGELES (NC)—The election of Pope John Paul provides "a statement to the conscience of the world that there is an authoritative voice to guide it," said Cardinal Timothy Manning of Los Angeles as he returned from Rome.

At a Los Angeles International Airport press conference, the cardinal said the new pope will not change doctrine. "In many ways there is a moral anxiety at the root of peoples' lives for which they want direction," he noted.

"THE ELECTION of the pope illustrates the gospel formula Jesus used with Peter when he told him, 'Feed my lambs, feed my sheep.' This is the pastoral essence of the papacy," Cardinal Manning added.

The Los Angeles prelate, who was made a cardinal in

1973 along with the new pope, said he had three conversations with Pope John Paul, and found that he "radiates simplicity" and is "very cordial."

Cardinal Manning left Los Angeles July 10 to visit Los Angeles Lay Mission Helpers in Cameroon and Sierra Leone, West Africa. He was resting in Ireland en route home when Pope Paul VI died; he then went to Rome for the funeral and conclave.

THE MOST "amazing thing" about his African trip, the cardinal said, was "the fact that the church in those countries is in many ways a post-Vatican II

church, yet completely in accord with Vatican II.

"In the highlands of Cameroon, I visited an eight-year-old diocese with a local bishop and a fine participation of the laity in the life of the diocese, a native seminary and all concerns of men being addressed by the church," he added.

At the end of the press conference, Cardinal Manning praised media coverage of recent events surrounding the papacy. The values the media help create in large measure become the values of the world, he said.

Hospices

From page 1

that he does not feel too inhibited in telling affluent people that they should give to charitable causes. I tell them "You're not going to the grave with a Brinks van following."

Dr. William C. Farr, medical director of Hillhaven Hospice, Tucson, Ariz., said the "hospice is a program of comfort and care, not cure. We can't allow the hospice of today to become another nursing home of yesterday."

He said there were many misconceptions about hospices. "It's not a death with

dignity service or a nursing home under another name. A hospice is a program, not a facility. It is a medical model in comfort care, designed to enrich the living in the final days of life without necessarily shortening or lengthening that life."

HE DESCRIBED the multi-discipline team he envisions as necessary to run a successful hospice service, and pointed out that his hospice only admits those patients who are due to die within weeks or months, not days.

The two day institute was sponsored and arranged by the Catholic Hospital Association of St. Louis, Mo., coordinated by Sister M. Laurice of CHA.

Lisbon cardinal to visit dioceses

Southern Cross Reporter

Cardinal Antonio Ribeiro of Lisbon, Portugal, will soon be visiting Portuguese communities in the San Bernardino and San Diego dioceses.

The cardinal, who last visited the diocese two years ago, will be at St. Margaret Mary parish, Chino, at 7:30 p.m., Thursday, Sept. 21, where he will celebrate mass in Portuguese with Bishop-elect Phillip Straling of the San Bernardino diocese.

Following the mass, the Portuguese community will give a public reception in honor of both Cardinal Ribeiro and Bishop-elect Straling at the S.E.S. (Holy Spirit) Hall, corner of Seventh and Riverside Dr., Chino.

Cardinal Ribeiro is expected to attend the Cabrillo Festival to be held in San Diego, Sept. 22-Oct. 1.

At 8:30 a.m. on Sunday, Oct. 1, the cardinal will celebrate mass in Portuguese at St. Agnes church, Point Loma.

A banquet on Wednesday, Oct. 4 at 6:30 p.m. in S.E.S. Hall, 2818 Addison St., Point Loma, will honor the cardinal. Proceeds will be donated to the Catholic University of Lisbon.

