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# Southern Cross

67th year, No. 18

Thursday, May 3, 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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## Arson at St. Therese

### Parishioner stops to pray, saves church from fire

#### Southern Cross Reporter

SAN DIEGO—If a parishioner had not gone into St. Therese church to pray late one afternoon last week, the 660-seat church in the Allied Gardens area would probably be in ashes.

As it was an arsonist caused some \$30,000 worth of damage to the church with fires deliberately set in the altar boys' and priests' sacristies on Wednesday, April 25.

**THE ALTAR BOYS'** sacristy now is a room of charred walls and broken windows, but thanks to the alertness of Marguerite Murtha and Father Michael Higgins, the diocesan official who resides at St. Therese, the rest of the church suffered only smoke damage.

### Advocate for poor, U.S. bishops urged

CHICAGO (NC)—Taking a lesson from the Latin American bishops conference and the messages of Pope John Paul II, the U.S. bishops should cultivate "a preferential but not exclusive love for the poor" and a greater advocacy role on behalf of the oppressed of the world.

That was the message of Archbishop John R. Quinn of San Francisco, president of the National Conference of Catholic Bishops-U.S. Catholic Conference, as he opened the bishops' spring meeting May 1 in Chicago.

He said responsibility for all persons must certainly mean, at the minimum, "participation in the public debate about U.S. policies and practice toward developing nations and what responsible stewardship means for the church in the matter of its own corporate investments."

According to Msgr. Sean Murray, pastor, the side and back doors of the church were locked about 4:20 p.m. by parish custodian Andy Fekete.

Mrs. Murtha entered the church to pray at about 4:35 p.m. and saw what looked like incense in the sanctuary. As she walked closer to check it out, she saw flames shoot out of the altar boys' sacristy and engulf a drape hanging near the sacristy doorway.

**SHE IMMEDIATELY** ran to the rectory where she summoned Father Higgins. He opened the nearest sacristy door which was to the priests' sacristy, on the opposite side of the church from the altar boy sacristy.

Father Higgins grabbed a smoldering cloth, used to cover coffins during funerals, and threw it outside.

Meanwhile, Mrs. Murtha ran to the fire station next door to the church. With the aid of four fire units, firemen had the blaze contained and out in a matter of minutes, according to Msgr. Murray.

**"ANOTHER FIVE** minutes and we could have lost the whole church," the pastor said. "We are fortunate that this lady went into the church to pray and that the fire station is on the corner of the parish grounds," he added.

No arrests had been made as of Monday, April 30, but fire investigator Bob Brock said they have some leads and are working on them in hopes of arresting a suspect.

Since the fire was contained to the altar boys' sacristy, only surplices and cassocks and about 15 kneelers and chairs were lost.

Last Sunday, masses were celebrated in the church as usual, but this past week daily masses were celebrated in the parish hall while the church interior was being repainted. By Sunday, all masses are expected to resume in the church.



**FIRE DAMAGE**—Msgr. Sean Murray, right, pastor of St. Therese, San Diego, talks to parish custodian Andy Fekete in front of the charred door and broken windows of the altar boys' sacristy of the church. On April 25, an arsonist

caused some \$30,000 damage to the church, which perhaps was saved from total destruction by a parishioner who stopped in to pray. In the foreground are some kneelers that were burned.—SC photo by David Matt Green

## Pope's three passwords for vocations

VATICAN CITY (NC)—For the 1979 World Day of Prayer for Vocations, Sunday, May 6, Pope John Paul II issued "three passwords: pray, call, respond."

He urged all Catholics to pray for vocations. He asked priests and bishops to "go among your young people" and call them to priestly and religious life. And he called on young people to respond if they are called by Christ to a priestly or religious vocation.

**"IF YOU CAN,** give your life, with joy and without fear, to him who first gave his for you," the pope said.

This Sunday will be the 16th annual observance of the World Day of Prayer for Vocations, which Pope Paul VI began in the first year of his pontificate. Pope John Paul's message was dated Jan. 6 and made public April 21.

The pope asked all Catholics to make Vocations Day "a public witness of faith and obedience to the Lord's command. So celebrate it in your cathedrals, parishes, communities, shrines, colleges and the places where there are people who are suffering."

In a special word to bishops "and to your collaborators in the priesthood," the pope said that the words of Christ's call for disciples and followers "are entrusted to our apostolic ministry and we must make them heard.

**"SO, DO NOT BE** afraid to call," he said. "Go among your young people. Go and meet them personally and call them. The hearts of many young people, and not so young people, are ready to listen to you."

He added that these words were also addressed

to heads of religious orders and secular institutes and to leaders of missionary organizations.

But the pope said that his message was directed "in a special way to you, the young people."

He reminded youth of Christ's calls to his apostles and disciples to follow him and the immediate and total responses recorded in the gospels.

**"FROM THE TIME** when the gospel was first proclaimed right up to our time, a very large number of men and women have given their personal response, their free and deliberate response, to the call of Christ," the pope said.

"They have chosen the priesthood, the religious life, life in the missions, as the reason for and the ideal of existence. They have served the people of God and humanity, with faith, intelligence, courage and love. Now it is time for you. It is up to you to respond.

"Are you afraid, perhaps? the pope asked. He urged young people to reflect on life as a gift from God and to view a religious vocation as a call from God to an "extraordinary adventure" of "total dedication to God.

**"YOU WILL MEET** difficulties," he added. "Do you think perhaps that I do not know about them? I am telling you that love overcomes all difficulties. The true response to every vocation is the work of love. The response to the priestly, religious or missionary vocation can only spring from a deep love of Christ."

He declared that along with the call God offers the "power of love" that makes a response possible.

## Powerful Vatican post

### Abp. Casaroli named pro-secretary of state

VATICAN CITY (NC)—Pope John Paul II named Archbishop Agostino Casaroli pro-secretary of state and pro-prefect of the Council for the Public Affairs of the Church. The announcement was made April 30.

The two posts, among the most powerful in the Vatican, were left vacant nearly two months earlier by the death (March 9) of Cardinal Jean Villot.



Archbishop  
Casaroli

**ARCHBISHOP CASAROLI,** 64, was Cardinal Villot's right-hand man as secretary of the Council for the Public Affairs of the Church. He was widely considered the cardinal's most likely successor.

In the public affairs post, he was the chief architect of the detente policy with Eastern European governments fostered by Pope Paul VI.

Pope John Paul also named Archbishop Giuseppe Caprio, papal undersecretary of state, as pro-president of the Administration of the Patrimony of the Holy See.

**CARDINAL VILLOT** was also president of that administration before his death. Its chief purpose is to administer the reparation funds given to the Vatican by Italy under the 1929 Lateran Treaty.

Archbishops Casaroli and Caprio will have full authority in their new posts, despite the prefix "pro" attached to their titles. According to Vatican protocol, only cardinals hold the full title of office in these posts.

# TeleNews

## World

**ROME**—Five international news agencies asked the Vatican to help get rid of a \$350 fee that the Polish government is charging each journalist who wants to cover the visit by Pope John Paul II in June.

**VATICAN CITY**—Father Lorenzo Bono, 63, an Italian missionary in Uganda, was killed in late April, apparently by soldiers still loyal to deposed Ugandan dictator Idi Amin Dada.

**MANAGUA, Nicaragua**—Leaders of basic Christian communities objected to the composition of a peace committee headed by Archbishop Miguel Obando Bravo of Managua, saying it contains supporters of President Anastasio Somoza.

**VATICAN CITY**—Pope John Paul II has formally published a new Latin edition of the Bible for official church use. The edition, called the new Vulgate, replaces the Latin Vulgate Bible of St. Jerome—the primary Latin text used by the church for some 1,500 years.

**PARIS**—The French bishops attacked the abortion law due to be reviewed by Parliament next fall as having led to the suppression of human beings.

**ROME**—A spokesman for Polish dissidents charged that some teachers and students are being pressured not to see Pope John Paul II in person during his visit to Poland.

**MATANZAS, Cuba**—An ecumenical meeting of 78 theologians on evangelization and politics urged Christians in both socialist and capitalist countries to work for structural changes that will give the people control of politics and the economy.

**LONDON**—About 20,000 people marched in silence for two-and-a-half hours through central London in a protest against abortion.

## National

**WASHINGTON**—In a letter Bishop Thomas C. Kelly, general secretary of the U.S. Catholic Conference, called on the U.S. Senate to oppose federal budget cuts in social programs and restore funds cut in the areas of job creation and low income housing.

**WASHINGTON**—The White House Conference on Families, tentatively scheduled for the spring of 1981, may be moved up to a date before the 1980 elections for budget reasons.



**Chris Phillips, a seventh grader at St. Martin de Porres School in Cincinnati, helps feed Lisa, a severely brain-damaged child at the St. Joseph Infant and Maternity Home. What began as a one-time visit to the home has turned into alternate-Thursday visits for the school children during which they feed and play with their new friends.**

**PARKERSBURG, Iowa**—Organized religion no longer exists in China and the Catholic church has been wiped out, according to the observations of Father Louis Zee, a native of mainland China who has served the archdiocese of Dubuque since he left China 30 years ago.

