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Southern Cross

67th year, No. 11

Thursday, March 15, 1979

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

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First encyclical of John Paul II

Pope hits arms race, calls for social changes

By NC News Service

Pope John Paul II strongly condemned the arms race and asked for sweeping changes in the world's social, political and economic life in his first encyclical.

Titled "Redemptor Hominis" (Redeemer of Man), the encyclical also criticized "consumer civilization" and totalitarian regimes restricting religious freedom. It strongly defended human rights, asking states to pay more attention to applying human rights rather than talking about them.

"DO NOT KILL! Do not prepare destruction and extermination for men!" said the encyclical.

Money used to develop and purchase arms should be diverted to increase food production and provide other services needed by people, said the pope.

"We all know well that the areas of misery and hunger on our globe could have been made fertile in a short time, if the gigantic investments for armaments at the service of war and destruction had been changed into investments for food at the service of life," said the encyclical.

IT CRITICIZED developed countries for providing arms "in abundance" to newly independent states "instead of bread and cultural aid."

Pope John Paul's encyclical said church stands on social issues are based on Christ's redemption which makes the church the guardian of the human dignity of each person.

Each individual "precisely on account of the redemption is entrusted to the solicitude of the church," it said. "We are dealing with 'each' man, for each one is included in the mystery of redemption."

Because of this, the church must speak to the specific problems of each concrete human being, said the encyclical.

THE ENCYCLICAL is dated March 4, but the Vatican scheduled the release date for today, March 15. The encyclical also discusses internal church issues, stressing the need for unity based on the teachings of Vatican II.

This unity "springs" from collegiality, said the encyclical, which praised efforts to increase collegiality through new organizations of bishops, priests and laymen.

Regarding restrictions on religious freedom, the encyclical alludes to communist governments, but does not mention them by name. It defends religious freedom as being essential to the dignity of man.

"IT IS THEREFORE difficult, even from a 'purely human' point of view, to accept a position that gives only atheism the right of citizenship in public and social life, while believers are, as though by principle, barely tolerated or are treated as second class citizens or are even—and this has already happened—entirely deprived of the rights of citizenship," said the encyclical by the first pope to



Pontiff deals with:

Consumer civilization
Arms instead of bread
'Citizenship' of atheism
Privileged social classes
Potential destructive power
Exploitation of earth
Church consolidation
Theologians and truth
Church united in fellowship

come from a country under communist rule.

The encyclical also criticized the consumer society for fostering materialism and causing a lot of the sharp contrasts in the world between the rich and the poor.

"Indeed everyone is familiar with the picture of the consumer civilization, which consists in a surplus of goods necessary for man and for entire societies—and we are dealing precisely with the rich highly developed societies—while the remaining societies—at least broad sectors of them—are suffering from hunger, with many people dying each day of starvation and malnutrition," said the encyclical.

"The drama is made still worse by the presence close at hand of the privileged social classes and of the rich countries, which accumulate goods to an excessive degree and the misuse of whose riches very often become the cause of various ills," it said.

"MAN CANNOT relinquish himself or the place in the visible world that belongs to him; he cannot become the slave of things, the slave of economic systems, the slave of production, the slave of his own products," added the encyclical.

In reading "the signs of the times," the encyclical

said advances in science and technology are causing contemporary man to become afraid of his own work because of the destructive power that can be unleashed.

"HE IS AFRAID that it can become the means and instrument for an unimaginable self-destruction, compared with which all the cataclysms and catastrophes of history known to us seem to fade."

This is alienating man from his own creative work, said the document.

"At the same time, exploitation of the earth not only for industrial, but also for military purposes and the uncontrolled development of technology outside the framework of a long-range authentically humanistic plan often bring with them a threat to man's natural environment, alienate him in his relations with nature and remove him from nature," added the encyclical.

REGARDING INTERNAL church matters, the pope asked for a period of consolidation, which stresses traditional Catholic values and the teachings of Vatican II. The encyclical praised Pope Paul VI for maintaining a "providential balance" in doctrinal matters during the controversies of the post-council years.

Although the church "has internal difficulties and tensions," she is strengthened by these.

"SHE IS INTERNALLY more strengthened against the excess of self-criticism; she can be said to be more critical with regard to the various 'novelties,' more mature in her spirit of discerning," said the encyclical.

The pope called theologians "servants of divine truth" and stressed the need for them to remain united to church teachings.

"If it is permissible and even desirable that the enormous work to be done in this direction should take into consideration a certain pluralism of methodology, the work cannot, however, depart from the fundamental unity in teaching of faith and morals which is that work's end," said the encyclical.

"NOBODY, THEREFORE, can make of theology, as it were, a simple collection of his own personal ideas, but everybody must be aware of being in close union with the mission of teaching truth for which the church is responsible," it added.

Overall, the pope has an optimistic view of current church life.

"In spite of all appearances, the church is now more united in the fellowship of service and in the awareness of apostolate," said the encyclical.

'Thoughts were pressing on my mind'

VATICAN CITY (NC)—The first encyclical of Pope John Paul II, on redemption and human dignity, is the hallmark of his pontificate, he said.

The pope announced the completion of the encyclical on March 11 in a talk to people gathered for the Sunday Angelus.

THE ENCYCLICAL is on "the relationship between the mystery of redemption in Jesus Christ and the dignity of man," said the pope.

Redemption and human dignity is "the central commitment of my new ecclesial service."

The encyclical contains thoughts which "were pressing with particular force on my

mind" at the beginning of his pontificate, said the pope.

THE THOUGHTS also "had been maturing in me during the years of my priestly and then episcopal service," he said.

"If Christ has called me with such thoughts, with such sentiments, it is because he wanted these expressions of intellect and heart, these expressions of faith, hope and love, to find resonance in my new and universal ministry," he added.

"Therefore, as I see and feel the relationship between the mystery of redemption in Christ and the dignity of man, so would I want to unite the mission of the church with service to man, in this his impenetrable mystery," he added.

TeleNews

World

TORONTO—The Catholic schools of metropolitan Toronto are providing leadership in fighting racism in Canada's multicultural society, said Premier William Davis of Ontario province.

NAIROBI, Kenya—Africa has about four million political refugees, almost half the world's refugee population, according to a report by the refugee department of the All-African Conference of Churches, an ecumenical group.

LONDON—Church groups are hoping to censure a major British oil company which is supplying oil to Rhodesia despite United Nations sanctions against trade with the African country.

MILAN, Italy—Italian Catholic agencies have received 1,800 offers so far to aid Vietnamese refugees. The offers, which include adoption of orphans and the providing of housing and jobs, began coming after an appeal by Cardinal Giovanni Colombo of Milan.

BOGOTA, Colombia—Union, student, peasant and church leaders have formed a human rights organization in Colombia, saying the army is engaging in arbitrary arrests and torture.

OTTAWA—Sponsoring more refugees could atone for the past sins of Canadians as individuals and as a nation. It could also store God's grace for the future, according to Archbishop Joseph-Aurele Plourde of Ottawa.

National

WASHINGTON—A new chapter in church-state relations in the United States is being opened by legal debate on a previously unasked question—Can federal funds be used to hire the unemployed to work in church-run elementary and secondary schools?

LOUISVILLE, Ky.—The cathedral churches of the Catholic archdiocese of Louisville and the Episcopal diocese of Kentucky entered into a covenant relationship marked with ceremonies in both churches recently.

CHARLOTTE, N.C.—Catechist must instill in those they teach a faith that goes beyond "an assent to a body of truths" to a truly personal relationship with God, Archbishop Jean Jadot, the apostolic delegate in the United States, told North Carolina religious educators.

WASHINGTON—The Carter administration introduced legislation to overhaul American



French Cardinal Jean Villot, 73, the Vatican's secretary of state for the past 10 years and the man who temporarily headed the church last year after the deaths of two popes, died March 9 in his private Vatican apartment. Bishop Leo T. Maher asks "the prayers of the entire diocese for his noble soul," and said, "A great churchman has passed to his eternal reward."

refugee law and to increase the number of refugees admitted into the country each year from 17,400 to 50,000.

RICHMOND, Va.—A priest of the Richmond diocese, Father Robert Hummel, has been barred by Bishop Walter Sullivan from functioning in the priestly ministry after the priest acknowledged having a homosexual orientation in an interview published in the Washington Star.

Local

SAN DIEGO—Four area eighth-graders have been awarded scholarships to St. Augustine High School based on entrance exam scores. The recipients are Robert Hild of Nazareth School (four-year scholarship), Brian Dean of Emerald Junior High School (three-year), Steven Hardman of St. Patrick School (two-year) and Alfred Riedel of St. Charles Borromeo Academy (one-year).

People

Auxiliary Bishop William A. Hughes of Youngstown, Ohio, has been named ordinary of the diocese of Covington, Ky., succeeding Bishop Richard H. Ackerman, former San Diego auxiliary bishop, who retired last August at age 75.

Father Stanley G. Schlarman, a pastor in Cairo, Ill., has been named an auxiliary bishop of the diocese of Belleville, Ill.

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Noticias breves

SAN SALVADOR, El Salvador—El presidente Gen. Carlos Humberto Romero anunció que pedirá al congreso la derogación de la ley de defensa del orden público, que Mons. Oscar Romero (no son parientes), arzobispo de San Salvador y otros dos obispos denunciaron como violatoria de los derechos humanos cuando fué aprobada en 1976.

CIUDAD DE MEXICO—El sacerdote cubano Marciano García dijo a la prensa durante la reunión de Puebla que hay mejores cristianos en Cuba bajo el comunismo que lo había bajo el capitalismo, porque la educación les da un mejor sentido de solidaridad y pobreza.

SAN ANTONIO, Texas—Mons. Francis J. Furey, arzobispo de San Antonio y enfermo de cáncer a los 74 años, dijo que ofrece su enfermedad para la cuaresma por su diócesis. Su más reciente aparición en público fué durante una comida anual para recoger fondos para los pobres.

IRVING, Texas—En una conferencia sobre evangelización que reunió a 75 seminaristas de 12 instituciones, el obispo auxiliar de San Antonio, Mons. Raymond Peña, dijo que la evangelización comienza en el hogar, "la iglesia doméstica," y la Virgen María la primera mensajera "que llevó a Jesús en su vientre a la prima Isabel."