In Loving Memory

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

BUTLER, Julia. No survivors listed. Requiem mass, Sept 7, St. Vincent de Paul church. Goodbody's Blvd. Chapel

LAKE (nee Goodbody), Teresa Evelyn. Aunt of Regina M. Goodbody, cousin of Roy and Walter Becker. Requiem mass, Sept. 7, St. Joseph Cathedral. Goodbody's Ivy Chapel

QUIRK, Margaret Veronica. No survivors listed. Requiem mass, Sept. 6, Nazareth House. Goodbody's Blvd. Chapel

OLIVER, Laura Evelyn. Mother of Madelen Smith, Geraldine Webster, Genny Kunde, Dennis and Walter Oliver; 24 grandchildren, 9 great-grandchildren. Requiem mass, St. John the Evangelist church. Goodbody's Blvd. Chapel

SUDBECK, Mattie Adele. Wife of William J. Sudbeck, mother of Warren and Kenneth Nix, sister of Mrs. Dorothy Adams and James Farmer. Requiem mass, Sept. 9, St. Didacus church. Goodbody's Blvd. Chapel

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Charismatic priest says 'yes'

Isn't God's good news worth getting excited about?

By Father Ralph Weishaar, OFM

Father Weishaar is the San Diego diocesan director of the charismatic renewal.

At the time of the Second Vatican Council, Pope John XXIII prayed that there would be a fresh outpouring of the Holy Spirit: "Renew thy wonders in this our day, as by a new Pentecost."

The charismatic renewal appeared in the Catholic church in 1966, and has been growing rapidly ever since. Could this movement be part of the answer to Pope John's prayer? Many believe that it is.

THROUGH this movement people are coming alive in their faith. They learn to relate in a personal way to God as their loving Father, to Jesus as their friend, Lord, and Savior, and to the Holy Spirit as their constant companion and helper.

This personal involvement with the living, present, caring God—"Emmanuel," God-with-us—becomes the central reality of each day. Lives are being transformed.

As people personally come to know and experience God's love and providential care in their lives, they get excited. It's good news.

TRUTHS THAT THEY have always believed in their heads and repeated with their lips, get into their hearts—and that's exciting. The truth comes alive.

Charismatics are sometimes criticized

for being a bit emotional in their response to God. But if the good news of God's love isn't worth getting excited about, what is?

In charismatic prayer meetings, people begin to share their faith freely. Frequently, they gradually draw closer together as friends—brothers and sisters in the Lord. A real community of faith and love develops out of their commitment to Jesus and to one another.

SUCH RELATIONSHIPS provide strength and wisdom for daily living. These friends encourage and challenge and support one another in their effort to live wholehearted Christian lives.

As persons commit themselves to Jesus in openness to the Holy Spirit, the grace of the sacrament of confirmation flowers in their lives. As they say "yes" to the Father's desire to fashion them in the image of his Son, the Sanctifier more easily goes about the work of their transformation.

Those who turn seriously to the Lord usually develop a hunger for the Bible—God's "love letter" to his people. They also frequently come to a fuller appreciation of the sacramental life of the church. Many charismatic Catholics participate daily in the eucharist, and devote special time each day to quiet prayer and reflection on the scriptures.

ST. PAUL considered the charisms, or gifts of the Spirit, as part of the normal life of the church (1 Corinthians 12:4-31). Prophecy, healing, discernment, the gift of tongues—these and the other spiritual gifts enumerated by St. Paul are manifest in our own day as well.

Jesus came that we might "have life and have it to the full" (John 10:10). Just as he healed diseased bodies and broken hearts in Galilee, he continues to heal those who are physically, emotionally, or spiritually sick. He is the good shepherd. He has concern for his sheep.

The charismatic renewal has its roots in the rich heritage of Catholic theology and spirituality. As people grow in awareness of God's presence in their lives, and as their hunger for God increases, it is important that they receive solid teaching—especially on the scriptures and on the spiritual life.

WHEN CHARISMATIC prayer groups receive good teaching and mature pastoral guidance, their members experience much good fruit in their lives.

As men and women get to know and love the Lord in an ever-deepening, personal way, and as this relationship grows through prayer, the sacraments and scripture, they become eager to share the good news with others. The charismatic renewal has great potential for the work of evangelization.

The charismatic outpouring of the Holy Spirit has taken place not only within the Catholic church, but also among other Christian groups.

THE ECUMENICAL charismatic conference held last year in Kansas City powerfully demonstrated how this movement can serve the cause of ecumenism. The Lord wills unity (John 17:21). The church calls us to work and pray for unity. In loving obedience to the church, we must seek this unity.