**WASHINGTON**—A Supreme Court ruling limiting National Labor Relations Board jurisdiction over Catholic Schools should also limit the impact of proposed Internal Revenue Service regulations on racial discrimination in non-public schools, according to George Reed, U.S. Catholic Conference general counsel.

**FORT LAUDERDALE, Fla.**—Preaching at the annual memorial mass at the Catholic Press Association convention, Archbishop Edward A. McCarthy of Miami told the delegates that "evangelization is a keg of spiritual dynamite." He urged Catholic editors to convey to their readers "this phenomenon of evangelization with the Holy Spirit" which has struck the church.

**WASHINGTON**—The confrontation over restricting Medicaid funding for abortions continued when members of the House Labor-HEW appropriations subcommittee heard testimony for and against health care restrictions.

## People

**Msgr. Rudolph Galindo**, rector of St. Joseph Cathedral, San Diego, will celebrate his 25th anniversary of priestly ordination with a noon mass, Sunday, May 6, at the cathedral. A reception, with mariachi music, will follow from 1-3 p.m. in the parish hall.

**Father Charles Dollen**, founding pastor of St. Gabriel parish, Poway, will celebrate his silver

## Noticias breves

**MANAGUA, Nicaragua**—Líderes de comunidades básicas Cristianas se opusieron a la composición de un comité de paz encabezado por el Arzobispo Miguel Obando Bravo de Managua, diciendo que contenía partidarios del Presidente Anastasio Somoza.

**ROMA**—Un representante para Polacos desconformes dijo que algunos maestros y estudiantes estan siendo presionados para no ver al Papa Juan Pablo II en persona en su visita a Polonia.

**MATANZAS, Cuba**—Una junta ecuménica de 78 teólogos en evangelización y política urgió a los Cristianos en ambos países socialistas y capitalistas a trabajar para cambios estructurales que dará a la gente control de política y economía.

**CIUDAD DEL VATICANO**—El Cardenal Antonio Samore ha sido nombrado por el Papa Juan Pablo II como su mediador oficial en la disputa territorial entre Chile y Argentina sobre islas en el Canal de Beagle. El Cardenal Samore negoció un intermedio de acuerdo entre ambos países el enero pasado.

**CHICAGO**—El Arzobispo John R. Quinn, presidente de la U.S. bishops, dijo a sus colegas en su junta aquí que deben de cultivar "un amor de preferencia pero no exclusivo para los pobres" y una gran defensa en nombre de los oprimidos del mundo.

jubilee as a priest at a 7:30 p.m. mass, Saturday, May 5, at the parish church and at a parish dinner on Friday, May 4, with Bishop Leo T. Maher.

**Father Matthew H. Clark**, spiritual director of the North American College in Rome, has been named bishop of Rochester, N.Y., succeeding Bishop Joseph L. Hogan who resigned last year.

**Cardinal Antonio Samore** has been named by Pope John Paul II as his official mediator in the territorial dispute between Chile and Argentina over islands in the Beagle Channel.

**Jesuit Father Walter J. Burghardt**, editor-in-chief of Theological Studies quarterly, won the 1979 St. Francis de Sales Award from the Catholic Press Association "for outstanding contributions to Catholic journalism."

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## Southern Cross



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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, 7-10 p.m. Early Bird 6:30 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

# Mercy Hospital nurse-midwives serve needy families

By Dan E. Pitre  
SC associate editor

SAN DIEGO—When her efforts did not lower her baby's 106-degree temperature, the young nurse desperately took her daughter in her arms, walked down the street in the Mission Beach area and hesitantly walked into the "shabby and dirty-looking" building housing the community health clinic.

She was even more apprehensive when she saw the appearance of the people waiting to be treated. Then one of them said, "Let the woman with the baby go first."

She was impressed and grateful, and even more so with the staff, who with their care and medicine reduced the child's temperature.

**THE GRATEFUL NURSE** soon started volunteering her spare time to serve at the clinic and eventually accepted a paid position, even though it meant a cut in pay from her previous position.

Today, nearly eight years later, that nurse, Roberta Frank, is still serving community clinics in a pilot certified nurse-midwifery program based at Mercy Hospital, run by the Sisters of Mercy (Burlingame, Calif.).

For the past two years the Maternal and Child Health Care Access Team Program (MCHAT) sponsored by Mercy Hospital has provided prenatal care and delivery to medically indigent families in San Diego County.

And, since February, when the pilot nurse-midwife program began, certified nurse-midwives have helped provide those services under MCHAT, which is partially funded by a grant from the State of California.

**FRANK AND TWO** other nurse-midwives, Carol Warner and Sandy Buffington, all graduates of a training program at University Hospital; Jan Robinson, a pediatrics-nurse practitioner; and Dr. George Schaefer, project physician, compose a five-member team.

The midwives meet their patients in eight community health clinics in the San Diego area. Each week Warner goes to five of the clinics, and Buffington, who works part time in the program, goes to three. Frank helps both of her colleagues at all the clinics, but, she said, "We all do about the same amount of work."

The clinics range in caseloads from 50 to 200 patients enrolled for pre-natal care.

The MCHAT program is designed to help families who don't have insurance and can't afford such services, Frank said.

"**FORTY PERCENT** of our patients qualify for MediCal, but 60 percent are borderline who cannot qualify and don't have insurance or enough to cover most of the cost," she related.

"Most of our patients are 20 years old or younger and most are carrying a child for the first time. Many are single," Frank said.

Under the program, the average cost of delivery is \$500 at Mercy and University hospitals, and pre-natal care, Frank related, depending on the clinic and the family's income, could cost from nothing to \$300.

She said the average cost of pre-natal care and delivery in most hospitals is about \$1,800, but is less at Mercy. So needy families can save about \$1,000 or more through MCHAT.

**THE COST DOES** not vary whether a doctor or a nurse-midwife handles pre-natal care and delivery under the MCHAT program.

The nurse-midwives provide pre-natal care to their patients without supervision and are in charge when they deliver a baby.

However, the expectant mothers are examined by a doctor when they come to the hospital for delivery. The nurse-midwives deliver normal, "low-risk" cases. Any deliveries which may lead to complications are done by a doctor.

**DR. SCHAEFER**, the project physician, visits the eight clinics once a month to see patients whom the nurse-midwives think may have a problem pregnancy.

And for emergencies, Frank related, they can send their patients to Mercy where doctors will attend to them at any time and where they will be hospitalized if necessary.

Frank said the nurse-midwife program is educational and aimed at promoting health and normal pregnancies through recommending a proper diet and the right kind and amount of exercise and rest.

The nurse-midwives—Roberta Frank, Carol Warner and Sandy Buffington—are available 24 hours a day by calling Mercy Hospital at 294-8111.



**'FIRST BORN'**—Maria Gonzales and her husband Reynaldo, right, proudly show their newborn son last February, the first delivery at Mercy Hospital performed by a midwife. At left is Carol Warner, who delivered the baby, and one of three nurse-midwives in a pilot certified program based at Mercy. Also looking on are Dr. Bernard Batt, center background, and Dr. George Schaefer, right background, project physician for the new program.—Mercy Hospital photo by Marc Mumaugh



**'PEOPLE AT PLAY'**—Sulpician Father Eugene Walsh visits with Sister Millicent Peaslee, right, and another participant at the Liturgical Arts and Celebration Workshop held last weekend on the USD campus. The 68-

year-old Father Walsh, a well-known author and liturgist, gave the keynote address at the second of two Liturgy Days '79, which explored the theme, "People at Play, Sunday Celebrations."—SC photo

## Liturgy Days speaker says

### 'Good celebrations give life'

By David Matt Green  
SC staff writer

SAN DIEGO—"In a good celebration you bring people to life. If they don't give life, they are not celebrations, no matter what you call them," according to the keynote speaker at the Liturgical Arts and Celebration Workshop held last weekend on the USD campus.

Sulpician Father Eugene Walsh, a noted author and liturgist, spoke to those gathered for the second of two Liturgy Days '79. Friday's program was for priests and deacons, while

Saturday's events were open to everyone.

Focusing on the theme of the workshops, "People at Play, Sunday Celebrations," Father Walsh said, "Play is life-giving. You start living when you start to play."

**HE SAID** the majority of Sunday celebrations are characterized more by boredom than by life-giving, and called boredom "death-dealing."

"Sunday celebrations generally are very grim affairs," he said. "The reason they are boring is because we've lost the notion of play."

Father Walsh said this happened between the sixth and ninth centuries, when the church became almost totally clerical.

**"THE CLERGY** began to take over all the ministries," he said. "The people no longer had a place in the celebration, so they began to lose their sense of community."