WASHINGTON—La Asociación Nacional de Educación Católica (NCEA) informa que aumenta el número de negros e hispanos en las escuelas primarias y secundarias católicas del país. Este año escolar hay 39,000 negros más que en 1970-1971. En el mismo lapso los hispanos subieron en 29,100. La NCEA agrega que el panorama futuro de las escuelas católicas en general es favorable, después de estabilizarse su consolidación y disminuir los cierres.

PHARR, Texas—César Chávez, presidente de la United Farm Workers, aconsejó a la rama sindical de Texas que no se lance todavía a la huelga, pues sería "un suicidio" por carecer de suficiente formación y de los fondos necesarios.

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BINGO SCHEDULE

SAN DIEGO	POWAY
HOLY FAMILY PARISH HALL 6995 Tait St., Cor. of Ulric St. Tuesday, 6:30 p.m. - 10 p.m. Lic. #618 12/7/79	ST. GABRIEL PARISH HALL 13734 Twin Peak Rd. Sunday, 6:30 p.m. Lic. #B004 12/7/79
SAN DIEGO	SAN DIEGO
ST. PATRICK PARISH HALL 3585 - 30th St. Wednesday, 7:00 p.m. Lic. #624 12/7/79	ST. AUGUSTINE HIGH SCHOOL GYMNASIUM 3266 Nutmeg St. (Bancroft & Palm Ave.) Saturday, 7 p.m. Lic. #637 12/7/79
SAN DIEGO	SAN DIEGO
ST. VINCENT DE PAUL PARISH HALL Hawk & Fort Stockton TUES. 6:30-10:00 p.m. Lic. #606 2/8/80	NAZARETH SCHOOL AUDITORIUM 10728 San Diego Mission Rd. THURS. at 7 p.m. Doors open at 5:30 Lic. #643 2/21/80
SAN DIEGO	SAN DIEGO
ST. DIDACUS SCHOOL HALL 4630 - 34th Street Thursday, 7 p.m. Lic. #666 TFN	ST. MARY MAGDALENE PARISH AUDITORIUM 1945 Illion Street Tuesday, 7-10 p.m. Doors open at 5:30 p.m. Lic. #735 2/28/80

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In Indian Wells

'Champ' comes to aid of St. Francis

By Mary Sanchez
SC correspondent

INDIAN WELLS—"Go hence and build up my house, for it is nearly in ruins."

"Lord, with joy will I do what you wish."

That dialogue between God and St. Francis of Assisi comes to mind with an announcement by MGM that Franco Zeffirelli will premiere his latest movie at Palm Springs so that a church dedicated to Francis can be built at Indian Wells.

THE LITTLE town in the upper Coachella Valley doesn't have a church at present, not even one that is falling down. The parishioners meet in the local bank where Father Raymond Bluett, pastor, breaks bread over a deposit table doubling for an altar.

What Father Bluett hopes for, and what MGM is planning for, are packed houses on April 3 at Camelot I and Camelot II, Palm Springs' twin theaters, for the debut screening of "The Champ," Zeffirelli's new movie starring Jon

Voight, Faye Dunaway and Ricky Schroder.

The goal is to raise \$1 million so Father Bluett can build St. Francis of Assisi church at Indian Wells.

TICKETS for the benefit will range in price from \$25 to \$100 in the 600-seat Camelot I. They will be made available to anyone who wants to contribute. Film stars—it's not known yet whether "The Champ" stars will attend—and Palm Springs socialites and civic leaders are expected to be in the audience.

The San Bernardino diocese, in which St. Francis parish is located, will also benefit from the premiere showing.

Bishop Phillip F. Straling said the event is as "an opportunity to bring people together for the benefit of starting a new diocese and a new church."

CAMELOT II's 400 seats are being reserved for persons who contribute to the Diocesan Establishment Fund for which an "advance gift" campaign is under way.

Special invitations are



SAFE FAITH—Parishioners of St. Francis of Assisi, Indian Wells, near Palm Springs, celebrate mass each Sunday in the local Crocker Bank. Last Sunday Bishop Phillip F. Straling paid them a visit and celebrated mass at the bank table on which a statue of the saint is prominent. The only "safe deposit" on the occasion was that of faith. Brother Jesus Dominguez, special assistant to the bishop, holds the Sacramentary. The

parish drive to raise funds for a church includes the west coast premiere of the movie, "The Champ," by Franco Zeffirelli, who is a close friend of the pastor, Father Raymond Bluett. The proposed church has been designed by Zeffirelli. Bishop Straling and his classmates, including Father Bluett, celebrate their 20th anniversary of ordination on St. Joseph's day, March 19.—SC photo

The largest single donation to that fund thus far was \$25,000 from an anonymous donor, Rehaume said.

FATHER BLUETT said Zeffirelli has drawn plans for the new church to faithfully duplicate San Damiano, the

church where the 12th Century "little poor man" of Assisi heard the divine message and took it literally.

Where the Indian Wells church will be built is still in negotiations, Father Bluett

said. He said it will accommodate 400 worshippers. It includes a multi-purpose hall in the basement and a rectory.

Zeffirelli holds a design degree from the University of Florence, Italy.



BISHOP 'IN JAIL'—Bishop Leo T. Maher distributes communion last Saturday night to inmates on the fenced-in roof of the San Diego County

Jail in downtown San Diego. About 40 inmates attended the first mass celebrated in the jail by Bishop Maher.—SC photo

Jail roof 'cage' is scene of bishop's mass for inmates

Southern Cross Reporter

SAN DIEGO—About 40 prisoners who sat in the cool night air on the cement floor of the fenced-in roof of the San Diego County Jail last Saturday night heard Bishop Leo T. Maher tell them, "Christ is the liberator."

Some were wrapped in blankets as the bishop celebrated mass for them under the chain-linked fence "ceiling" through which the stars and the flickering lights of an occasional airplane could be seen.

SEVERAL deputies were posted at intervals on both sides of the enclosed rectangle which also serves as the recreational area.

Inside the fence with the

prisoners were the bishop, Father Daniel Dillabough, the bishop's secretary who assisted at the mass, Augustinian Father James Hannan, the Catholic chaplain at the jail, two reporters and a photographer.

Father Hannan, who usually celebrates mass for 15-20 inmates at the same time and place, said this was an unusually large turnout.

COMPETING during his homily with the roar of a nearby generator, Bishop Maher said, "Christ is the liberator through his truths."

The bishop told the inmates that "during Lent it is important to do penance for our sins."

He warned them of the

evil inherent in passions and equated passions with a blackmailer.

"WE MUST know evil is present in passion. If we give into passion it becomes like a blackmailer. And you know what a blackmailer does?" he asked rhetorically. "Once he gets you in his power he keeps coming back to blackmail you."

The bishop said discipline and self-control obtained through penance is necessary to overcome the temptation to give into passions.

But, he counseled, "If we find life difficult we can go to Christ for strength. He liberates us from sin and death and gives new life for all eternity."

Church in San Diego reflects growth of the county

By Dan Pitre
SC assistant editor

SAN DIEGO—The secret is out. The word about the "paradise" of San Diego County appears to have spread. It is the fastest-growing county in the state according to one population projection, and the church here is reflecting that growth.

Miles of sandy beaches on the west coast, mountains and desert to the east and year-round mild temperatures make the county an attractive location. Plus the many military installations bring in a large transient population.

THE HOUSING boom in the county reflects the area's rapid growth which has resulted in increased services such as new parishes to these new communities.

The county had the largest population increase in the state in 1977, according to population projections by the California Department of Finance.

The projections show 1,694,800 people in the county as of Jan. 1, 1978, up 47,500 from the refined estimate for Jan. 1, 1977.

ACCORDING to a demographic study of

the San Diego diocese, dated October 1978 and compiled from parish profiles, there are an estimated 293,913 Catholics—17.3 percent of the total population projection—in 72 of 75 parishes in the county reporting in that category.

In 1970, San Diego County had 1,357,854 people, of whom an estimated 205,242 or 15.1 percent of the county population were Catholics in parishes.

Also reflecting the growth of the church in the county is the increase in the average Sunday mass attendance from 121,774 in 1970 to 137,008 in 1978.

TO SERVE the spiritual needs of Catholics in rapidly growing areas of San Diego city and county, the diocese has created eight parishes since 1970.

They are Good Shepherd, Mira Mesa, San Diego (1970); Resurrection, Escondido (1970); St. Gabriel, Poway (1973); San Rafael, Rancho Bernardo, San Diego (1974); Our Lady of Mount Carmel, Rancho Penasquitos, San Diego (1976); Our Lady of Refuge, Pacific Beach, San Diego (1977); St. Elizabeth Seton, Rancho La Costa, Carlsbad (1977); and St.

Margaret, Oceanside (1977).

The diocesan chancellor, Msgr. I. Brent Eagen, said the creation of eight parishes in eight years indicates rapid growth. That is about the maximum number of parishes the diocese could start in that period, since the average is about one a year, he added.

ALL BUT ONE of the eight parishes created since 1970 are in the northern part of the city and county, where housing tracts are still being developed amid an already populous area.

Typical of the growth is Mira Mesa in the northwestern part of the city where the great influx of people has put somewhat of a strain on services.

Good Shepherd parish there has grown rapidly since its inception in 1970, when it listed 403 families accounting for some 1,670 parishioners and an average Sunday mass attendance of 366.

IN 1978 the parish reported 1,910 families, some 7,500 parishioners and an average 3,155 people attending Sunday masses.

Its first building, a multi-purpose struc-

ture to serve as a church and hall, was built in 1973. It seats 700 for mass and generally fills up on Sundays.

In fact, a recently built CCD-classroom building, that has sliding partitions to convert it into a hall, also fills up for a mass on Sundays at the same time one is being celebrated in the church.

THERE ARE 1,200 CCD students registered and that number as well as the number of parishioners is expected to increase when 1,500 homes now under construction near the parish complex and another 1,500 in Scripps Ranch are ready for occupancy.

In the hub of the city, Mission (Basilica) San Diego de Alcalá, in Mission Valley, founded in 1769 by Father Junipero Serra as the first Christian mission on the west coast, is another of the fastest growing parishes in the diocese.

In 1970 the mission listed 125 registered families and an estimated population of 450. Its average Sunday mass attendance was 1,690.

IT NOW SHOWS 1,087 registered
Turn to page 10

John Paul II

The pope speaks

The first priority for seminaries today is the teaching of God's word in all its purity and integrity, with all its exigencies and in all its power.

The word of God—and the word of God alone—is the basis for all ministry, for all pastoral activity, for all priestly action.

The seminarians of today must be trained in God's word if they are to be adequately prepared to take up the challenge of Vatican Council II.