We must join hands and hearts with other Christian brothers and sisters who acknowledge Jesus as Lord of their lives, and confidently call upon the Holy Spirit to bring about unity according to the Father's will.

Why is the charismatic renewal sometimes the object of criticism? At times, because of misinformation or lack of understanding. But in other cases, because of the reprehensible attitudes or actions of some charismatics.

SOME SPIRITUALLY immature individuals develop an unhealthy preoccupation with spiritual gifts. Others adopt an "elitist" attitude. Responsible prayer-group leaders strongly caution against such attitudes. When abuses like these do occur, they should be corrected.

What does the future hold for the charismatic renewal? Like other renewal movements in the history of the church, the charismatic renewal is intended to emphasize certain important elements in the church's life and heritage.

At the heart of the charismatic renewal is the call to personal commitment to Jesus Christ as Lord and Savior, and complete openness to the action of the Holy Spirit in our individual lives and in the body of Christ as such.

AS THESE ELEMENTS of Christian living come to be acknowledged, proclaimed and experienced in every sector of the church's life, the purpose of the charismatic renewal in the church will have been



Father Ralph Weishaar

attained. There will no longer be a need for the movement known as the charismatic renewal.

Many Catholics experience a kind of envy when they read about life in the church as described in the Acts of the Apostles and the letters of St. Paul. Those early Christians had such a living faith. They were vividly aware of the presence of the risen Lord Jesus among them.

Even in persecution and pain they rejoiced in being sons and daughters of the heavenly Father. They lived each day in the peace and light and power of the Holy Spirit. They relied on the Spirit's active presence and experienced it.

WE NEED NOT ENVY those first Christians. Pentecost is for the church of the 20th century just as truly as it was for the church of the first century.

Bishop-elect Straling gets special assistant

SAN BERNARDINO—Brother of Charity Jesus Dominguez has been named a special assistant to Bishop-elect Straling, effective Oct. 1. Brother Dominguez, who has been working in the Riverside area, will travel with the bishop-elect and assist as master of ceremonies at various clerical and liturgical functions.

How well do you Know Your Faith?

The new series in religious education continues on pages 6 and 7 this week, including the new children's bible story, and articles for adults on "How can I nourish my spiritual life?"

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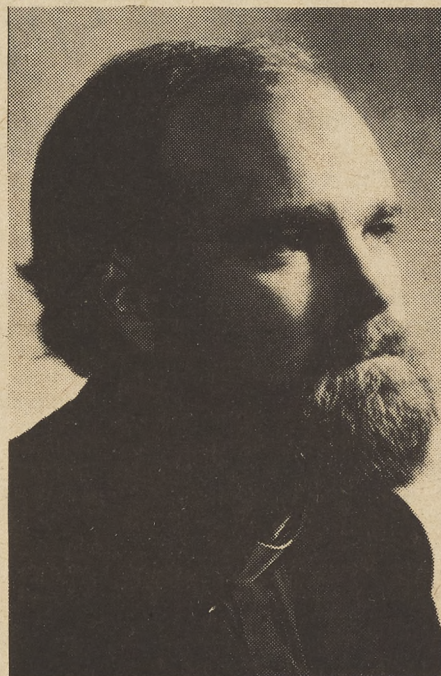
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Around the diocese



Saturday, Sept. 16, 5 p.m., St. Gabriel parish, Poway, mass and church dedication.

Father Daniel Dillabough
Secretary

The annual Diocesan Directory published by the Southern Cross will replace the SC issue of Sept. 28. "Around the diocese" items planned for that issue should be submitted for the Sept. 21 issue. The deadline is noon, Friday, Sept. 15.

Thursday, Sept. 14

Parish leaders in religious education, regional meeting, 7:30-10 p.m., St. Columba parish hall, San Diego, Details: John Burns, 297-7110.

Court Our Lady of Peace, CDA, Bunco Party, 1 p.m., 1775 E. 20th St., San Bernardino. Details: 883-4430.