"There was an active

church, which consisted of the bishops and priests," he said. "And there was a passive church, which consisted of everybody else."

"That's the kind of church we inherited," Father Walsh said. "Then Vatican II changed everything and gave the people a part of the action again."

**LACK OF** communication is allowing boredom to survive in the liturgy, according to Father Walsh.

"Boredom is caused by the incompetence of ministers," Father Walsh said. "Part of this comes from the lack of honest communication. I don't think you people tell your priests when they are boring."

"We've got to have the courage to be honest with people," he said. "Whatever happened to the church was done by people to people. Whatever happens now, we will do. We can go as far as we want, because there are no limits unless we make them."

## First six senators elected

### Priests' senate forming in new diocese

SC Correspondent

SAN BERNARDINO—The Senate of Priests of the still young San Bernardino diocese is being formed.

The first six representatives to the 11-member senate have been elected according to age group, or length of time since ordination, with five more to be elected to represent the five deaneries.

**THE FIRST** meeting of the new senate probably will be in June, according to Father Thomas F. Meagher, pastor of St. Christopher, Sunnymead, and one of the new senators.

Father Meagher is a former president of the San Diego diocesan priests' senate.

The newly elected San Bernardino diocesan senators and the ordination groups they represent are:

**FATHER** Michael A. Keane, pastor of Immaculate Conception, Colton, 1929 to 1939; Father Meagher, 1940-49; Father Patrick Guillen, pastor of St. Edward, Corona, 1950-59.

Also, Father D. J. DePasquale, pastor of Our Lady of Perpetual Help, Riverside, and episcopal vicar for the Riverside Deanery, 1960-69, and Father Anton Sommer, associate pastor of St. George, Ontario, 1970 to the present.

Father Albert F. Pace, OP, received the plurality of votes among religious men, becoming their representative on the senate. Father Pace is director of adult education for the diocese.

**SENATES** of priests resulted from a Vatican II decree that each diocese have a cabinet of some sort to allow for intercommunication between the bishops and priests at large.

Since the senate is an advisory council, the bishop is the final authority on matters brought to him from the body. The senate will meet about six times each year, but it can be

called together for additional meetings if urgent matters arise.

The senators elect from among their number a president, treasurer, secretary and parliamentarian.

## San B'do development fund nears goal

SC Correspondent

SAN BERNARDINO—Fifty-nine parishes have exceeded their quotas in the San Bernardino diocese's first Development and Ministry ("stewardship") Fund campaign, pledging \$863,706.38.

According to a report completed April 25, the diocese will realize \$656,195.41 of the total, which is 83 percent of its goal.

**DEACON** Jack F. Clinton, diocesan business mana-

ger who developed the campaign under the theme, "Together We Are One," said amounts exceeding quotas will be on deposit for individual parish projects.

"It is expected that each parish will meet its quota, as the diocese is depending on receiving the total goal of \$793,330 to operate this year," Deacon Clinton said.

The \$793,330 is the diocese's adjusted campaign goal, based on parish capabilities.

**"COOPERATION** from the

pastors has been just terrific," said Deacon Clinton. "When we're finished, we expect to come very close to 100 percent of the goal."

The campaign's general manager said that attempts to get all parishes to quota will be on-going. Within the next 30 days a diocesan report will be given to all parishes.

Pastors have been receiving weekly parish-by-parish accountings so that they can see where they stand overall, Deacon Clinton said.

**"THEY HAVE** appreciated receiving the breakdown that way, and have been very cooperative," he said.

Thus far, only six parishes have not filed a report with the diocesan business office.

Under the "Together We Are One" giving plan, parishioners who signed pledges will receive twice-monthly billings for the first three months, then will get monthly billings until December, when all pledges are expected to be paid.

## John Paul II

### The pope speaks

Human life is a passage. This life is not a whole which is enclosed in a definitive way between the date of birth and the date of death. It is open toward ultimate completion in God.

Each of us feels painfully the closing of life, the limit that death places. Each of us is in some way aware that man is not completely contained in these limits, and that he cannot die definitively.

Christ accepted the whole reality of human dying. And just because of that, he is the one who brought about a fundamental revolution in the way of understanding life. He showed that life is a passage, not only to the limit of death, but to a new life.

Christ's followers impress this significance of life on all of temporal reality.

The followers of Marx say such a concept of life distracts man from temporal reality, and in a certain way cancels it out.

The truth is quite otherwise. Only such a concept of life gives full importance to all the problems of temporal reality. It opens up the possibility of their full positioning in the existence of man.

Such a concept of life does not permit closing man in temporal things, it does not permit subordinating him completely to them. It is decisive for his freedom.

Christ taught by his example that life is the great test of man.

Students should examine their lives and the personal projects they are interested in developing.

Perhaps you still lack an exact vision of your place in society, of the work for which you are preparing through your studies. Certainly this is a great difficulty, but difficulties of this kind cannot paralyze your initiatives.

They cannot give rise only to aggression because aggression will not change life for the better.

There exists in the contemporary world a great tension. In the last analysis this is a tension over the meaning of human life, over the significance we can and must give to this life if it is to be worthy of man, if it is to be worth the trouble of being lived.

There exist also clear symptoms of alienation from these dimensions. In fact materialism in various forms, heir of recent centuries, is capable of restricting this meaning of life. But materialism in no way forms the deepest roots of either European or world culture.—To 10,000 university students in St. Peter's Basilica.

### Catholic schools

The Catholic school must remain a privileged means of Catholic education in America. As an instrument of the apostolate it is worthy of the

## 'Life is the great test of man'



greatest sacrifices.

But no Catholic school can be effective without dedicated Catholic teachers, convinced of the great ideal of Catholic education. The church needs men and women who are intent on teaching by word and example—intent in helping to permeate the whole educational milieu with the spirit of Christ. This is a great vocation, and the Lord himself will reward all who serve in it as educators in the cause of the word of God.

In order that the Catholic school and the Catholic teachers may truly make their irreplaceable contribution to the church and to the world, the goal of Catholic education itself must be crystal clear.

Catholic education is above all a question of communicating Christ, of helping to form Christ in the lives of others.

In the expression of the Second Vatican Council, those who have been baptized must be made ever more aware of the gift of faith that they have received, they must learn to adore the Father in spirit and in truth, and they must be trained to live the newness of Christian life in justice and in the holiness of truth.

These are indeed essential aims of Catholic education. To foster and promote them gives meaning to the Catholic school; it spells out the dignity of the vocation of Catholic educators. Yes, it

is above all a question of communicating Christ, and helping his uplifting gospel to take root in the hearts of the faithful.

The cause of Catholic education is the cause of Jesus Christ and of his gospel at the service of man.—Message sent to the annual convention of the National Catholic Educational Association.

### Biblical science

The "word was made flesh and dwelt among us." Thus, in seeing Jesus Christ, "the son of the carpenter," one can contemplate the very glory of God.

The same divine word had been previously made human language, assuming the modes of expression of various cultures so as to make itself accessible and comprehensible for successive generations, despite the many-sided diversity of their historical situations.

God always communicated his marvels by using the language and experience of man. Therefore, the Mesopotamian, Egyptian, Canaanite, Persian, Hellenic, Greco-Roman and the late Jewish cultures were used by God.

But these have given rise to the problem of the historical formation of biblical language, which is in some way linked to the changes that have taken place throughout the long succession of centuries during which the written word gave birth to the sacred books.

The vessels of clay may be broken, but the treasure which they contain remains integral and incorruptible.

It obviously is up to biblical science and its hermeneutic methods to establish the distinction between what is outmoded and what must always retain its value. But that is an operation which requires an extremely sharp sensitivity, not only on the scientific and theoretical level, but also and especially on the church level and that of life.

From this we draw two conclusions.

The first is that if human cultures were capable of being vehicles of the word of God, it was because there was in them the germ of divine revelation. The church continues to use contemporary cultural expressions to convey its message.

The second conclusion is that cultures in this process have a purely instrumental character and have undergone great changes under the influence of historical evolution.

To specify the relations existing between the variations of culture and the constant of revelation is properly the task, difficult but exalting, of biblical studies, as it is of the church's whole life.—To members of the Pontifical Biblical Commission.

## Opinion Forum

### Readers' letters

Re: Father Warren Rouse (SC, April 5) and Gwen Eagle (SC, April 19): As an "Old Catholic," it has always been my understanding that the spiritual and corporal works of mercy were for all Christians, and not just for priests! We are all so quick to criticize (a very un-Christian act) the priests when they fail to be there for us—when they are not 100 percent perfect in our eyes.

But do we always bring Christ into our everyday situations? Are we always "loving" as Christ said we must be? And by whose authority do we have the right to judge anyone?

There are definite situations which arise that can only be handled by a priest. I wonder if the priests fail in their duties as representatives of Christ as often as we do as mere Christians? For we, as Christians, are also on call 24 hours every day. How do we fare?