There is a need for ecclesiastical discipline, which requires a suitable atmosphere for recollection. I am convinced that through the grace of God, the great discipline required for seminaries will be achieved and joyfully maintained.

And the reason for all of this is found in the impelling love of Christ and his brethren. The sacrifice, effort and generosity entailed in the preparation for the priesthood have meaning only if they are done "propter regnum dei" (for the sake of the kingdom of God).

When the word of God is seen as basis of all seminary life and training, and when the great discipline of the church is embraced by the seminarians as a service to charity, the seminaries themselves become, in the words of Paul VI, "houses of deep faith and authentic Christian asceticism, as well as joyfull communities sustained by eucharistic piety."—To rectors of English-language seminaries in Rome.

Catholic women

Catholic women must defend justice based on belief in God and contribute as women that newness of Christian outlook, which alone can totally banish all forms of discrimination against women, and promote their full sharing in the life of the church and of society.

The vision of justice that you uphold and pursue is one that is founded on the word of God.

In this continuing need to apply the power of the inexhaustible word of God to human situations, I am confident that the magisterium (teaching authority) of the church will be your guide, just as fidelity to the magisterium will be the guarantee of your impact on the world.

In this way, in union with the universal church, you will be in a privileged position to make your

Teach seminarians the word of God



Pope John Paul II recently officiated at the wedding of a burglar alarm installer and the daughter of a Rome street-cleaner. It may have been the first time ever that people from ordinary life were wed at the Vatican by a pope.

original contribution to justice based on truth, especially as it affects women in their vocations as wives, mothers and single women. Presenting with clarity the various aspects of the role of women is an indispensable condition for promoting the dignity of women and fostering justice in their regard. —To the World Union of Catholic Women's Organizations.

Humility

Bowing one's head before God is a sign of humility. Humility is not weak-heartedness. Humility is a creative submission to the power of truth and love. Humility is a rejection of appearance and superficiality.

St. Augustine said, "Take humility as your foundation."—To crowds in St. Peter's Square.

Year of the Child

The church considers the child not as an individual to be utilized, nor as an object, but as a subject of inalienable rights, a developing personality to open out, having a value in himself, a unique destiny.

The Holy See thinks that one can speak also of the rights of the child from the moment of conception, and particularly of the right to life, for experience shows more and more that the child would need special protection, in fact and in law, from before birth.

One could also insist on the right of the child to be born into a true family, for it is most important that he benefit from the beginning from the joint support of a father and a mother united in an indissoluble marriage.

The child must also be brought up and educated in his family. The parents remain his first and principal educators, a role which, in case of deficiency on their part, can with difficulty be supplemented. This is required by the atmosphere of affection and moral and material security which the psychology of the child demands. It must be added that natural procreation lays the foundation for this natural right, which is also a grave obligation.

And even the existence of broader family bonds, with brothers and sisters, with grandparents, with other near relatives, is an important element—which there is a tendency to neglect today—for the child's harmonious equilibrium.

The child also has the right to truth, in an education which takes into account fundamental ethical values, and which makes possible a spiritual education in conformity with the religious membership of the child, with the orientation legitimately desired by the parents, and with the requirements of well understood freedom of conscience, to which the young person must be prepared and formed throughout childhood and adolescence.

The child who is growing up must participate himself in his own development, with responsibilities which correspond to his capacities. And one must not neglect either to speak to him of his own duties toward others and toward society.—To journalists about the International Year of the Child.

Opinion Forum

Readers' letters

For over a year now a group of dedicated and concerned North County parents have been actively working to open a Catholic high school in our area. Thousands of hours and hundreds of personal dollars have gone into this labor of love for our children.

San Diego County is the fastest growing county in the United States. Most of the growth is in the North County. There are 15,000 Catholic families at present. There are three Catholic high schools, one co-ed, one boys, one girls, serving all of San Diego County and all are located in the city of San Diego.

(This statement apparently overlooks Marian High School.—Ed)

In one year the North County parents have accomplished the following:

1. Shown a need for a Catholic high school.
2. Acquired a temporary site so it can open in September.
3. Are negotiating for a permanent site.
4. Have firm commitments of 125 students for freshman and sophomore years for September.
5. Are working with a religious order that is definitely interested in running the school.
6. Are in the process of incorporating, enabling the group to raise the needed money.
7. Have presented this plan to the School Board of the Diocese of San Diego and obtained its overwhelming approval.

It must be said that at no time has the group asked the diocese for money nor does it expect it in the future.

I am a concerned North County parent. All we ask is a Catholic education for our children. University High School cannot expand to accommodate us nor can we drive the 60-80 miles per day that would be required.

We as parents believe that formal Catholic education should not end in grammar school. We have a duty and a

right to see that our children be educated in a Catholic atmosphere. How can we do that when we are denied that right?

The parents recognize the fact that the project will eventually take \$5-6 million, but to expect that much money in hand before starting the project is an unreasonable demand. Even a house is bought with a down payment.

In Stewardship '79 the Diocese of San Diego states, "Elementary and Secondary Schools...are all a part of the Total Teaching Mission of the Diocese of San Diego."

Are the parents and children of North County to understand that secondary school education applies only to San Diego proper? We have a need up here and the diocese has an obligation. We are not asking for money—only support.

Continuing in the words of Stewardship, "Support of these vital educational programs must continue if we are to provide Catholic education for all the youth and adults of our diocese."

**Pamela J. Keenan
Escondido**

Issues cause faith problem

Over the past 15 years, the Catholic church in the U.S.A. has become mainly two things: It is, first and most stridently, a jumbled shop-front jammed with a motley array of political issues, civil squabbles, sociological experiments and psychological theories. This has affected the enthusiasm of faithful believers who feel that their bishops have neglected the purity of faith and practice of religion in their church, in favor of such issues as environmental pollution, ethnic rights, land distribution, the Panama Canal, Rhodesian chrome, and the evils of U.S. capitalism.

How, for instance, can any sincere pro-abortionist think that the Catholic hierarchy is anti-abortion out of genuine belief, when Congressman (Father) Robert

Drinan is on record (vote-wise) as a down-the-line pro-abortionist and yet remains in good standing as a priest?

The same inconsistency holds true with the chairman of the Rockefeller Foundation, Father Theodore Hesburgh, a priest who also remains in good standing and yet is permitting this Foundation to support and promote abortion with its many millions of dollars, since the Supreme Court made it legal.

Would any Jewish organization keep a rabbi on its rolls who supported the PLO bombings in Israel?

**Joseph V. Jacoby
El Cajon**

Who are the Chicanos?

I need some enlightenment on the article (SC, Feb. 22) "Cesar Chavez tells PA-DRES." I must say that the article was, to say the least, repugnant in my way of thinking.

I have lived in Mexico several years, do business with the Mexican community, and still am at a loss as to what or who are the "Chicano" people.

In answer to the quotation noted in said article by Mr. Chavez regarding the Chicano laity needing to know that they owned the church, my comment is, "ridiculous." We are all called to the church to serve God whether being Mexican-American, Japanese, or whatever.

Including, all of my close associates, friends, and relatives of Mexican-American heritage, none have claimed to be "Chicanos."

**Robert J. Moore
National City**

Catholic ministry needed in hospital

Over the past few years, while working in the emergency room at Palomar Memorial Hospital in Escondido, we have, on many

occasions, been unable to reach a local priest to give the sacrament of the sick to critically ill or deceased patients.

Our basic Catholic ideology states that in time of need a priest will come. It is much easier to reach a Protestant minister, and they are more willing to come in than a Catholic priest.

It is the families that suffer from the illness or death of a loved one, and many would appreciate the support of a minister at this trying time.

The sacrament of the sick is not given once the patient has expired. Often, therefore, the family feels abandoned when the priest does not come. Why do we have to beg a priest to come in to visit the patient or the family in their time of need? Can a priest deny a person their chance to gain heaven?

The memories associated with the day a loved one dies are vivid for a very long time. Although this probably is a somber responsibility for a priest, we feel the comfort needed by the family, the opportunity for caring, and the spiritual pain suffered by the family necessitates our requesting better care by our pastors.

**John Samhammer
and 12 other signatories
Vista**

(Bishop Maher has now appointed Rev. Mr. Kenneth Finn, a permanent deacon, as chaplain of Palomar Hospital, the neighboring convalescent hospitals and the Hospice Association of Escondido.—Ed)

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 greased pigs and will-o-the-wisps and the problems we have with holding on to resolutions.

Entering the third week of Lent, many of us will be feeling a little uneasy about those bold resolutions of Ash Wednesday. By now, the initial impetus has probably weakened and the heroic self-denial we had imagined ourselves capable of has no doubt faltered. We may even be persuaded ourselves that after all, our efforts were misdirected and that's not what Lent is about, anyway.

THE PATH to Easter, like the road to heaven, is strewn with good intentions! But, hopefully, for most of us there has been a fidelity to the essence of Lent. If, by God's ever-present grace, a commitment to deeper, more frequent prayer remains and a real attempt at self-renewal, then this mid-Lent will be a time of both thanksgiving and confirmation.

Commitment is a slippery thing! Just when we think we have it firmly in our grasp, we find it has eluded us,

and we are holding only the letter of the law or some less worthy thing dredged up from our own ambition or desire.

It is never cut-and-dried—able to be taken for granted. We are changeable creatures, prone to self-delusion and self-indulgence, needing constantly to keep a critical eye on our own motives and justifications.

WE ARE DRAWN repeatedly towards the easy way, the comfortable way, like iron filings to a magnet. And not only in the minor, short term decisions. Not infrequently, when a chosen commitment leads us into a certain lifestyle, we awaken one day to find that the "commitment" now is only to the lifestyle—the golden grail we followed is gone.

Being what we are, most of the time we are easily deluded as to whether we are moved by the Spirit or the ego.

The gift of discernment, some popular claims notwithstanding, is the product of spiritual maturity and not readily come by!

It always seems very significant that the prophets, called so emphatically

by God in the Old Testament, showed extreme reluctance to respond to the kind of thing they were called to. They did what God insisted, it is true, but without enthusiasm, protesting all the way.

IT IS INTERESTING, too, how the lives of the saints often pivot on one dramatic moment of insight which impelled them into some kind of service vastly different from what they had known previously. There must have been a transition which was neither simple nor pleasant.

I suppose what I am suggesting is that we should be a little suspicious of so-called commitment that comes too easily. Christian commitment always entails death to self and we die to self with dedicated reluctance.