Court St. Clare, CDA, meeting, 12:45 p.m., Oneira Woman's Clubhouse, 4649 Hawley Blvd., San Diego. Details: 281-5680.

Genesis 2, Trust Program begins, 7:30-10 p.m. every second and fourth Thursday, Good Shepherd parish, Mira Mesa, Details: 271-0207.

Friday, Sept. 15

Benefit dance to celebrate Mexico's Independence Day, sponsored by Hispanic community of St. John of the Cross parish, Lemon Grove, \$4 in advance, \$5 at the door. Details: 466-4503 or 469-6928.

"Introductory Workshop for New Evangelization Chairpersons," 7-9:30 p.m., St. Therese Social Center, San Diego, Details: Father Gavotto, 298-7711.

"El Grito," Mexican Independence Day celebration, 6-8 p.m., Community Concourse plaza, San Diego, includes Ballet Folklorico, Mariachis, Conjuntos Mexicanos and association of Charros.

Catholic Singles Club, bonfire, 6:30 p.m., Crown Point, Mission Bay. Details: 278-2329 or 475-3852.

"Discovering the Bible program, 9:45 a.m.-noon, weekly through December, Good Shepherd parish, Mira Mesa. Details: 271-0207.

Saturday, Sept. 16

Ancient Order of Hibernians, San Diego Division, will celebrate Commodore John Barry Day, St. Columba parish, San Diego. Details: 277-3863.

Parables of New Testament, workshop by Father James Wolff, 9 a.m.-4 p.m., Mary, Star of the Sea parish hall, La Jolla, sponsored by San Diego Catholic Charismatic Renewal Services. Free. Details: 284-9271.

Catholic PATRONS, dinner-dance, Officer's Club, 32nd St. Naval Station, San Diego. Details: Phil Hamsch, 461-3888.

Bake sale by Immaculate Conception Fraternity, Third Order of St. Francis, to benefit poor families, 10 a.m.-4 p.m., front of Big Bear store, Federal and Euclid streets, San Diego. Details: 298-7038.

Day of Prayer for Liturgical Ministers, 9 a.m.-3:30 p.m., St. Charles Borromeo parish, San Diego, sponsored by diocesan Center for Liturgy and Prayer. Details: 291-6225.

University of San Diego Founders Gallery, opening of 1978-79 season, featuring vanishing Oceanic art of Tapa cloth, 7 p.m., also 10 a.m.-4 p.m. weekdays. Details: 291-6480.

Mid-Autumn Festival for Vietnamese children, 3-10 p.m., Mandeville Center, UCSD campus, La Jolla, includes dances, paper lantern procession, folk songs. All children welcomed. Details: 280-2124.

"Time Management from a Christian Perspective", 10 a.m.-4 p.m., St. Rose of Lima parish hall, Chula Vista. Details: 231-0601.

Sunday, Sept. 17

Catholic Singles Club, Quest picnic and mass at the grotto, Presidio Park, San Diego, 1 and 4 p.m. respectively. Details: Margaret, 475-3852.

Holy Angels Byzantine church's annual bazaar, noon-7 p.m., 5154 Hawley Blvd., San Diego, Eastern European food, games, booths, prizes. Details: Harry Bailey, 488-9108.

Catholic PATRONS, corporate mass, 10:30 a.m., Our Lady of Grace church, El Cajon, followed by no-host brunch nearby.

Fourth Degree Knights of Columbus, Balboa General Assembly, installation of officers, 5 p.m. mass, 7 p.m. dinner, Town and Country Hotel Convention Hall, San Diego. Details: 277-1234.

Third Order of St. Francis, Santa Clara Fraternity, meeting, 2-4 p.m., St. John Bosco church, East Highland.

Monday, Sept. 18

Parish leaders in religious education, diocesan regional meeting, 7:30-10 p.m., St. Pius X parish hall, Chula Vista. Details: John Burns, 297-7110.

San Diego Deanery, Council of Catholic Women, luncheon-meeting following rosary at 11:30 a.m., Christ the King parish, San Diego, Deacon Bernard Gray, guest speaker. Details: 239-8467 or 239-7325.