One should take into consideration that our priests are human beings with human needs. They get tired, feel lonely, sad, rejected, and abused by the very people they dedicate their lives to help—us! But do we care about their feelings?

Christ felt these same feelings, because of people just like us. Doesn't that make us feel great? They nailed him to a cross; we, today, do the same to our priests, who give their all for us. Caring is a two-way street.

I feel we should step back a little and view the situation more objectively. These men care or they wouldn't have been ordained in the first place. It isn't like a husband who has only his immediate family to care for. Look at the size of our parishes—and only two priests to do all the work. Quite a handful!

Instead of so much complaining, why don't we try to pitch in and lighten their burden a little; thus giving the priest the necessary time for urgent calls and visits? Are we, as lay disciples, doing all we can to support those wonderful men? They need our prayers, but also our help and love.

P.G.  
Spring Valley

### 'I'll take an aspirin'

Father Warren Rouse wrote about demanding Catholics. Well really, Father, I don't think it's all that bad. Just the same, if I get sick in your area I'll be sure not to make any demands on your time.

I'll simply take an aspirin, and you can visit me in the mortuary in the morning... No, Father, not too early to disturb your sleep.

Ruth Lloyd  
San Diego

### Inflation makes it tough for elderly

I don't know when I've become more irate than after reading John Sales' letter (SC, April 12).

He must be actively employed, receiving cost of living increases and enjoying life to the fullest.

I saved for my old age and thought I had it made when I retired nine years ago, but with the spiraling rate of inflation, I find now that I must cut down in many ways. The cost of food, and now gasoline, have forced me to cut down on both items, the last of my pleasures left.

If the good Lord continues to bless me and I don't suffer any catastrophic illnesses, I may be able to make it, but God

help me if he decides otherwise!

I hope, dear John Sales, that when you become a senior citizen you do not have to live on a fixed income with double-digit inflation rampaging. You may have to live on triple-digit inflation! Then you will be more understanding and compassionate.

Mary Young  
San Diego

### Youngsters should use missalette

I believe missalettes have not outlived their usefulness (SC, March 22), because my grandson, who is seven years old and in the second grade, is learning to read and loves to follow the mass with the missalette.

If more youngsters who can read would use the missalette, they wouldn't have time to talk and giggle and distract others. I have been a Catholic all my life, but since the missalettes have been in use I understand and enjoy the mass a lot more. I do not keep my nose in the book during the consecration or other eucharistic parts of the mass.

I also know when to sit, stand, or kneel without the book. If some people don't care to use the missalettes they don't have to, but I don't think they should get rid of them entirely for the benefit of those who use them.

J.S. Lucero  
Victorville

### 'Letter from God' is scriptural

It may have been a bit presumptuous on the part of the writer of the "letter from God" (SC, March 29) to sign the letter, "With Infinite love, God." That question I

will leave open in my mind for further discussion and contemplation.

But the contents of the letter is all scriptural, and I agree with the contents of the letter 100 percent. There was a time in my life when I was an opinionated, immature, carnal believer; and I, too, thought all of the churches were interested only in money.

Six years ago I asked Christ to come into my heart and to take over my life. I returned to the Catholic church I had been raised in, and I sincerely opened my heart and my mind and asked the Holy Spirit to be my teacher.

I have remained teachable and obedient to the scriptural principals in God's word, the Holy Bible, and to the church, and in doing so I see the need and the necessity for all committed followers of Jesus Christ to support his church financially, and in every other way if we are to preserve the freedom of religion in this country we live in, which was founded on Christian beliefs and principals.

All I have comes from him, even the health and energy I need to go out and work, and I consider it a privilege to give back to him and his church all that I can to further his work here on earth.

Beverly Hanks  
Riverside

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

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

## We were talking

By Enid Lanyon

We were talking...about the way we close our minds to certain things because of their associations—and so often deprive ourselves of their benefits.

A friend called last week to ask "What do you think of charismatics?" Well, that's like asking about curate's egg! Some parts are good, some not so good! Some charismatics are very fine people with a profound communication with God, well-balanced, sensitive, humble and real channels of God's grace. Some are rather emotional and self-oriented who assume that the Holy Spirit will always guide them where they want to go! In other words, they are as varied as any other group in the church.

**HAD SHE ASKED,** "What do you think of the charismatic renewal?" that would have been another matter. Whether one is "pro" or "anti" the movement, I don't think it can be denied that it is probably the best single development arising from the people of the church in decades—if not centuries. Through its influence we have come to a far greater openness of mind and awareness of God acting daily within our lives.

Many people have come, through it,

to a deeper love of scripture and a greater emphasis on constant, unself-conscious prayer. Whether we like it or not, whether we are involved personally or not, the renewal has deeply affected almost every arena in the religious community. Many parishes have started weekly prayer groups but even where these do not exist, people have been subtly influenced by the theology of expectation within which such groups operate—expectation of the movement of the holy spirit of God's love in their lives.

However, the question my friend really wanted answered was "What do you think of the healing ministry?" She knew of those weird folk who went around babbling in tongues (Like the apostles? Well, maybe!) and laying hands on people and healing them. Like Jesus? Well, that was **Jesus!** Or the apostles? Well, they were special, too. And the disciples? Well, anyway—what about this healing business?

**CATHOLICS HAVE** always believed in and prayed for healing, but we have not called it that. We have been inclined, too, to restrict its action to certain places, like Lourdes, or sacraments like the anointing of the

sick, but everyone has prayed for the relief of persons who are ill or unhappy or troubled—in today's parlance, those in need of "inner healing." So, what's new about healing?

What is different in the new emphasis is that many people believe that God's healing power can and will work through them—and so it does, very often. Then there is the expectation of immediate or continuing results. Very much as it was in the days of the scriptures.

The scriptural reports of cures indicate that not all were instantaneous. Some occurred a short time later "on the way to show themselves to the priests," some required repeated application of prayer, others a protracted program of prayer and fasting. According to Father Francis McNutt, one of the leaders in this field today, these same phenomena occur in the modern healing ministry. But people are healed—sound, stable, prayerful, suffering people are healed of a remarkable variety of ills.

**WHETHER OR NOT** we are "turned off" by the sound of "tongues" or the sight of hands raised and waving and

the frequent exuberance of charismatic prayer, the fact remains that it has been within this context that the openness and self-relinquishment necessary for healing has occurred.

God will always work to heal our ills if we let him, and charismatics are enthusiastic and eager to serve as his channels. In prayers for "inner" healing, people are often freed from long-standing oppressions of hatred and anger or resentment, and learn to place no barriers between themselves and God. One does not have to be charismatic to do this, but their enthusiasm is infectious.

For many of us, the experience may seem "weird," but if we are led to seek such help, why not forget reservations for a while, accept what comes and, if we are benefited, be grateful? God's healing love is always available and we need only clear our channels and ask for it. But many of us find it terribly difficult to break through those "live-in" fears and anxieties and come openly before him, without assistance.

We need to recognize our own inhibitions and be humble enough to receive such help with thanks, wherever it comes from.

## A look at books

By Father Charles Dollen

**WHY BE A CATHOLIC?** edited by Brennan Hill and Mary Reed Newland. Wm. C. Brown Co., 2460 Kerper Blvd., Dubuque, IA 52001. 92 pages. \$2 pb.

If anyone has asked you, recently, why you are a Catholic, don't overlook this excellent paperback in which seven theologians ask themselves that question.

The question is asked for a variety of reasons. Some who have left the church are seeking to fill the vacuum. Others, disturbed by the apparent changes in the church, ask the question plaintively. Adults looking for God ask it in all sincerity.

In the diocese of Albany, N.Y., this year's

Albany Forum question was "Why Be a Catholic?" The seven contributors included Gertrude Morris, from the Office of Black Catholics, and the popular Dr. Monika Hellwig, a theologian from Georgetown.

In the first section of this book the participants gave their reasons for being Catholic. For many, there was an autobiographical content to their response plus an added theological dimension.

The forum went on to consider the role of the Catholic in America. They studied 14 questions that help define that role. This included the minority presence in the church as well as the search for justice.

## Some reasons for being Catholic

The editors wisely kept this from becoming a "What's wrong with the Catholic church" section. Instead they sought the direction that the church should take as it heads into another exciting decade under the leadership of a dynamic new pope.

Finally they asked themselves for a direct answer to the central theme. As they saw it, this must take into account a legitimate pluralism in the church and the importance of the minorities in providing a credible answer.