One may ride along for years on ego-rewards before recognizing that all those delightful things we do for "the church" or "other people" are basically self-serving. That our primary commitment has been to that lustily surviving self!

MID-LENT MAY BE the right time to

look back to the way we entered the season. What were we hoping to gain then? What were we planning to give? Now, in the third week, what, if anything, would we change?

Are we dragging at the bit already or gathering energy and charging ahead? Some of us, no doubt, will have entered deeper spiritual waters; others may yet be dabbling about in the shallows. Either way, we still have a way to go; there are still opportunities ahead.

Whether we are happily pussyfooting in the rock pools of Christian commitment or shivering on the brink of the mainstream trying to decide to take the plunge and risk drowning our indignant self, it will not be the last time we have to make the decision.

Christian commitment is a process of on-going decision. We are never done with it! Day after day it waits there for us to take it up again. So—maybe we blew it the first three weeks of Lent. There are another three weeks—to blow it once more, or maybe not. Who knows, we just might make it!

A look at books

By Father Charles Dollen

A YEAR AT THE CATHOLIC WORKER by Marc Ellis. Paulist Press, 545 Island Rd., Ramsey, NJ 07446. 140 pages. \$1.95 pb.

Marc Ellis is a young Jewish intellectual, raised in Florida and easily able to carry two majors at Florida State, one in sociology and the other in "religion." It was in this secondary field that he heard about the Catholic Worker, Dorothy Day and Peter Maurin.

After graduation, Marc applied for, and was accepted in two graduate schools, but he couldn't find himself. He was spiritually at loose ends and needed something, or someone to believe in.

Almost in desperation he decided to try

to find himself in the harsh romanticism of the world of the Catholic Worker. It was romantic because it sought to cure the system from within. It was harsh with a vengeance he couldn't have imagined because it dealt with the really poor in New York City's Bowery.

Marc describes his own bewilderment as he moved into the "community" at 36 E. First St. There was little or no organization and less direction. Except for the commitment to voluntary, gospel poverty, each member was expected to fit in wherever he or she felt needed.

Marc was as well read as any graduate sociology major in the causes and results

of poverty. But to live it morning, noon and night, 24 hours a day, week after week was a tremendous challenge to him. Gradually he came to realize that he was a part of a vital life of true charity.

The Bowery bums are not lovable. In fact, they are usually drunk, argumentative and violent. The daily bread lines are their way of life in a city which has passed them by. They fight for clothing handouts so they can have something to pawn to buy cheap wine.

Dorothy Day knew this when she started the first Catholic Worker House of Hospitality in 1933. Peter Maurin knew this even as he was the philosopher that

dreamed up the movement. It is the story of every Catholic Worker House in any city, as I can attest because way back then I worked in one.

This is the story of a movement that works with the poorest outcasts of America's biggest cities. There is no romance, for as Marc observes, after he left, "the movement answered most of my questions, but left me with more questions."

"For 45 years, however, the Catholic Worker has offered its vision of a more human society. After having witnessed the transformation myself, I know I can never dismiss this vision of love."

On the screens

By T. Fabré

"My basic concept was the value of life; I wanted to depict this in as universal a fashion as possible." Koreyoshi Kurahara, the distinguished Japanese film director, was explaining how he happened to spend more than five years working on a film whose hero is a fox.

The picture, **The Glacier Fox**, was a phenomenal success at the box office in Japan last year, ranking number one and taking in more than twice as much as "Saturday Night Fever." And Variety has already praised its American version as the best film of its kind since the heyday of the Disney wildlife features.

"I wanted to lay special emphasis," Kurahara continued, "upon the bond that links every living creature. That's why the oak tree and the sun are so prominent."

And despite the difficulties he knew he would encounter in trying to photograph an animal so elusive and wary, Kurahara was, from the beginning, firm in his conviction that he wanted a fox at the center of his story.

"First of all, the fox is a very beautiful

creature. And more significantly, there are certain stages in the lives of foxes that closely parallel human life. We have courtship and marriage, for example, and the glacier fox has one mate for life. Then there is the birth of children, their education, and, finally, the separation that comes when children must set out to begin lives of their own."

Kurahara decided to have an oak tree narrate the fox's story. The huge, ancient oak stands on a rise not far from the sea on Hokkaido, the northernmost of the Japanese Islands. The oak sees Flep, the fox, for the first time on the brilliant but bitterly cold winter day that Flep crosses the glacier ice that links the island of Okhotsk with Hokkaido.

And the oak—its voice is Arthur Hill's in the American version—is a witness to Flep's meeting with his mate and to the joys and sorrow that they and the five pups that are born to them experience in the year that follows.

Kurahara's beautifully photographed film, while giving the expected attention to

the adventuresome frolics of the fox puppies, does not shy away in the least from the cruel aspects of life in the wild, an environment in which only 10 percent of foxes survive their first winter.

Kurahara has edited the film in such a way that such elements as the mating frolic, the hunting of prey and the death of some of the principals, while clearly present, are not accompanied by any visuals that would be too strong for young children. And no animal, Kurahara stressed, was killed or made to suffer for the sake of entertainment. (G) **For all.**

* * *

Other first-run films include **Take Down**—A doctoral candidate agrees to teach remedial English at a high school in a small industrial town.

Much to his chagrin, he finds himself saddled as well with the position of wrestling coach. The mutual incomprehension and low esteem that first exist between him and his inept but game team

soon give way to respect and understanding.

Despite the film's predictability and despite high school wrestling being one of the less spectacular sports, "Take Down" has heart and is good fun. (PG) **For adults and adolescents.**

TV programs include **Studio See** (March 18, PBS, 10 a.m.)—This magazine series for youngsters visits a family that doesn't watch any television and a school where the kids run their own closed-circuit TV network.

Greatest Heroes of the Bible (March 18, NBC, 7 p.m.)—Jacob fulfills God's prophecy by deceiving his aging father, Isaac, in this occasional series of Old Testament dramatizations.

No Other Love (March 24, CBS, 9 p.m.)—A marginally retarded young couple (Richard Thomas and Julie Kavner) plan to be married but first must convince the girl's overprotective parents that they can cope on their own.

NC News

Fox stars in film about value of life



Know your faith

Can we reach spiritual maturity by our own effort?

Synopsis

Father Adrian Van Kaam points out that a psychologically mature person is one who has begun to care for the wholeness of his life. And he reminds us that spiritual maturity is a gift grace alone can bestow on us.

We strive for a lifetime for the gift of maturity knowing that we will never fully reach it. But we must ask ourselves if we are on the road to it. While spiritual maturity is a gift of grace, we must be faithful to this gift.

The bible story that tells us of Jesus walking on the waters of the lake, says Father John J. Castelot, tell us that however strongly the winds might be blowing us or how dark it is or how alone we may be, the victorious Lord is triumphant over the deep waters of death and is always with us. Like the

apostles, we too know that we are not alone in the storm of life. This understanding helps us on our road to spiritual maturity.

Scholars can often help us understand the deep thought of those who have gone before us. Such a scholar was Father Walter Farrell. His "My Way of Life" helps us understand St. Thomas Aquinas' thought. Father Farrell's ability to offer the average reader an entry into the intricacies of academic debate and teaching are of assistance in bringing us to greater spiritual maturity.

Today, the church is sharing and using the talents of all its people. Father Champlin tells us about an unusual retreat where a married couple preaches to priests. Exploring the questions, "Who Am I?" "What can I become?" are ones that lead us all to greater psychological and spiritual maturity.



Jesus must be the solid lasting motivation of life

By Father Adrian van Kaam, CSSP

While we should pray and strive for the gift of maturity we shall never reach it completely. It is more a life orientation than a static state to be attained once and for all. We can only ask ourselves: Are we on the road to maturity? First let us think about psychological maturity.

A mature person is one who has begun to care for the wholeness of his life. He tries to grow beyond the volatility of childish sentiment and youthful excitements. His life becomes less impulsive or compulsive.

HE BEGINS TO live by wise reflection, basic inner conviction and lasting commitment. He accepts responsibility for the life direction and life form he had discovered to be his, no matter how pedestrian and prosaic this life may seem to others.

He is no longer obsessed by the extraordinary and the spectacular. His need to be noticed, to be popular and liked is diminishing. He grows in generous solidarity with others in society and community. He accepts and copes wisely with the sufferings and limitations everyday life imposes on all human beings.

He is at home with his own failures, limits

and imperfections. Without excessive guilt feelings he tries to make the best of his life in a relaxed and gentle way. No longer does he drift off in dreams, idle fantasies, floating idealism.

HE FORBIDS HIMSELF the debilitating pleasures of playing fantasy games with the harsh realities of today and of tomorrow. He probes the facts and tries to improve the human situation a little every day, leaving the rest in the hands of God.

What about Christian spiritual maturity? Spiritual maturity is a gift grace alone can bestow on us. The grace of spiritual maturity usually attunes itself to our progress in psychological maturity. Our loving Creator respects the developmental phases his creatures have to go through before reaching their human maturity. He wants us to be faithful to this process of unfolding of creation as it manifests itself to our lives.

He lovingly allows us the time to grow leisurely to our spiritual ripeness in faith in accordance with the created rhythm of our human unfolding. All things in his creation unfold in their own good time. So does the human creature in both his life of grace and nature.

A CHILD, A YOUTH can live the

spiritual life fully within the limits, however, of the possibilities of his or her age and experience. Therefore, they cannot yet express the spiritual life in the completeness of all its possibilities unless God miraculously brings them to full maturity at an early age. Although God might have done so in the case of some saints, we should not lightly expect this miracle to happen in us.

The maturity of Jesus is the measure of our spiritual maturity. St. Luke writes of him: "Jesus, for his part, progressed steadily in wisdom and age and grace before God and men" (Luke 2:52). Notice well: Jesus grew not only to human maturity before men but also to spiritual maturity before God.

Only when our Lord had reached full human and spiritual maturity, was he moved by the Spirit to begin his public life and to approach his hour with the full responsibility of a mature person who has found his unique life direction.

ST. PAUL REMINDS us: "Brethren, do not be childish in your outlook. Be like children as far as evil is concerned, but in mind be mature" (1 Corinthians 14:20). Can we say with Paul: "When I was a child I used to talk like a child, reason like a child. When I became a man I put childish ways aside" (1 Corinthians 13:11)?

The spiritual maturity Jesus grew to and St. Paul speaks about is based upon the foundation of a full grown faith. St. Paul described this mature faith: "Let us, then, be children no longer, tossed here and there, carried about by every wind of doctrine that

originates in human cleverness and skill...In this way we are all to come to unity in our faith and in our knowledge of the Son of God, until we become the perfect man, fully mature with the fullness of Christ himself" (Ephesians 4:13,14).