Inquiry class begins for those interested in learning the basic beliefs of Catholic faith, 7:30-9:30 p.m., Mondays, Good Shepherd parish, Mira Mesa. Details: 271-0207.

Tuesday, Sept. 19

"Where have all the vocations gone—or have they?", by Father Luke Dougherty, OSB, 7:30-9 p.m., Old Mission San Luis Rey Retreat, Hwy. 76 near Oceanside. Details: 757-3659.

St. Patrick Archconfraternity, luncheon and card party, noon, St. Patrick parish hall, San Diego. Details: 297-2487 or 282-5502.

North County Catholic High School Council, meeting, public meeting to review summer work, 8 p.m., St. Mary church hall, Escondido. Details: 743-2059.

Palm Springs Deanery, Council of Catholic Women, mass, 11 a.m., luncheon-meeting, noon, St. Elizabeth parish hall, Desert Hot Springs. Details: 329-8376 or 329-8225.

Court St. Margaret, CDA, meeting, 8 p.m., Chula Vista Woman's Club.

Mass and healing service celebrated by Father Jerome Bevilacqua, OSA, 7:30 p.m., Mary, Star of the Sea, La Jolla.

Wednesday, Sept. 20

Court Mother of Divine Grace, CDA, meeting, 12:45 p.m., Ocean Beach Woman's Club, 2160 Bacon St., rosary to precede meeting. Details: 223-7516.

Natural Family Planning, instruction to engaged and married couples in sympto-thermal method, 8 p.m. Details including location: 273-2370.

Court Our Lady of Peace, CDA, court social, 8 p.m., Knights of Columbus Hall, 1510 W. Highland Ave., San Bernardino. Details: 883-4430.

Thursday, Sept. 21

Dance for senior citizens, with Elmer Kiepert and his Toe Tapping Tunes, 2 p.m., Cedar Community Center, 320 Date St., San Diego. Details: 235-6538.

Riverside Deanery, Council of Catholic Women, luncheon-meeting, noon, Belltower Plaza Inn, Hemet. Details: 787-0357.

Friday, Sept. 22

Charismatic prayer luncheon, Father George A. Maloney, SJ, speaker, "Stages of Prayer," 11:30 a.m., Caesar's Restaurant, Mission Valley, \$5. Mass celebrated by Father Maloney, 7:30 p.m., Mary, Star of the Sea, La Jolla. Details: 454-8580.

Other items

Baptismal Team Leaders training session by the Center for Christian Ministry, 10 a.m.-4 p.m., Saturday, Sept. 23, Holy Rosary parish hall, San Bernardino. Details: 888-2276.

CLASSIFIED ADS

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Talking point—sacrament of penance

Is respect for confession key to vocations crisis?

By Msgr. John P. Foley

VATICAN CITY (NC)—The church will not get vocations to the priesthood and religious life if the sacrament of penance is not given its true place, the prefect of the Vatican's Congregation for Sacraments and Divine Worship said in an interview.

Australian Cardinal James Knox, commenting on reports on ceremonies at which general absolution was given to large numbers of Catholics, said, "It is important to remember that individual confession is an ecclesial act. By the power of Christ and in the name of the church, sins are forgiven.