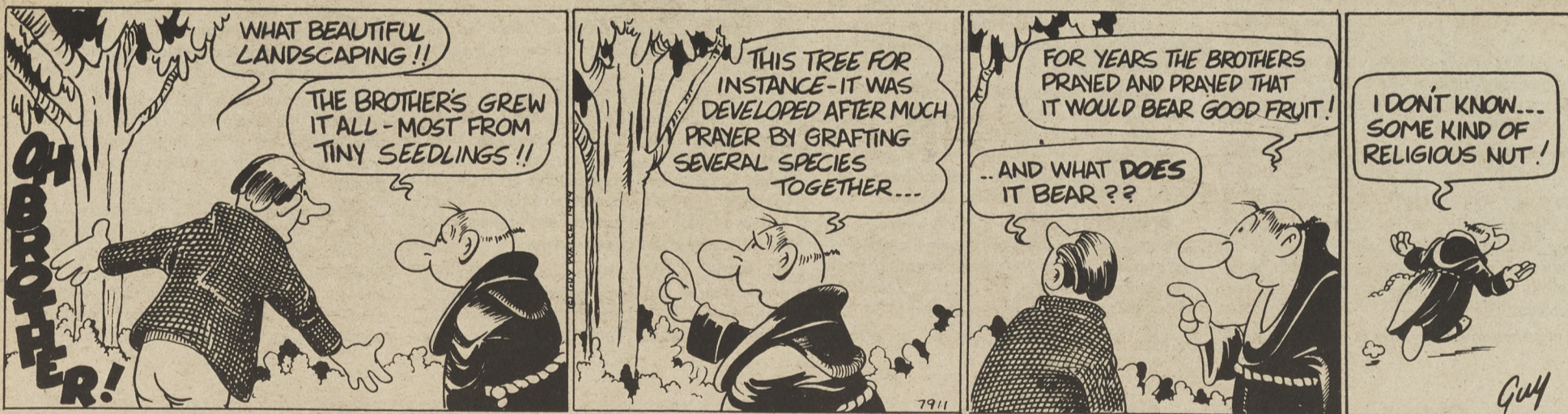
One danger that they all saw was the danger of letting ecumenism water down the Catholic identity. Catholics are

different, even unique, in their understanding of the church of Christ.

But is there one final, single answer? The participants decided in the negative, since Christ will draw people to himself for a variety of reasons, as usual.

Since the book is a report from recorded sessions, do not expect the usual bright and flowing treatment that might come from a one-author book. The editors report the substance of each theologian's response to each idea. It is obvious that they were a relaxed but serious group with a great love for the church and for souls.

Parish libraries will certainly want this fine book.



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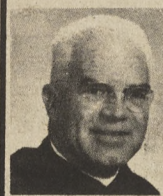
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## Know your faith

# Does our relationship with God affect other relationships?

## Jesus' public ministry



### Synopsis

Christ said, "I give you a new commandment: Love one another; just as I have loved you. By this love, everyone will know that you are my disciples" (John 13:34-35).

Love is the key word throughout the gospels. God's love for us is limitless and he asks us to reflect that love by interaction with others. As we freely give our love and

understanding to others, we also graciously accept the love and understanding others give to us.

Today, many feel lost and seek to know who we are and what the meaning of our loves really is. When we come to the realization that God is the center and from that center flows love, we will no longer be forlorn.

Jesus gave much to his apostles and to all those he met. And he graciously accepted their company and support. But it was difficult even for the apostles to understand that Jesus would be tortured and murdered.

Often we too have difficulty in understanding his way. Yet when we love and trust him, his way becomes clear. But if his way is to become clear to us, we must follow his commandment, "Love one another; just as I have loved you."

St. Bridget of Sweden followed God's directives unswervingly. This was a difficult thing to do for a woman in the 14th century. But her actions were ruled by the love she had for God. And her actions reflected love for all those with whom she interacted.

## By this love they will know you are my disciples

By Father Adrian van Kaam, CSSp

A closer relationship with God makes us closer to one another. "I give you a new commandment: Love one another; just as I have loved you. By this love, everyone will know that you are my disciples" (John 13:34-35).

Many human commandments are impositions. Often they seem forbidding. They dry up life and love. They do not lift up mind and heart or create warmth and intimacy.

**JESUS' NEW** commandment, however, is a source of togetherness and healing. The gift of his love makes us appear to one another as symbols of divine generosity. His love widens the heart; it opens us to people.

He asks us to love one another just as he has loved us. He has loved us as uniquely chosen by the Father, as created in and through the divine word in this space and time, as called forth by the Spirit to a unique mission in life. He has loved us to the end, giving his life for us.

He embraced us in spite of our sinfulness, our reluctance, our resistance.

**THE LORD WANTS** our lives to be a radiation of his love in the midst of humanity. Many today are stricken with the terror of isolation. They feel lost and forlorn in a loveless world. Eagerly they seek for remedies.

Techniques of encounter are invited almost

daily. Such techniques are in vain if they do not lead us to the ground of our oneness: the love of God.

Often that love remains hidden in our broken lives. But at times it comes to light. In a moment of generosity, we are clothed in his love.

**HE INVITES** us to believe in that love hidden in the weak ones, those who are temperamental, the sick, the suffering and the poor, anxious and tense people, and in our own confused and suffering lives. He wants us to meet in love each suffering fellow man, those who seem fools and failures, those who cross us, who hold different values, who threaten us by alien attitudes.

The love of the Lord is a gift not to be buried, but a light to shine for many. His love in us appeals to the best in the other; it says to him: "Please be yourself. Realize what God has given you."

Loving words are rooted in the silence of listening to the other. This silence may be the only way to speak when the other is estranged from himself, not knowing who he is, imitating the crowd. His life is like a collection of dead wood, but a few buds of life remain.

**THE LOVE OF** the Lord in us may help him uncover the buds of his own life and provide nourishing soil for a new beginning. Love often forms others by not forming; it leads by not leading and advises by not advising.

The loving Christian listens to others'

feelings. Because he shares God's love for everyone, he can distance himself from his own feelings. Such detachment leads to relaxed flexibility.

Divine love adds to an ecumenism of the heart; it enables us to respect the good will of the other. Ecumenism of the heart prevents us from rejecting the world of the other; it makes us sensitive to any part of that world we can accept and assimilate into our own heart.

**THE HEART OF** the Christian expands itself in this loving encounter with a variety of people, thoughts, feelings and attitudes. This ecumenism is a must for the Christian engaged in apostolic endeavors. For love is the bridge to the heart of the other.

The loving Christian is experienced not as an insensitive force but as a fellow human being genuinely interested in the world of the other.

Divine love is like a gentle readiness for respectful dialogue. For the loving Christian, it is easy to commune with others. He gives himself to them generously, but he is also ready to receive. Sometimes his greatest gift to the other is his receptivity to what the other can give him. When he is receptive, he allows the other to grow in generosity.

**DIVINE LOVE** makes us adept in the gentle play of giving and receiving. This trait alone makes it a rich experience to meet with a loving Christian. There are so few people

who are serene masters of the art of giving and receiving.

He lives this attitude in relation to God himself. He gives to the Lord his thoughts, feelings and activities; he receives from him grace, illumination and inspiration.

The life of the loving Christian is like a liturgy. It is a constant consecration in which his gift to God is divinized and becomes the gift of God to him.

**DIVINE LOVE** fosters an evocative attitude. The loving Christian evokes in the other that which the other is called to by God. Met with a loving Christian a rich and vital experience.

We can observe this evocative attitude most strikingly in the encounters of our Lord. His meeting with his disciples, with Mary Magdalene, with the woman at the well were marked by a love that evokes in others what God wanted them to be.

We may now understand why the Roman historian, Minucius Felix, characterized the early Christians of his time as people who "love each other without knowing each other."

In his commentary on the letters of St. John, St. Jerome tells us that John was asked by his fellow Christians why he kept repeating, "Children, love one another." His answer was: "Because this is the commandment of the Lord, and if we only follow it, it is enough." Can we now sense why?

## She was a feminist of the 14th century

By Mary C. Maher

Many parents I know would envy the parents of Bridget of Sweden. Their child started to talk like an adult at the age of 3. Until then, she had been subvocal and sweet. But, according to historical evidence, after she was 3 she never stopped talking.

Sometimes to tell about her dreams and visions, and sometimes to scold morally, Bridget used her good head and facile tongue. She reserved her strongest language for those who were living immorally but pretending they were moral by a lot of religious or political ostentation.

**IF BRIDGET WERE** alive in the 1970s, she would be the same feisty, stubborn, self-willed, colorful gadfly she was in the 14th century. She was a feminist through and through in terms of the times in which she lived.

Those times and her sort of feminism may seem strange to us now, but she does stand,

almost alone, in her womanly courage in the 14th century.

When very young, Bridget married Ulf Gudmarsson and had children, most of whom did not follow in her religious footsteps but revolted against her.

**SHE WAS** financially well-off and had the sophistication necessary for a feudal woman. When still young she was called to court to be lady-in-waiting to Queen Blanche.

She immediately set out, unsuccessfully, to reform Blanche's behavior. She reported again and again to anyone in the court who was within earshot that she had a good deal to tell them about her dreams and visions. Most did not listen. Still she kept repeating the content of her dreams.

This is interesting in view of today's renewed emphasis on the importance of getting at one's dream cycles and content, a notion which Carl Jung stressed.