A full grown mature faith presupposes a personal conversion during our growing up. Such a conversion to maturity implies a personal encounter with and an unshakable commitment to our Lord. The conversion must gradually draw our whole scattered personality into the unity of the mystery of Christ's maturity.

OUR CONVERSION or our turning wholeheartedly to Christ means that we begin to live out of a basic Christian conviction rooted in our love for him instead of living out of childish sentiment and youthful excitement no matter how pious.

Our personal encounter with him and our subsequent commitment means that he becomes the solid lasting motivation of our life instead of the past partial and shifting motivations. Allowing our self in "all" its dimensions to be drawn into the holy maturity of Jesus means that our life becomes centered and whole, no longer carried about by the winds of incidental fads and doctrines. All of these characteristics are in accord with what we recognize as expressions of psychological and spiritual maturity.

Spiritual maturity is a gift of grace. But we have to be faithful to this gift. A deep devotion to the holy maturity of Jesus can strengthen us in that fidelity.

"Notice carefully, O pilgrim, the law of thy progress; after thou hast buried and done to death the concupiscences, thou wilt come to the wide open spaces of beatitude."—Origen, (185-254 A.D.), "In Numeros Hom., XXVII."

"Let each one remember that he will make progress in all spiritual things only insofar as he rids himself of self-love, self-will and self-interest."—St. Ignatius Loyola, "Spiritual Exercises," 1548.

"The spiritual life...means the ever more perfect and willing association of the invisible human spirit with the invisible divine Spirit for all purposes; for the glory of God, for the growth and culture of the praying soul."—Evelyn Underhill, "Man and the Supernatural," 1927.

He is with you always

By Father John J. Castelot

The first three gospels contain many parables, stories told by Jesus to get across a particular point. Occasionally we meet a parable of another sort, a story about Jesus which proclaims the faith of the church in his identity and activity, an identity and activity fully realized only after the resurrection.

Such a parable is the story of his walking on the waters of the lake, which reflects the situation of the early Christian communities rather than that of the lifetime of Jesus. It sends out an urgent message to them, beset as they are by difficulties which threaten to overwhelm and discourage them completely.

FOR THE EARLY Christians, the sea was an object of awe, a dark, mysterious thing, the spawning place of evil. Recall how, in the apocalyptic section of Daniel and in the Book of Revelation, the manning beasts come up out of the sea. It was possessed almost of a personality of its own, so much so that in the story of Jesus' calming the storm (Mark 4:35-

41), he addressed the tossing waves in the same terms he used in exorcising a demon (Mark 1:25). It was also a natural symbol of death, swallowing people up in a watery grave.

This thinking is reflected in many passages in the Old Testament, where rescue from the deep is a frequent figure for salvation. One example from among many: in Psalm 69, we read: "Save me, O God, for the waters threaten my life. I have reached the watery depths; the flood overwhelms me. Let not the floodwaters overwhelm me, or the abyss swallow me up, or the pit close its mouth over me."

Indeed, "the pit," the shadowy abode of the dead, was located beneath the waters under the earth. Jesus, the risen Lord, had conquered death; he could walk victorious over the waters.

ALL THESE IDEAS are used by Mark to profess his faith in the identity of Jesus and to reassure his church that, however strongly

the winds might be blowing against them, no matter how dark it was or how alone on the waters they seemed to be, the victorious Lord, triumphant over the deep waters of death, was always with them.

The geographical and chronological setting for the parable is obscure, to say the least, but Mark had to get the disciples on the lake and Jesus on the shore. And so, afraid of untimely enthusiasm after the feeding of the multitude, Jesus "insisted that his disciples get into the boat" and go on ahead while "he went off to the mountain to pray" (Mark 6:45-46).

It was already dark—a strange time to start the crossing—and the wind came up strong, right in their faces. The going was slow and painfully laborious, and it was already "between three and six in the morning" when he came walking calmly on the water, just like Yahweh of old.

AT THIS POINT we read something very puzzling: "He meant to pass them by." This makes little sense until we recall that this very same expression was used in the Old Testament in passages where God was said to "pass by" someone in order to let him catch a glimpse of his "glory" (Exodus 33:18; 1 Kings 19:11).

Mark is telling us that this is a revelation of

the triumphant risen Lord, and, indeed, the reaction of the disciples is exactly that of the group in the upper room on Easter night: "They thought it was a ghost" (Mark 6:49; Luke 24:37).

Again, he reassures them with words commonly used in "divine visitation" scenes: "Do not be afraid," and his identification of himself is even more reassuring—and revealing: "It is I" (in the Greek this is literally "I am," the equivalent of the divine name).

"HE GOT INTO the boat with them and the wind died down." Although they did not understand (Mark 6:51-52), they felt secure. And this was Mark's message to his church: the risen Lord is with us in our struggles; don't be afraid; he has conquered the waters of destruction and death and is in the boat with us.

Matthew makes the parable even more pointed by having Peter, the representative of the church, try to walk on the water, lose courage and find safety in Jesus' outstretched hand. And he ends the story with an unmistakably post-resurrection profession of faith: "Those who were in the boat with him showed him reverence, declaring, 'Beyond doubt you are the Son of God!'" (Matthew 14:33; Compare Mark 6:51, 52).

He saw poetry in Aquinas

By Father Alfred McBride, O Praem

Dominican Father Walter Farrell (1902-1951) possessed the poetic instinct. He reached for a comparison and metaphor as easily as a baseball player stretches for a catch. His years of academic training in fields distant from the literary—philosophy at Fribourg, theology at Rome—could well have stifled that instinct. His genius was to take the knotty abstractions of the sacred sciences and translate them into down-home comparisons which offered average readers an entry into the intricacies of academic debate and teaching.

This talent appears most prominently in his masterpiece, the four-volume "Companion To The Summa." It was published at a time when Jewish philosopher Mortimer Adler of the University of Chicago was launching a nationwide interest in reading the great books of the Western world, among them the Summa of Thomas Aquinas.

FATHER FARRELL had a way of simplifying the dense presentations of

Thomas Aquinas without betraying the substance of the teaching. Where Aquinas would state his case in tight chains of logic, Father Farrell restated the matter with easily understood metaphors. To his credit he did not choke the reader with his poetry, but used just enough to put some images in the reader's mind that would visualize what Aquinas was trying to say.

Father Farrell was able to unpiece the chains of logic enough to see what human situations might be sensed there. He did not destroy the logical sequence, so much as spread it out more so that the reader could relate the line of argument to contemporary situations. Employing Father Farrell's own bent for comparisons, one might venture to say that he let some air into the medieval rooms, some sunlight to fall upon the texts, some oxygen to stimulate circulation.

Quibblers and purists of Father Farrell's day were loath to see the value of what he was trying to do. Keepers of the flame and guardians of the approved text never like to see the popularizer tamper—as they see it—with the unadulterated original. They would

have a good case if Father Farrell had in fact tampered and diluted. But he did not.

HIS "COMPANION To The Summa" is as faithful a rendition of the spirit and thought of Aquinas as one could reasonably expect. And Father Farrell himself would stoutly maintain that his purpose was to lead people to savor the original.

Those who knew Father Farrell through his sermons, classes and retreat talks praised him for his way of bringing the listeners to in-depth appreciations of religious matters. They claim his writing was more eloquent than his speaking, but that in both instances the integrity of his person shone through.

The Confraternity of the Precious Blood published a small book, "My Way of Life," based upon the writings of Walter Farrell. Much that is found in this compact work is taken from the "Companion To The Summa." It reads like a modern version of the "Imitation of Christ," in the sense that it is full of spiritual maxims that have so much the ring of truth that the inspirational value exerts an immediate impact. What must be noted here is that these sayings, which are now read as spiritual consciousness raisers, were originally written as theological comment.

WHY SHOULD ONE advert to this?

Because it means that theology can be written in such a way as to satisfy both an academic interest and a spiritual hunger. Walter Farrell knew how to make his theology work both as an intellectual discipline as well as a spiritual inspiration. He was the rare writer who was able to integrate his academic training and spiritual insight and weld them into one persuasive expression.

The enormous popularity of "My Way of Life" (it is still in circulation 28 years after his death) among people of all walks of life—especially those outside the circles of academia—testifies to a personal holiness in the man in addition to a marvelous skill in speaking the profound with honest simplicity. Not all holy persons can do this. But holy ones whose personal console of gifts include the poetic talent can use such a charisma for the deep things of God in human and readily understandable terms.

The last 20 years have witnessed a decline of interest in Aquinas—and even hostility to the "angelic doctor" in some cases. But great minds are not so easily laid aside. As fresh interest revives in Aquinas, Father Farrell's fine books remain to help. And for the spiritual-minded of any age, Father Farrell's "My Way of Life" is ready at hand.

Children's Story Hour Jesus walks on the water

Jesus and his friends had gone away to rest when the huge crowd of people followed them and Jesus had to talk to them and feed them with only five loaves of bread and a little fish. After all that, Jesus and his friends were still tired and needed to get some rest, so Jesus told them to go off in the boat and find another place where they could rest. They wanted to be with him but he said "No," that he would join them later. He wanted to go into the mountains by himself and pray.

So his friends went off and Jesus went up in the mountains. He prayed most of the night and when he came back to the lake shore he saw that a very bad storm had blown up. The waves were very high and noisy. And there, in the middle of the storm was the boat with Jesus' friends. The wind was so strong that they had not been able to sail to the other shore.

Jesus knew that they would be afraid of the terrible storm and he wanted to go to them, so he started to walk to them right across the water. Even though the wind was blowing very strongly and the waves were so big and churning, he didn't sink one bit, but just walked over them to the boat.

When his friends saw him coming they didn't know who it was and because they really were very frightened and anxious, they thought they were seeing a ghost! They began shouting and calling out with fear.

But Jesus called to them: "Don't be afraid. It's me!" The apostles, Jesus'

friends, still weren't too sure, so Peter called back: "If it really is you, call me to come to you across the water."

Jesus put out his hand and said: "Come!" And right away Peter stepped out of the boat and began to walk towards Jesus and thought only about reaching him, he didn't sink either.

But then, he remembered what he was doing and thought about himself and was very, very much afraid. At once, he began to sink into the water. "Save me, Lord, save me!" he cried.