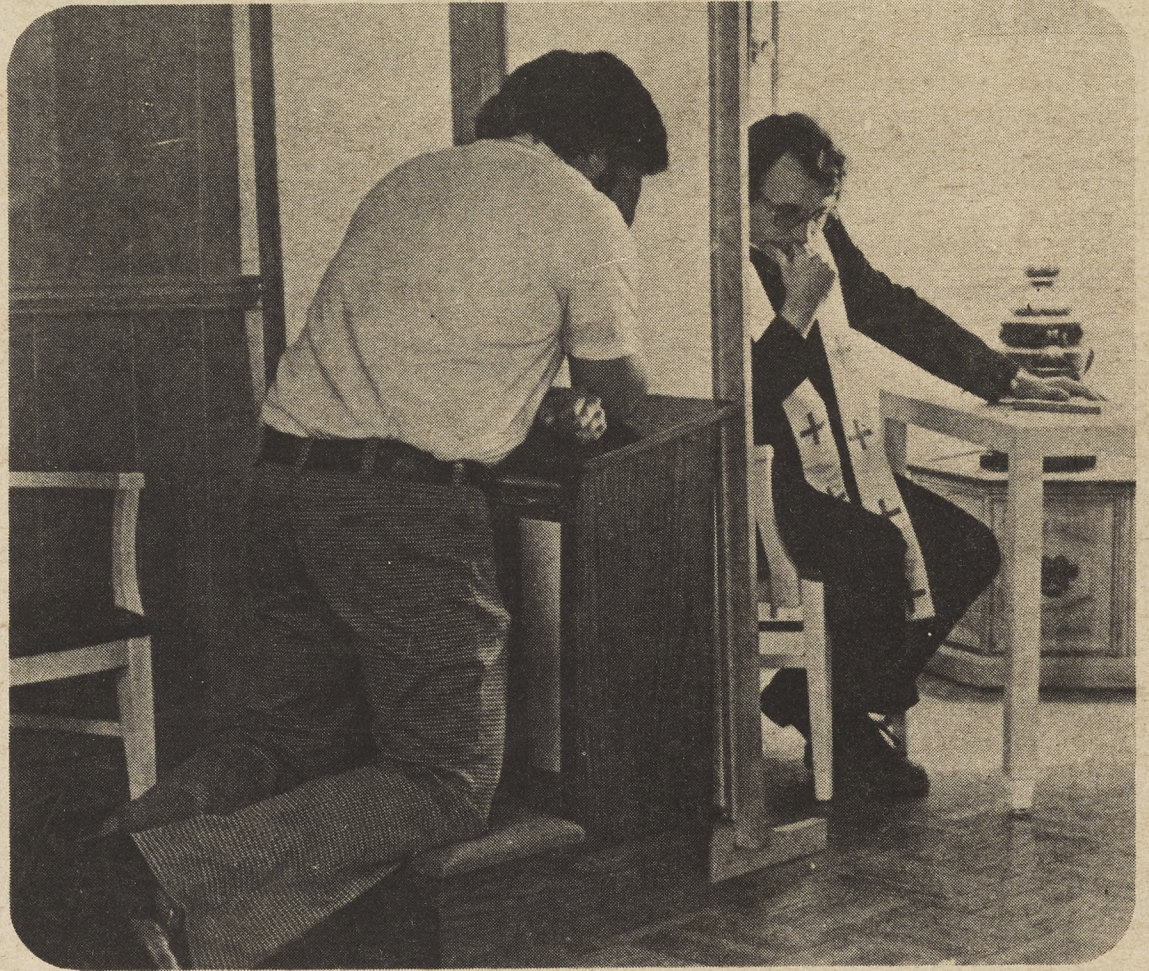
"**WHILE COMMUNITY** penance services with individual confession and absolution have much to recommend them, all Catholics should remember that every confession is an ecclesial act.

"Where would any of us who have a vocation to the priesthood be without the sacrament of penance?" the cardinal asked. "Would we have had a vocation in the first place? Would we have persevered during our training? Would we have persevered or progressed after ordination without the grace and the guidance received through the sacrament of penance?"

"The church is effective at any given moment in proportion to its sanctity," Cardinal Knox said. "The sanctity of the church is in proportion to the sanctity of its members. When the church develops rapidly, it is because its people are holy, and its people are holy when they avail themselves of the sacraments according to the mind of the church.

"**THE EXPERIENCE** of St. John Vianney, St. John Bosco, St. Francis de Sales and many others shows what good can come from the apostolate of the confessional and what holiness can be stimulated and fostered by individual confession."