**IN 1344 SHE** went to the Cistercian Order to become a nun. By this time her children

were grown. (There is little evidence about what happened to Ulf). Even in the convent she warned others. She took on the king of Sweden, as well as most reigning bishops and nobles.

Soon she decided to found an order of her own. It is now known as the Order of the Most Holy Savior and its members are called Bridgettines. The leadership in her order was largely feminine, although in the beginning she did have male members.

Even the quiet of contemplation did not keep her long from using her prophetic voice. She told Pope Clement VI to abandon his court at Avignon, France, and to rule more wisely.

**FOR THIS** (and undoubtedly other reasons) she did not receive approval for her order when she petitioned the Holy See for it. Unwilling to be defeated, she rode to the papal residence on a white mule to get that approval. She got it.

Most people know Bridget of Sweden best, and with least discrimination, for her famous "Book of Revelations," an almost complete account of her visions and dreams.

Some of its contents sound far-fetched

today. Yet in it she reminds us again and again that religion concerns itself very much with the subconscious element in human experience. Symbols more than logic were her things.

**IT IS THE STORY** of Bridget of Sweden's life that is so charming. Many of us learned as children about some of the odd things saints were said to have done—sitting on poles, eating grasshoppers, etc. Bridget of Sweden did eccentric things too.

All the evidence about her life raises an interesting question: Does doing what is unfamiliar necessarily mean one will be termed odd?

If so, as the English psychologist, R.D. Laing, has pointed out, it may be in eccentricity that true sanity is to be found. For true sanity is not necessarily bland and quietly passive. It is not accurate universally to equate wholeness and holiness.

Bridget of Sweden is simply lovely as she reminds us that she refuses to have grace make her less natural, less given to genuinely being herself. If we scorn her sometimes outrageous behavior, we may well also disapprove of those creative gems that lie hidden in our own hearts.

# The world's way was easier but not Christ's

By Father John J. Castelot

Throughout the first half of the gospel of Mark, Jesus is portrayed as the masterful inaugurator of God's reign. In an impressive series of exorcisms and healings he is victorious over the forces of evil, even of death.

Yet, as a constant, dark counterpoint to this triumphant score, there is repeated misunderstanding, incomprehension, rejection, even from those closest to him. Both themes clash jarringly in the climax to this development (8:27-33).

**THE DARKNESS** seems finally to be dispelled by Peter's bright acclamation: "You are the Messiah!" (8:29), but the clouds roll back almost immediately with Jesus' perplexing command that they tell no one about him (8:30).

The atmosphere grows ominous as the narrative continues with the first prediction of the passion (8:31). This section marks both the climax to the first part for the gospel and the transition to the second, which will be punctuated by three such predictions (8:31; 9:30; 10:32-34).

Each prediction is followed by a clear

indication that the disciples could not accept what he was trying to tell them.

**THEY WERE MEN** of their times. They shared the hopes, dreams and popular misconceptions of their contemporaries. Their ideas about the Messiah and the kingdom of God were as confused as everyone else's.

But whichever view they may have favored, it did not include any suggestion of a tortured, murdered Messiah. This made no sense to them. It contradicted everything they expected.

One can appreciate their consternation, then, when Jesus, having at least tacitly admitted the correctness of Peter's insight, "began to teach them that the Son of Man had to suffer much, be rejected by the elders, the chief priests, and the scribes, be put to death, and rise three days later" (8:31).

**IT IS GENERALLY** recognized that this prediction and the two following were reworded in the light of the actual passion, death, and resurrection. The third one especially (10:34) is amazingly detailed and specific. And that Jesus foretold his resurrection in particular would make subsequent

events in the gospel story unintelligible.

However, given the direction in which things were going, especially the mounting hostility of his enemies, it would be not surprising if Jesus foresaw and foretold his ultimate, violent rejection. The final outcome seemed so certain that "he said these things quite openly" (8:32).

This openness is in sharp contrast with his injunction to silence about his messianic identity, and also with Peter's unsuccessful attempt to state his protestations on the sly.

**"PETER THEN TOOK** him aside and began to remonstrate with him." One can hear the impetuous, not unambitious, fisherman whispering excitedly: "You've got to be kidding! Who ever heard of a Messiah like that? You didn't deny it when I said you were the Messiah just now, did you? Come on, now!"

His effort to keep the little disagreement quiet went for naught. Jesus reacted in a way Luke found too painful to mention: Jesus turned around and, eyeing the disciples, reprimanded Peter: "Get out of my sight, you Satan! You are not judging by God's standards, but by man's!" (Mark 8:33; see

Luke 9:22-23).

As far as Jesus was concerned, this was not a little disagreement. It was a fundamental misunderstanding of his mission and of the way he "had to" (8:31) carry it out.

**THE WORLD'S WAY** must have seemed easier and more attractive. The account of his temptation in the desert indicates that Jesus struggled with this choice. He had learned that, in this matter as in so many others, God's standards were not the same as man's, and he had accepted God's, however mysterious they may have seemed.

Now here was Peter trying to trip him up again ("satan" means literally "stumbling-block"). Poor Peter. He meant well, but he had so much to learn, both about Jesus and himself. In the ensuing verses the Son of Man began the difficult task of teaching him and all those who would aspire to discipleship (Mark 8:34 ff).

Peter must have been puzzled and disappointed, not to mention embarrassed. It is easy to identify with him. So often we fall into the trap of deciding what God should do and how he should do it, and we are upset when he fails to live up to our expectations. We, too, have much to learn.

## Children's Story Hour: Jesus is angry with Peter

After Peter had said that he thought Jesus was the Messiah, and Jesus had not said "Yes" or "No," they went on talking for a while. Jesus told his friends that soon he would have to suffer a great deal of trouble. Everyone would turn against him, he said, even the priests or religious leaders. In fact, he told them, they would want to kill him.

Now, Jesus' friends were very upset to hear that. They could not understand why Jesus should think that anyone would want to hurt him when he did so much good for people all the time. They knew some people were angered by the things Jesus said because they were not really good people but just liked to pretend they were. But they thought Jesus was exaggerating when he spoke of being killed.

Peter was probably the most worried of them all. While he and Jesus were walking away from the others, he began to tell Jesus that he thought he was wrong about being killed. "That just can't happen to you," he said. "No one is going to harm you!" Jesus turned to Peter and said, "Go away! You are not thinking in the way God thinks. You are just like all the others. Instead of helping me to accept and face what must happen, you make it harder!"

Jesus' friends were astonished to hear him speak so harshly and Peter was very upset. He had only wanted to make Jesus feel better because he loved him and couldn't bear to hear him talk like that. He and the others couldn't understand why Jesus was angry. They did not know that he was hurt, too, because no one seemed to know what he meant, even his very best friends.

He knew God had a special plan and he had to play his part in it and he needed his friends to understand that, too, and to give him some help and support. He needed them to help him prepare himself for what was to happen and maybe pray with him. But he saw that even though Peter said he was the Messiah, he didn't really know what that meant.



Color this picture

### Suggestions for parents

1. After reading the story discuss it using the following or other questions:

—Why were the disciples puzzled when Jesus told them that he was going to suffer and be put to death.

—How did the disciples react to Jesus' announcement.

—Why was Peter the most upset about Jesus' news?

—Why was Jesus so disappointed with Peter?

—Why did Jesus feel so alone?

—Why was Jesus such a mystery to his friends?

—In what way is Jesus a mystery to you?

2. Make a list of 20 questions that you would like to ask Jesus about himself. Discuss them with someone with whom you like to talk about important matters.

3. To learn more about Jesus read as many stories about him as you can find.

## The liturgy emphasizes feminine dignity in some ways

By Father Joseph M. Champlin

Most feminine liberation advocates point an accusing finger at the Roman Catholic Church for its sexist positions on many matters. After all, women are currently excluded from ordination to the priesthood and girls may not become full-fledged altar servers.

Moreover, the official International Committee on English in the liturgy translation used for our ritual books does not reflect today's sensitivity to sexual equality.

**THE FACT IS,** however, that in some ways the Catholic church's liturgical practice emphasizes feminine dignity and importance more strongly than does the worship approach in certain Protestant traditions which have recently ordained women to the ministry.

For example, Mary, the mother of Jesus, receives relatively little attention in Protestant worship. Feasts involving Our Lady and her Son, like the Presentation, Annunciation and Visitation, normally are not regarded as significant events or celebrations by Protestants.

This observation is not mine, but the

assertion of the Rev. James F. White, professor of Christian worship at Southern Methodist University. In the Dec. 13, 1978, issue of *The Christian Century*, Dr. White contributed an article, "The Words of Worship: Beyond Liturgical Sexism."

**AMONG OTHER** points he stressed that scripture refers to God in feminine images and notes how the Bible presents frequent illustrations of a woman's critical importance in the process of salvation.

Jesus, for example, said he wished to gather people together as a protective hen does her brood. "O Jerusalem, Jerusalem. How often have I yearned to gather your children, as a mother bird gathers her young under her wings" (Matthew 23:37).