Jesus went to him and pulled him up. "Oh, Peter," he said, "why are you so afraid? Don't you trust me?" Peter didn't say anything. Maybe he was ashamed that he hadn't trusted Jesus and thought he was walking by himself.

Jesus took Peter back into the boat and as soon as they were safely in it, the storm stopped. The others were amazed at what had happened and said "Oh, Jesus, you really are the Son of God."

They all understood then that they need never be afraid because Jesus would always come to them and help them when they were in trouble. Jesus had shown them, too, that if they really answered when he called and really trusted in him, he would make it possible for them to do things they thought would be impossible.

Jesus is always with us, waiting to help, even when we don't see him or recognize him. If we trust him, he will always look after us.



Color this picture

Suggestions for parents

1. After reading the story of "Jesus walks on the water," talk together about it, using the following or other questions:

Why did Jesus feel a need to be alone after he had fed the large crowd of people?

Why did Jesus walk on the water toward his friends?

Why did this frighten the disciples?

How did Peter react? What did he do?

Why was Jesus both delighted and disappointed in Peter?

Lay pair preach to priests

By Father Joseph M. Champlin

In 1952 the Oblate Fathers spotted an ad in the Minneapolis paper announcing the availability of a beautiful four-acre tract of land by Lake Buffalo in central Minnesota. They purchased the property, converted the owner's mansion into King's House of Retreats, and for over 25 years have been conducting periods of spiritual renewal for area Christians.

Those sessions include weekend retreats for lay people, mid-week retreats for priests, extended retreats for religious and Marriage Encounters for couples. But, to the best of my knowledge, no married couple had preached at this lovely place to a group of priests on retreat until last October.

DURING THE four-day session, 58 diocesan priests withdrew from pastoral labors to rest awhile, read, pray and reflect. A retreatmaster delivered a presentation Monday evening and several on Tuesday and Thursday.

But on Wednesday, the format shifted. Ed and Ro Foley, a couple married about 15

years, deeply committed to the church and actively involved in their home parish near Lancaster, Pa., joined the priest-retreatmaster for three talks that day.

Their initial conference centered on the question "Who am I?" and basically adapted for the priests the Marriage Encounter approach to one's self-concept or self-image.

THE SECOND presentation, titled "To Heal and Be Healed," contained their personal experiences with penance, healing, anointing of the sick and forgiveness.

A final talk, "What Can I Become?" was meant to serve as something of a dream-along, a vision of greatness for the priests. The three presenters shared, once again, their individual experiences of marriage, priesthood, the eucharist and the universal church.

To prepare for their appearance, the Foleys asked 60 families in their parish to pray and sacrifice for a priest on the retreat. They arrived in Buffalo with letters from each of the volunteers and distributed the personally addressed notes after the last conference.

HOW DID THE priests react to this experiment? Of the 39 who completed anonymous evaluations, 15 rated the retreat superior overall, 20 found it quite good, three said it was good, and one rated it fair.

On the specific matter of the Foleys' participation in their retreat, 16 priests wrote positive remarks, one had a negative comment and five had a mixed reaction.

Here are a few samples of the positive side:

"The presence of the Foleys added a whole new dimension to what was already a fine retreat. I'm more ready to go back to the parish with renewed fervor."

"Having the Foleys was unique, different and appreciated."

"Ed and Ro's faith was beautiful and an excellent addition."

"I was deeply moved by the personal witness given by them."

"I also benefited by the session with Ed and Ro. This reinforced how much priests and lay people need each other and must work together to accomplish God's work."

"The Foleys were a very positive aspect to the retreat. Their presence broke down the highly 'clerical' atmosphere and reminded us

of the interplay between ourselves and the people we serve."

A few illustrations from the negative or so-so responses:

"There was no need to spend a whole day with the young married couple."

"The Foleys were an inspiring couple, but I think more appropriate to a workshop than for a retreat."

"The couple was a nice touch and the letters were warm, but the Marriage Encounter techniques...were beyond the saturation point for some of us."

"I have mixed feelings about the presentation by the married couple. They were indeed an inspiration. I am not sure what value their presentation was to priestly spirituality. The prayer letter was indeed a moving and touching device."

NO PERSON or program receives a perfect evaluation. More critical is the need to look at the overall feedback, to note the majority's judgment and to consider any particular points which can be improved or corrected.

On balance, those Minnesota priests appeared to vote "yes" rather strongly in favor of a married couple like the Foleys speaking to them on retreat.



'SEARCHING' FOR OWNER—Who owns this car? This station wagon with its license plate, "A SEARCH," was photographed outside the Diocesan Pastoral Center, San Bernardino, and was presumed to belong to a youth minister working in the SEARCH for Christian maturity program. But a thorough "search" through the center and the diocesan youth ministry office revealed no knowledge of the car or its owner who is promoting "A SEARCH" of some kind.—SC

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LENT: A NEW DIET

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A Lent began two weeks ago. It used to be a time to quit smoking, drinking, eating between meals. These weeks, you'll find more people on their knees. When they take advantage of the dispensations the Holy Father grants, they'll make sacrifices elsewhere, as the Holy Father asks. They'll do without what they do not need, and 'make do' with what they have, so they can be generous to the poor. . . . More than before, Lent this year is up to you.

Here are some new ideas:

NEW CATHOLICS □ In Vilangara, a rural area in India, more than 200 Orthodox Christians reunited with the Catholic Church. A temporary chapel was erected 15 years ago and is still being used but it is now crumbling and unsafe. The parishioners, mostly poor farmers and laborers, do not have the money to build a new church, but they will provide free labor. For just \$5,000 you can build the church yourself as a Memorial for someone you love. Gifts in any amount, however, are most welcome, as Lenten sacrifices.

GIVE YOURSELF □ Only 50¢ a day (\$15 a month, \$180 a year, \$1080 for the six-year course) pays the cost of a priest's training in India. He will write to you, pray for you at Mass each morning, and you'll share in all the good he does. We'll send you his name on receipt of your first gift.

MASSSES IN LENT □ Masses for your intention? Our priests overseas will offer promptly the Masses you request. Remember in particular your deceased. Lent is the time to remember.

FEED A FAMILY □ For only 66¢ a day (\$20 a month) you can feed a family of Palestine refugees. In thanks, we'll send you an Olive Wood Rosary from the Holy Land.

ONE LAST IDEA □ To be sure your intentions are carefully carried out, it's wise to make a will. Otherwise, rigid State laws may govern the distribution of your savings. . . . Stringless bequests to the Catholic Near East Welfare Association (our legal title) will be used for the poor by the Holy Father.

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International Brotherhood Awards

NCCJ to honor Allen and Meadows

SAN DIEGO—Entertainment personalities Steve Allen and Jayne Meadows, Allen's wife, and two area Catholics will be among those to be honored with brotherhood awards by the National Conference of Christians and Jews.

At the San Diego Region's 51st Anniversary Citation Dinner, 7 p.m., Thursday, March 22, at the San Diego Hilton Hotel, the Allens will receive International Brotherhood Awards.

AMONG those to receive Regional Brotherhood Awards include John Lyons, a long-time Teamsters official and a parishioner of St. Rose of Lima, Chula Vista, and Mary Steiger, an Oceanside community and civic leader and a member

of St. Mary Star of the Sea parish there.

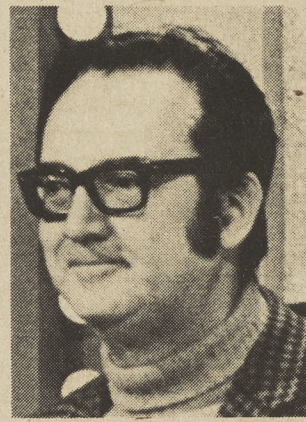
Also among regional honorees will be Lawrence Cox, senior vice president and division administrator of Security Pacific National Bank, and Anne Ratner, a San Diego community and civic leader and a member of various Jewish organizations.

Lee Hubbard, former San Diego city concilman and chairman of the event, said Allen and Meadows are being honored for activities in various fields of philanthropy.

"THE ALLENS are among the most active husband and wife teams in this country who best personify what the NCCJ represents," Hubbard said.

The Allens, who live in the San Fernando Valley, have been married 21 years.

Reservations for the dinner may be made by calling the NCCJ, 232-6113. Tickets are \$125 per person. Contributions are tax-deductible.



Steve Allen



Jayne Meadows



John Lyons



Mary Steiger

Rainbow Covenant Concerts set

SAN DIEGO—More than 260 singers and musicians from 18 parish folk groups will participate in the first annual Rainbow Covenant Concert to be performed at

three different churches, March 23-25.

The concerts, sponsored by This Covenant Ark, Theatre in the Spirit, will feature both sacred and

secular music, as well as the Covenant Ark Dancers.

Guest conductor for the concerts will be Sister Joanne Nicgorski from the diocesan Center for Liturgy and Prayer.

The concerts will be at 8 p.m. on Friday, March 23, at St. Rose of Lima in Chula Vista and Saturday, March 24, at Our Lady of Grace in El Cajon, and at 3 p.m. on Sunday, March 25, at the Immaculata on the University of San Diego campus.

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Diaconate directors hold conference

'Deacon is church's new prophet'

DALLAS (NC)—"The church has a new prophet. His name is deacon," said Chicago Deacon Joshua Alves in an address to the National Conference of Permanent Diaconate Directors, held in Dallas.

Alves told the directors and staff from 94 dioceses that ordination to the diaconate calls a man to a prophetic role in the community. "He is called to be a minister to all circles. As Ignatius of Antioch wrote, he is called upon to perform the ministry of Jesus Christ," Alves told the gathering.

THE DEACON'S primary function today, he went on, is to be an instrument through which "the priesthood of Christ and the church is extended into areas where the common man lives, bringing that priesthood into everyday life in circumstances and situations where the priestly presence of the church is not normally found."

As a prophet the deacon must involve himself in the depths of society, Alves said.

"His involvement in political and economic issues in the community," he con-

tinued, "can be a source of other people getting involved, demanding political integrity, concern for the poor and alienated, the elderly of the community and living conditions within the community."

ASSOCIATION members passed a number of resolutions, including one expressing concern that drafts of the revised Code of Canon Law do not make sufficient provision for the permanent diaconate.