Alluding to Vatican directives on making confession available to children before they make their first communion, Cardinal Knox said, "How can children resolve any problems they have before they make their first holy



A VOCATION KEY?—The church will not get vocations to religious life if the sacrament of penance is not given its true place, according to Australian Cardinal

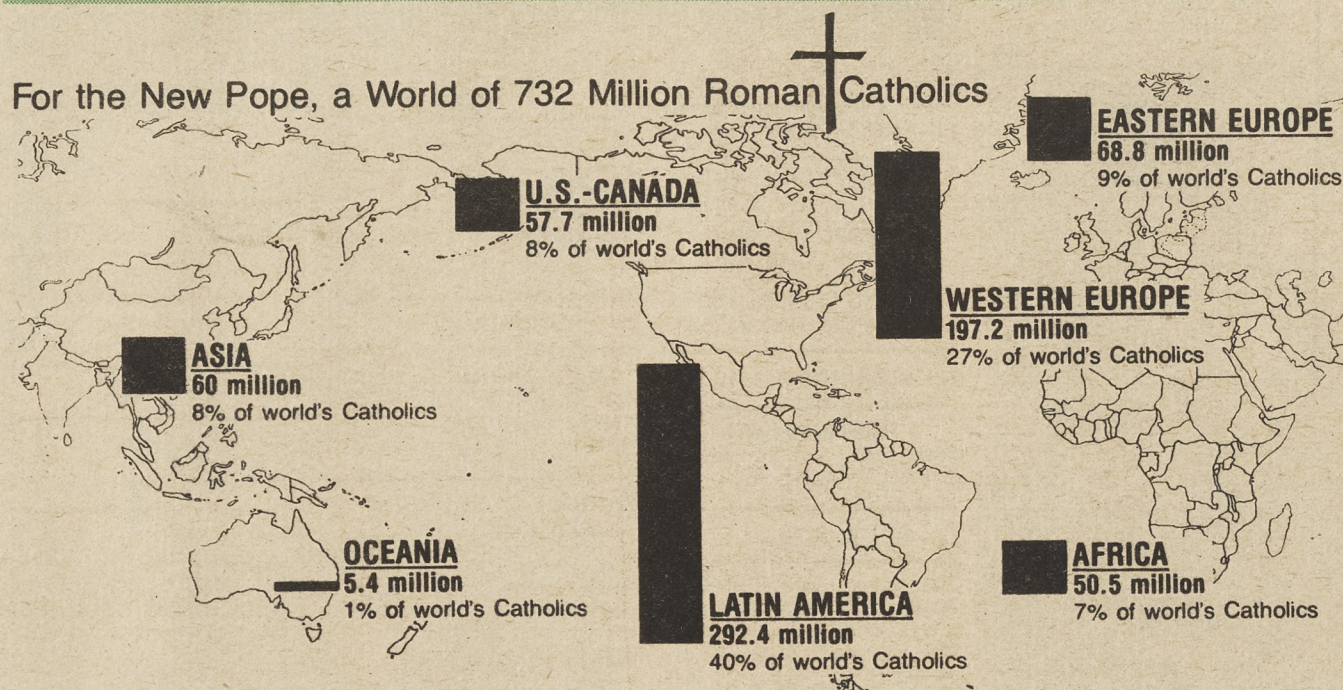
James Knox, prefect of the Vatican's Congregation for Sacraments and Divine Worship. He said the church is effective in proportion to its sanctity.—NC photo

communion if they do not have the opportunity to go to confession?

"Sometimes," he said, "children can be warped for life if they do not have an opportunity to present a problem that is troubling them to a priest in confession before they make their first holy communion. If

children think that their problem is a serious moral matter when it isn't, the priest can enlighten them.

"In all cases, the attitude of the priest is most important. If he is kind and fatherly, children will have no fear throughout their lives in going to confession."



Where Catholics Are Most Concentrated

| Share of Roman Catholics in Population | |
|--|-------|
| Latin America | 89.3% |
| Western Europe | 70.5% |
| Oceania | 25.1% |
| U.S.-Canada | 24.2% |
| Eastern Europe | 17.6% |
| Africa | 12.2% |
| Asia | 2.4% |

Thus, Pope John Paul I becomes the spiritual leader of nearly 1 of every 5 persons on earth — 18.3 percent.

And more millions are being added. If membership continues to grow at the 54 percent pace of 1956-76, Roman Catholics will total more than 1 billion in the year 2000.

Source: Vatican; totals are for start of 1977.

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