Biblical references likewise form the basis for those feasts which involve a woman as the key figure and are celebrated with special solemnity in the Catholic church.

**THUS, IN THE** Annunciation the salvation of the entire human race depends entirely upon and awaits the consent of a woman, Mary.

In the Visitation, two women, Mary and

Elizabeth, dialogue about the infants in their wombs and what will happen to the world because of them.

In the Presentation at the Temple it was a woman, Anna, who "gave thanks to God and talked about the child to all who looked forward to the deliverance of Jerusalem" (Luke 2:38).

**STILL, CHRISTIAN** churches do need to make adjustments in their language of worship.

From a negative aspect, Dr. White recommends that we eliminate sexually exclusive phrases as they apply to God or people.

Words like "he," "his," "himself," when applied to God once may have carried a generic inclusive sense, but in today's culture they limit our understanding of God, who is neither masculine nor feminine.

**SIMILARLY WORDS** like "man" or "men" when applied to everyone, convey an inadequate or limited notion. For example, the credal statement, "For us men and for our salvation," or the eucharistic prayer formula, "It will be shed for you and for all men," in our

times seem to exclude women or at least place them in an inferior position.

From a positive approach, the Methodist liturgist urges that "we develop inclusive terms for understanding of God and for our speech about humanity."

Admittedly a difficult task, some progress is possible with concerned, creative effort.

**GOD CAN BE** addressed as Creator, King, Lord, Almighty One, as well as Father.

The marriage ritual currently asks: "Will you love and honor each other as man and wife for the rest of your lives?" Husband and wife would be a better balance and more appropriate.

Alert leaders of worship possess even now many open occasions within Catholic liturgies to reflect this more inclusive, wider vision.

To illustrate, the greeting, "my brothers and sisters in Christ," instead of "my brothers in Christ" serves as a good starter. "My sisters and brothers, this is the word of the Lord" suggests a fuller meaning and its shocking reversal of a traditional order may raise the congregation's consciousness about these matters.



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**Is Abp. Lefebvre ready to accept Vatican II?**

PARIS (NC)—Suspended Archbishop Marcel Lefebvre told the Vatican he is willing to sign a statement accepting the Second Vatican Council "interpreted according to tradition," he said.

The 73-year-old French archbishop published April 26 in the right-wing Paris daily, L'Aurore, his responses to the questions put to him by Cardinal Franjo Seper, prefect of the Vatican Congregation for the Doctrine of the Faith,

during meetings in Rome Jan. 11-12.

**THE ARCHBISHOP**, in his answers, insisted that the texts of Vatican II contain statements contrary to tradition and the magisterium (teaching authority) of the church, particularly in the council Decree on Religious Freedom.

In 1976, Pope Paul VI suspended Archbishop Lefebvre from the exercise of his ministry after the archbishop ignored the

pope's request not to ordain 13 men.

The archbishop said he was publishing his answers to Cardinal Seper to give the public an opportunity "to follow the developments of the investigation."

**WITH REGARD** to his suspension, the archbishop said the measures were illegal.

"I do not consider myself under penalty of suspension, not even in the external forum," he said.

Concerning obedience to the pope, he said: "I think history can provide examples of similar acts done, in certain circumstances, not against but outside the will of the pope."

On the new order of the mass authorized and ordered by Pope Paul in 1969, the archbishop said: "I consider that a spirit of modernist and Protestant tendency is manifested in the conception of the new mass and moreover of the whole liturgical reform."

**Says Vatican newspaper**

**2,506 priests left ministry in 1977**

VATICAN CITY (NC)—In 1977, the number of priests who left the active ministry was 2,506, according to L'Osservatore Romano.

The number is nearly 300 below the 2,802 departures of the previous year, and only about two-thirds of the number that left in 1971 (3,872).

L'Osservatore Romano, the Vatican daily newspaper, compared priestly ordinations, deaths and departures from the ministry in a report drawing from the 1977 statistical yearbook of the church, which it said is now being printed.

**ORDINATIONS** and deaths in 1977 were also down, according to the statistics.

There were 6,034 ordinations, down 144 from the previous year. There were 6,820 deaths, 120 fewer than in 1976.

Taken together, the figures show a net decline of 3,292 priests around the world from the end of 1976 to the end of 1977. This was lower than the net decline in 1976, which was 3,566.

The newspaper said that the total number of priests in the world at the end of 1977 was 406,717.

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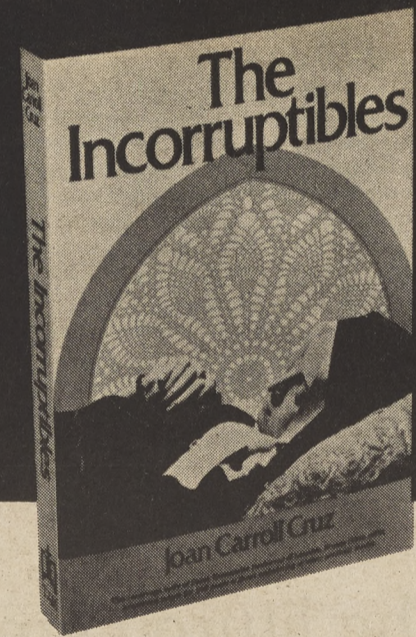
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**BALESTRIERI, Maria.** Mother of Angelina Puleo, sister of Giovanni Brunetto; six grandchildren and six great-grandchildren. Requiem mass, April 20, St. Vincent de Paul church. Goodbody's Ivy Chapel

**BARUCCHI, Vincent.** Husband of Angelina Barucchi, father of Walter Barucchi, Margaret Canty and Annette Hernandez, brother of Joann D'Auria and Angie Inzirillo; five grandchildren. Requiem mass, April 25, Blessed Sacrament church. Goodbody's Blvd. Chapel

**BATISTA, Antonio.** Husband of Maria Vitoria Batista, father of Clarice Marcos and Maria Vitoria Rico, brother of Jose Batista and Maria B. Mendes; two grandchildren. Requiem mass, April 28, St. Agnes church. Goodbody's Ivy Chapel

**BUCARO, Josephine C.** Mother of Arlene Kallenberger, Roger, Richard, Robert and Arthur Bucaro; 17 grandchildren, six great-grandchildren. Requiem mass, April 27, Sacred Heart church. Goodbody's Blvd. Chapel

**CHOHAN, Elvira A.** Mother of Betty J. Chohan, sister of Dr. Alexander S. Angel. Requiem mass, April 30, Blessed Sacrament church. Goodbody's Blvd. Chapel

**CONNORS, Christina M.** Mother of Marjorie Fulkerson, Mary Rita Tarter, Robert R. and Gerald P. Connors; eleven grandchildren and ten great-grandchildren. Requiem mass, April 24, St. Martin church. Goodbody's Blvd. Chapel

**DIXON, Genevieve R.** Mother of Mrs. R.E. O'Connor, Mrs. E. G. Rosenberry, Edward and Jack Dixon; 43 grandchildren, 38 great-grandchildren and four great-great-grandchildren. Requiem mass, April 30, St. Didacus church. Goodbody's Blvd. Chapel

**FREI, Gertrude.** Mother of Carolyn Hallam, Leona M. Bradfield, James Charles, Fred Ruane and Thecla St. Clair, sister of Sister Mary Thecla and Sister Florence Gliebe and Joseph S. Gliebe; 14 grandchildren. Requiem mass, May 1, St. John the Evangelist church. Goodbody's Blvd. Chapel

**GERADEHAND, Emma Ida.** Cousin of John Duerst. Requiem mass, April 27, St. Patrick church. Goodbody's Blvd. Chapel

**GUZMAN, Ramon A.** Husband of Angela Guzman, father of Roberto, Enrique and Natalia Guzman, brother of Antonio Guzman. Requiem mass, May 1, Our Lady of Guadalupe church. Goodbody's Ivy Chapel

**HARRIS, Russell A.** Husband of Anne C. Harris, father of Suzanne Jacques, Carol Lee Tira and Jeannine Neal, brother of Marie Fablin; 11 grandchildren. Requiem mass, April 28, St. Didacus church. Goodbody's Blvd. Chapel

**LENTZ, Carmen.** Wife of Walter R. Lentz, mother of Mary Montalto, Richard Monette, Jon Monet, Michael and Ricky Lentz, sister of Msgr. Rudolph Galindo, Mary Costa, Janie Strickland and Sally Davis; four grandchildren. Requiem mass, April 25, St. Joseph Cathedral. Goodbody's Blvd. Chapel

**MORICI, Amelia R.** Mother of Antoinette De Buty, Dyanne and Donald Morici; six grandchildren and two great-grandchildren. Requiem mass, April 23, St. Therese of the Child Jesus church. Goodbody's Blvd. Chapel

**SIMONETTI, Frank A.** Husband of Lillian Simonetti, several nieces and nephews. Requiem mass, April 26, Our Lady of Angel's church. Goodbody's Blvd. Chapel

## Show notes

**The Hobbit (play)**—Our Lady of the Sacred Heart's drama club will present the entire Broadway show at 7:30 p.m. on May 3-6 in the school auditorium, 4106 42nd St., San Diego.