Other resolutions called for:

—The granting of permission for permanent dea-

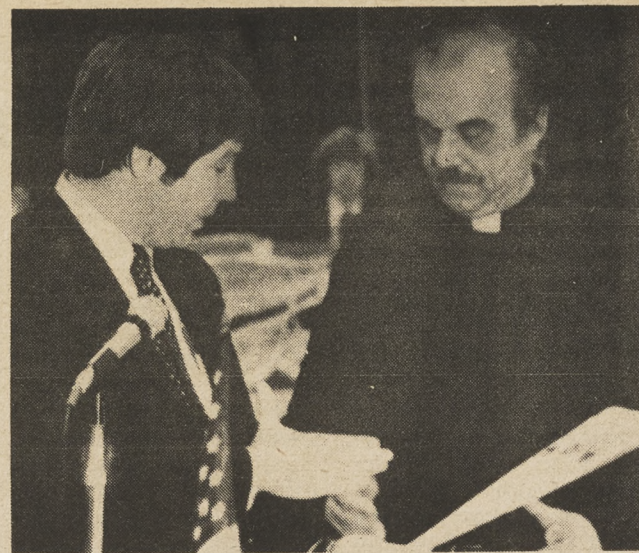
cons to administer the sacrament of anointing of the sick.

—Removal of the requirement that widowed permanent deacons remain single.

—Development of a mass for deacons in the Common of Feasts.

—Deacons and directors of programs to facilitate and support emerging lay ministries.

—Support by diocesan programs of the National Diaconate Institute on Continuing Education at Notre Dame University each summer.



SAINTS COMMENDED—Councilman Bill Lowery presents the San Diego City Council's "highest commendation" to Father Anthony J. Wasko, OSA, principal of St. Augustine High School. The resolution commends the school's students, faculty and staff for their help following the Sept. 25 crash of a PSA jetliner just 10 blocks from the school.

Cathedral parish 'getting to know' neighbors

SC Correspondent

SAN BERNARDINO—One parish here is using its Lenten mission as a means of getting to know its neighbors.

Holy Spirit Sister Joan Krogmeier of Our Lady of the Holy Rosary Cathedral mailed 7,275 invitations to hear Franciscan Father Emery Tang during a week of Christian renewal beginning Saturday, March 17. The letters went out to everyone within the parish's boundaries, Catholic or not.

Her "come and share" letter is part of Sister Krogmeier's creative evangelistic style.

"FRANKLY, I don't know where we'll put them if they all come," she said.

Nevertheless, she is praying that the experiment will help build up a sense of oneness in Christ.

She asks in her letter, "Have you ever experienced a week of Christian renewal—a time for spiritual growth in your life—a time for reflecting on your relationship with God, a time to slow down and just be with God?"

In addition, the invitation is a way of encouraging participation in the parish's Holy Week services. The reverse side of Sister Krogmeier's letter contains the schedule from Palm Sunday to Easter.

IT'S POSSIBLE that nearby residents have never come to Holy Week services because no one

has ever invited them, Sister Krogmeier said.

Father Tang will speak twice a day, at 11 a.m. and again at 7:30 p.m. to allow "daytime people" a chance to hear him. The double sessions also will assure everyone a seat.

The Franciscan lecturer, writer-photographer and re-

treat master is widely known for talks drawn from ordinary experiences, which foster understanding and awareness of God in people's everyday lives.

Bishop Phillip F. Straling will concelebrate the closing mass, March 12, when the subject will be "Let's Talk About the Church."

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SC 3/15/79



Abortionist accused of murder

Hospital personnel testify in retrial

SANTA ANA, Calif. (NC)—Testimony from hospital personnel on duty the night a Southern California physician allegedly strangled a newborn abortion survivor dominated the second week of the doctor's murder retrial.

The Huntington Harbour physician, Dr. William Baxter Waddill Jr., 43, is accused of strangling the infant known as Baby Girl Weaver two years ago after an unsuccessful saline abortion attempt on the infant's 18-year-old unwed mother.

NURSE Pat Olvera, who helped in delivery of the 2-pound, 15-ounce baby, told the Orange County Superior Court jury that the infant girl made "a weak whine" and jerked her arms and legs twice after birth.

Mrs. Olvera told the five-man, seven-woman jury

that the infant had a "regular" heartbeat of about 88 beats per minute when she listened to the infant's chest with a stethoscope. In addition, she said, the baby was breathing in gasps every 15 to 20 seconds.

She testified she left the Westminster Community Hospital nursery after learning Dr. Waddill had ordered "don't do a thing" for the baby.

ANOTHER hospital nurse JoAnn Griffith, told the jury she continued trying to revive the infant despite Dr. Waddill's telephoned order, thinking he was not fully aware of the baby's condition.

Mrs. Griffith said she believed other hospital employees were reluctant to continue revival efforts because of Dr. Waddill's instruction.

Jean Holston, hospital

nursing supervisor, told the jurors that Dr. Waddill told her the infant "was severely brain-damaged at birth." She said his comment came when he suggested she leave the nursery and move on to duties elsewhere.

"HE PUT his hand on my arm and said he was sure I had duties elsewhere," Mrs. Holston testified. "And he said I had to realize that the baby was severely brain-damaged and it had not died in the uterus as it was supposed to."

An early prosecution witness in Dr. Waddill's murder trial was the infant's mother, Mary Weaver of Huntington Beach, now age 20, who said several times her recollection of the pregnancy had become clouded.

"Right now I'm confused about exactly what hap-

pened," said Miss Weaver, who has filed a \$17 million lawsuit against Dr. Waddill and the hospital.

SHE TOLD the jury she believes she was about 20 weeks pregnant when she sought the abortion. But a local physician who had examined Miss Weaver said he believed her to be 28 weeks pregnant.

Dr. Waddill has been accompanied to court each day of the second trial by his wife, Janet, who is six months pregnant with the couple's second child.

Madonna statue stolen, held for ransom in Italy

PRAIA A MARE, Italy (NC)—Italy, which has been plagued for years by kidnappings for ransom, now has what may be its first statue-napping.

The tiny town of Praia a Mare in the southern Italian region of Calabria was in mourning over the theft of the Madonna of the Grotto, a statue dating from 1326. The Madonna of the Grotto is the patroness of the town.

The thieves demanded payment of between \$12,000 and \$60,000 for the return of the statue, described as "wooden, covered with painted chalk."

Public offices, schools and stores were closed in mourning and the town council held a special Sunday session, March 4, after the discovery of the theft by one of the nuns who takes care of the shrine.

Church reflects San Diego growth

From page 3

families, 3,787 estimated parishioners and an average of 2,467 people attending nine Sunday masses (including two vigil masses).

Msgr. Eagen, who is pastor of the mission, said housing developments in Tierrasanta and Murphy Canyon Heights (military), and construction of condominiums surrounding the mission have contributed to its rapid growth.

"We've divided the parish into six areas to reach the people in the neighborhoods, so they feel a part of the large parish," Msgr. Eagen said. That is what the Spanish padres did when they established "asistencias"—outposts beyond the immediate area—he related.

THE THREE priests of the parish, assisted by a lay chairperson, are responsible for two areas each, in trying to bring the church to the people," Msgr. Eagen said.

With the expanding development of single-dwelling tracts near the U.S.-Mexican border, Our Lady of Mount Carmel, San Ysidro, has experienced tremendous growth during the last few years.

Since 1970 the parish has grown from 4,000 to 12,000 estimated parishioners, with average Sunday mass attendance rising from 1,370 to 3,000.

THERE WERE 1,500 families on its roles in 1978. Ninety-five percent of its parishioners are Hispanic.

A parish hall that was converted into a church is the only parish facility for masses. There are nine Sunday masses including the vigil, five of which are in Spanish.

Father Thomas Byrne, pastor, said the Spanish-language masses are overflowing with as many as 200 people unable to get in.

THE PARISH is in the process of raising \$800,000 to build a 1,000-seat church to alleviate the crowded conditions.

El Cajon is another rapidly growing area in the county. Although there have been no new parishes there since 1958, the four parishes—Holy Trinity, Our Lady of Grace, St. Kieran and St. Louise de Marillac—account for an estimated 21,425 Catholics or 31.6 percent of the city's 67,800 population.

Our Lady of Grace has experienced the greatest increase among El Cajon parishes since 1970, growing from 6,820 estimated parishioners to 12,000 in 1978. Its registered families grew from 1,850 to 2,420 during that same time.

San Diego County appears destined to remain among the fastest growing counties in the state, and the church must continue to keep pace to meet the spiritual needs of Catholics relocating here.

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.

BARENO, Francisco R. Husband of Ermidia Bareno, father of Lucretia Nieto, Rudolfo and Leticia Bareno; one grandchild. Requiem mass, March 8, St. Jude Shrine.

Goodbody's Blvd. Chapel

BOLIN, Valeria A. Mother of Archie, Clayton, Paul, Joseph and William Bolin, Cyril Montgomery, Alice Maddox, Elaine Fredericks, Dolores Lakey and Theresa Like and Raymond Jacobson; 45 grandchildren, 31 great-grandchildren. Requiem mass, March 7, Holy Family church.

Goodbody's Blvd. Chapel

DELANEY, John M. Son of Mr. and Mrs. Daniel Delaney, brother of Tony, Sister Mary Ellen Delaney, Kevin and Brian Delaney. Requiem mass, March 5, Our Lady of the Sacred Heart church.

Goodbody's Blvd. Chapel

LUX, David John. Son of Wilfred G. and Jeanette Lux, brother of Annette Portor, Carol Jones, Larry, Bill and Tom Lux, grandson of Eva Maxwell. Requiem mass, February 27, Santa Sophia church.

Goodbody's Blvd. Chapel

WHELAN, Vincent A. Husband of Adele Whelan, father of Vincent E. and Rev. Thomas J. Whelan, OSA, brother of Claire Fitzgerald, Quintin Whelan and Francis Whelan; four grandchildren. Requiem mass, March 12, St. Joseph Cathedral.

Goodbody's Blvd. Chapel

AGUIRRE, Raymond G. Husband of Lisa Aguirre, brother of Virginia Mata and Trinidad Aguirre. Requiem mass, March 12, Christ the King church.

Goodbody's Ivy Chapel

McHORNEY, Charlotte F. Mother of Charlotte Graham, Doris McAtte, Lucia, Rae and Edward T. McHorney, Sr.; 16 grandchildren, 25 great-grandchildren. Requiem mass, March 6, Our Lady of the Sacred Heart church.

Goodbody's Blvd. Chapel

MARRON, Michael V., Rev. O.S.A. Brother of Rev. Peter J. Marron, OSA (St. Augustine High School), one brother living in New York. Requiem mass, March 5, St. Patrick church.

Goodbody's Blvd. Chapel

REINO, Michael. Father of Marian Karpinski, Samuel, Joseph and Don Reino; eight grandchildren, six great-grandchildren. Requiem mass, March 9, Our Lady of the Sacred Heart church.

Goodbody's Blvd. Chapel

VALENTI, Anthony. Husband of Concetta Valenti, father of Edward, Michael J. and Joseph J. Valenti, brother of Joseph Valenti and Maria Megna; nine grandchildren. Requiem mass, March 9, Our Lady of the Rosary church.

Goodbody's Ivy Chapel

WALSH, Odella M. Four brothers and three sisters. Requiem mass, March 6, St. Vincent de Paul church.

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SUPERIOR COURT OF THE STATE
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Estate of
WILLIAM M. KONZEN, aka W. M. KONZEN, WILLIAM MICHAEL KONZEN, and as W. M. KONSEN
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 the office of:

FRANCIS J. MAHER
P.O. Box 9474
San Diego, CA 92109

which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.

/S/ DAVID TWOMEY
Executor of the Will

of the above named decedent
FRANCIS J. MAHER
Attorney at Law
1964 Chaldean #8
P.O. Box 9474
San Diego, CA 92109
SC: Mar. 15, 22, 29, Apr. 5, 1979.

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SC: Mar. 8, 15, 22, 29, 1979.

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Around the dioceses San Diego

Bishop Gilbert E. Chavez:

Thursday, March 15, noon
St. Francis School, Vista, St. Patrick's luncheon with faculty, staff and parents.

Thursday, March 15, 6:30 p.m., El Camino Country Club, Vista, Stewardship dinner.

Friday, March 16, 11 a.m., St. Francis, Vista, mass celebrating Sister Christina Donnelly's 25th anniversary as a religious.

Saturday, March 17, 3 p.m., Old Mission, San Luis Rey, mass celebrating 100th birthday of Maria Lopez.

Confirmations—to begin at 5:30 p.m.

Bishop Leo T. Maher:

Thursday, March 15, Our Lady of Angels, San Diego.
Monday, March 19, St. Anne, San Diego.
Tuesday, March 20, Our Lady of Mt. Carmel, San Ysidro.
Thursday, March 22, Guardian Angels, Santee.

Bishop Gilbert E. Chavez:

Wednesday, March 21, St. Therese, San Diego.
Thursday, March 22, St. Margaret Mary, Brawley.

Thursday, March 15

"Meaningful Life Until Death," by Sister Dolores Molina, 7:30 p.m., Our Lady of the Sacred Heart, San Diego. Details: 284-1250.

Friday, March 16

Curso Básico de Catéquesis, 7 p.m., Nuestra Señora de Guadalupe, El Centro. Details: 297-7110.

Encuentro Conyugal en la Misión de San Luis Rey, al 18 de marzo. Details: 420-5850 ó 421-8878.

Catholic Committee on Scouting, Scouter Development, Mataguay Scout Reservation. Details: 420-9193.

Special vespers and anointing with holy oil ceremony, 7 p.m. weekly during Lent, Holy Angels Byzantine church, Serra Mesa.

Saturday, March 17

Catholic Singles Club, St. Patrick's Day party, 8 p.m., Stan's 1233 Hayes, San Diego. Details: 298-9118.

Italian Catholic Federation, St. Patrick Dance, 9 p.m., buffet, 8 p.m., St. John of the Cross, Lemon Grove. Details: 469-2231.

Catholic Alumni Club, St. Patrick's party, 7 p.m., 3750 Jewell St., San Diego. Details: 272-8058.

St. Patrick's dinner-dance, 8:30 p.m., St. Francis hall, Vista to benefit altar boys' summer camp. \$10 per person.

A Day of Conversion and Community with Father Finbarr Devine, SSCC, 9:30 a.m., Mary Star of the Sea, La Jolla.

St. Patrick's Day Dessert Card Party, Court Our Lady of Mt. Soledad, CDA, 11:30 a.m., Our Lady of Refuge, Pacific Beach. Details: 272-6191.

St. Mary parish Guild, St. Patrick's Night Dance, 8 p.m., parish hall, National City, music by Fox. \$2.50 at the door.

St. Patrick's parish's Mothers' Club, annual ham and cabbage dinner, 3-7 p.m., parish hall, San Diego. Details: 281-6572.

Women's Club St. Patrick's Day dance, 8 p.m., Good Shepherd, Mira Mesa, Doug Oliver's Rhythm Ramblers. Details: 271-9071.

Stalpar Club, St. Patrick's Day dance, 8 p.m., St. Martin parish hall, La Mesa, \$3 per person, tickets are limited.

Sunday March 18

"We the Parish," series, "Sound of Silence," 6:45 p.m., St. Catherine Laboure parish, San Diego. Details: 278-3184.

St. Joseph's Table, St. Rose of Lima Branch, ICF, begins 8 a.m., blessing, 10 a.m., parish center, Chula Vista. Details: 475-2657.

"We the Parish" program, "Sounds of Silence," 6:30 p.m., St. Patrick parish, San Diego. Details: 295-2157.

Feast of St. Joseph celebration, noon mass, St. Joseph Cathedral, San Diego. Details: 239-0229.

Monday, March 19

San Diego Deanery, Council of Catholic Women, meeting, mass, luncheon, 11:15 a.m., Our Lady of Sacred Heart, San Diego. Details: 284-0194.

Bible study, Book of Psalms, 7:30 p.m., St. Patrick church, San Diego, prayers for healing following. Details: 566-6127.

Serra Club of San Diego, directors' meeting, 7:30 p.m., St. Francis Seminary, San Diego.

"Parenting," Family Ministry Program begins, 7:30 p.m. weekly, St. Kieran parish, El Cajon. Details: 442-6929.

Tuesday, March 20

Young Adult Lenten Scripture Group, 7:30 p.m., SDSU Newman Center, 5855 Hardy Ave., San Diego. Details: 583-9181.

St. Martin Woman's Club, La Mesa, Bus Tour to Hearst Castle and Solvang, through March 22. Details: 466-5587.

Mass and healing service with Father Jerome Bevilacqua, OSA, 7:30 p.m., St. Patrick church, San Diego. Details: 566-6127.

"Be Not Afraid: A Message of Comfort from Luke," by Dr. E. Jane Via, 7:30 p.m., Sacred Heart parish, Ocean Beach.

"Morals: At What Age Do They Become Obsolete?" by Marian King Drops, 7:30 p.m., Our Lady of Grace, El Cajon.

Wednesday, March 21

Family Life Ministry Workshop, 7:30 p.m., St. Francis parish, Vista, by Family Life Center & Commission. Details: 236-1995.

Meditation on the Passion of Christ by Father Joseph Sum and Benediction following noon mass, St. Joseph Cathedral.

Court Mother of Divine Grace, CDA, meeting, 12:45 p.m., Ocean Beach Woman's Club, 2160 Bacon St. Details: 273-7516.

"Special People, Special Love," by Sister Kathryn Jennings, during 7:30 p.m. mass, Our Lady of the Sacred Heart, San Diego.

San Bernardino

Bishop Philip F. Straling:

Thursday, March 15, 8 a.m., Hilton Hotel, San Bernardino, American Red Cross breakfast, invocation.

Thursday, March 15, 6 p.m., Holy Family, Hesperia, confirmation.

Saturday, March 17, 11 a.m., Diocesan Pastoral Center, San Bernardino, Diocesan Pastoral Council meeting.

Saturday, March 17, 7 p.m., Orange Show center, San Ber-

nardino, St. Patrick's Day celebration.

Sunday, March 18, 5 p.m., St. Anthony, Upland, dedication of new church.

Tuesday, March 20, 11:45 a.m., Aquinas High School, San Bernardino, meeting with senior class.

Tuesday, March 20, 6 p.m., Christ the Good Shepherd, Adelanto, confirmation.

Thursday, March 22, 6 p.m., Our Lady of Guadalupe, Palm Springs, confirmation.

Thursday, March 15

"The Gospel Message—Jesus the Living Word" 7:30 p.m., John XXIII Newman Center, San Bernardino. Details: 882-1248.

Friday, March 16

St. Patrick's Dinner-Dance, dancing begins 9 p.m., St. Peter and St. Paul, Alta Loma, advance tickets only. Details: 989-2635.

St. Patrick's Day party, 7:30 p.m., John XXIII, Newman Center, 423 W. 18th St., San Bernardino. Details: 882-1248.

Charismatic retreat with Father Ralph Tichenor, through March 18, Living Waters Retreat, Cedar Glen. Details: 337-1213.

Saturday, March 17

Week of parish renewal by Father Emery Tang, OFM, begins with 5 p.m. mass, Our Lady of the Holy Rosary Cathedral, San Bernardino.

Hour of Prayer and Adoration for Vocations, 7-8 p.m., St. Peter and St. Paul parish, Alta Loma. Details: 989-1713.

Mass, healing service and Bible study by Father Jerome Bevilacqua, OSA, 10 a.m., St. Joseph parish, Upland.

Father Petyon film on The Sorrowful Mysteries of the Rosary, following 7 p.m. mass, St. Catherine parish, Rialto.

St. Patrick's Day Dinner, Colton Council, K of C, 5-6, 6-7, 7-8 p.m., K of C Hall, Colton. Details: 825-0493.

Sunday, March 18

PATRONS, meeting, following 6:30 p.m. mass, El Carmelo Retreat House, Redlands, Barbara Pearce, speaker.

Monday, March 19

"Preparation for First Eucharist," by Sister Eva Maria Sanchez, St. Francis de Sales, Riverside. Details: 684-7232.

Thursday, March 22

Contemporary Catechetics, 10-week course begins, 9:30 a.m. weekly, Our Lady of Lourdes parish, Montclair. Details: 626-0318.

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FIND IT QUICKLY

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13—HELP WANTED

Women/housekeeper to care for disabled elderly lady. Must have car and reference. After 3 p.m. 296-0819. 4/5

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22—WANT TO BUY

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25—PETS & SUPPLIES

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HIBERNIAN CAMPAIGN—Actor Pat O'Brien, left, discusses Hibernian Fund drive plans with St. Louis attorney Joseph McGlynn, center, honorary president of the University of Notre Dame Alumni Association, and George Clough Jr. of St. Louis, a national

director of the Ancient Order of Hibernians. O'Brien is honorary chairman of a campaign by the Hibernians and its Ladies Auxiliary to raise \$1.3 million to endow the Center for the Study of American Catholicism at Notre Dame.—NC photo

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