**Dance concert (music)**—Annual USD student concert, featuring excerpts from "Oklahoma!" and "West Side Story," along with classic and modern musical pieces, will be presented at 8 p.m. on May 3 and 6 and at 2:30 p.m. on May 5 in Camino Theater on the USD campus, Alcalá Park.

**San Diego Youth Symphony (music)**—Conducted by Lou Campiglia, the symphony will perform a free public concert at 8 p.m. on May 5 at the College Avenue Baptist church, 4646 College Ave., San Diego.

**King David (oratorio)**—Actor James Whitmore will narrate the San Diego State University Department of Music's presentation of a symphonic psalm in three parts composed by Arthur Honegger. The performance will be at 8 p.m. on May 6 in Peterson Gymnasium on the SDSU campus, 55th Street and Remington Road.

**Fast Break (film)**—The assistant manager of a Greenwich Village

restaurant (Gabriel Kaplan of "Welcome Back Kotter"), who happens to be a basketball fanatic, gets a chance to coach the team of an obscure Nevada college and scales the heights of basketball glory.

It is all very improbable but thanks to some good acting and bright dialogue the film is pleasant entertainment. Some rather explicit language and the adult nature of some of the scenes make it mature viewing fare. (PG) For adults.

**The Prime of Miss Jean Brodie (May 7, PBS-TV, 9 p.m.)**—Muriel Spark's 1961 novel about a charismatic teacher, which has been successfully dramatized for stage and screen, now comes to TV in a fresh and compelling six-part series.

**Seven Wishes of a Rich Kid (May 9, ABC-TV, 4:30 p.m.)**—Butterfly McQueen stars as Aunt Thelma, a kind of fairy godmother who dispenses wishes via television, in an "ABC Afterschool Special."

**Irish Treasures (May 12, PBS-TV, 8:30 p.m.)**—Three thousand years of Ireland's history and culture are shown in this exhibit of gold, bronze and silver jewelry, musical instruments, military shields and illuminated manuscripts, dating from pagan times through the Middle Ages.

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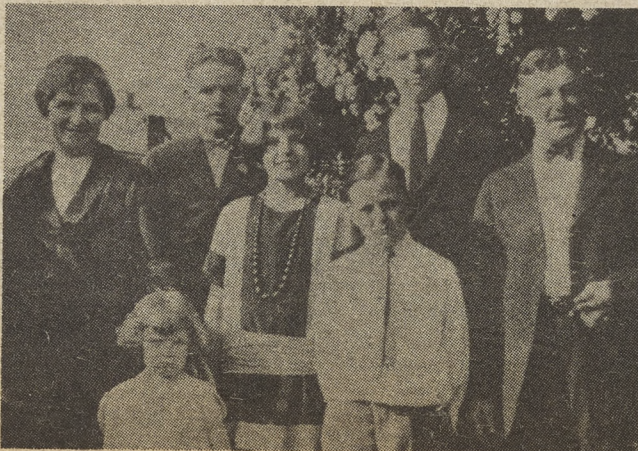
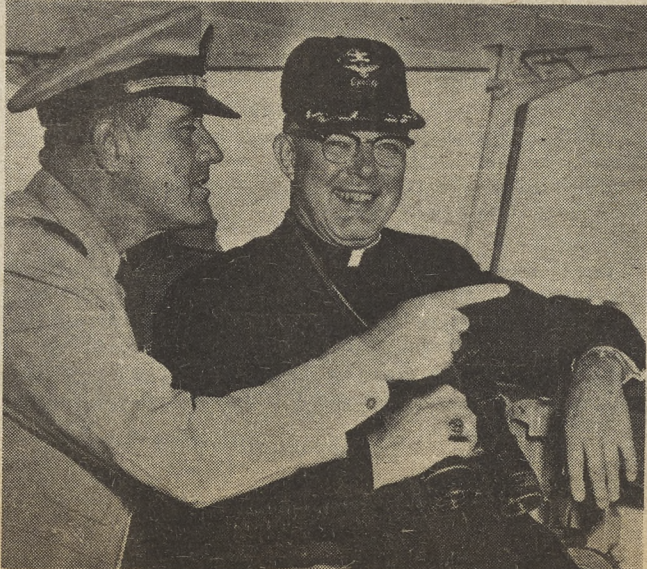
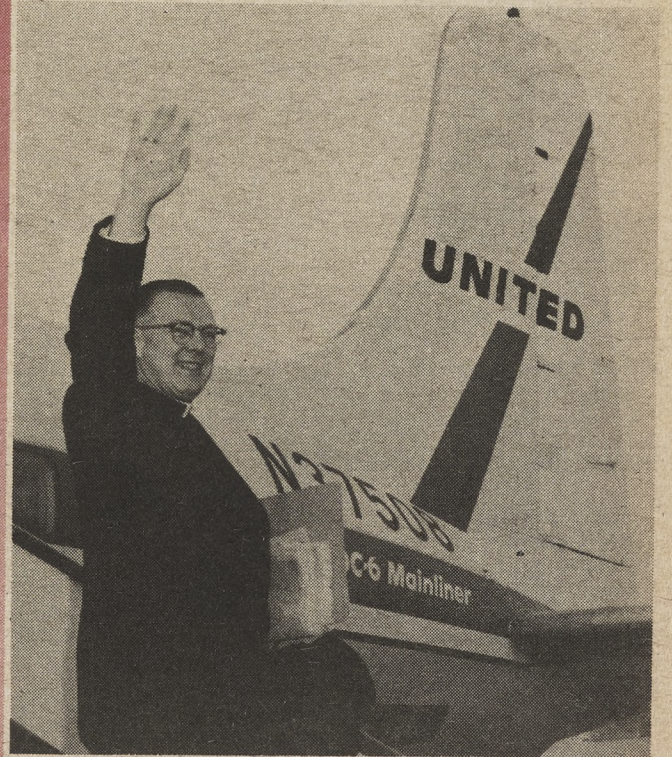
# Bishop Furey in San Diego—a memorial reflection



Archbishop Francis J. Furey of San Antonio was laid to his rest last Saturday following a mass of the resurrection at the 243-year-old San Fernando Cathedral in San Antonio. About 1,000 persons attended, including three cardinals, 15 bishops and more than 400 priests—among them Msgr. James O'Donoghue, retired Msgr. Daniel O'Donoghue, and Father Michael Higgins of the San Diego diocese. These San Diego priests reported that masses were celebrated in the San Antonio cathedral for the archbishop every hour around the clock from Tuesday to Saturday morning.

Archbishop Furey, who died of cancer on April 23, at age 74, was coadjutor bishop and apostolic administrator of the San Diego diocese, 1963-66, and its ordinary, 1966-69, before being translated to the Texas archdiocese. The then-Bishop Furey created his first parish in San Diego in 1964 and named it according to his devotion to the Virgin Mary under her title of Our Mother of Confidence. Msgr. James O'Donoghue was named pastor.

Moving counterclockwise, from top left corner, these highlights of Archbishop Furey's life show him: Processing with Bishop Cletus J. Benjamin on Dec. 22, 1960, when they were both consecrated auxiliary bishops of Philadelphia; visiting the USS Yorktown in San Diego in September 1964; posing with his family in 1924 as its tallest member; attending a session of the Second Vatican Council, Rome, October 1964; and, greeting crowds upon his arrival in San Diego in 1963.



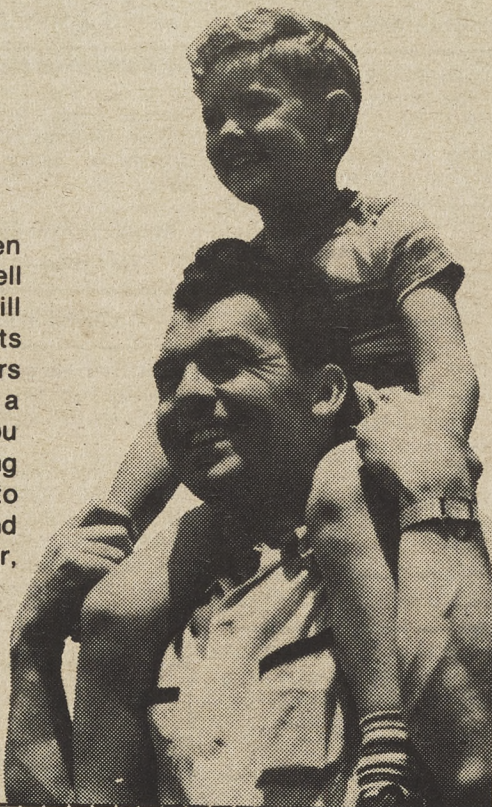
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