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Southern Cross

67th year, No. 20

USD MAY 17 1979 Thursday, May 17, 1979

Serving the Catholic communities of Imperial, Riverside, San Bernardino and San Diego counties.

Is everything possible to those who trust in God?

pages 6, 7

God and baseball are in Joe Garagiola's life

page 10

Deaf Catholics also want to 'hear' word of God

page 12

Bishop Maher ordains Father McCall

Sun shines as San Diego diocese gets new priest



SACRAMENTAL MOMENT—Bishop Leo T. Maher imposes his hands on the head of Father Stephen McCall last Saturday in the Immaculata on the USD campus, ordaining him a priest and bringing him the grace of the Holy Spirit to carry out his priestly duties.—SC photos by Dan Pitre



WAITING WITH PARENTS—Deacon McCall waits beside his parents, Mr. and Mrs. Thomas J. McCall of Los Angeles, in the Immaculata chapel to be called

forward for the rite of ordination to the priesthood. He later returned to the pew as a priest to greet them during the exchange of peace.

"Let him who is to be ordained come forward," came the call to Rev. Mr. Stephen McCall, a transitional deacon, who rose from the pew in the Immaculata chapel where he was seated next to his parents, grandmother and other relatives, and walked to the altar to be the only priest ordained for the San Diego diocese this year.

As a bright sun shined on the Byzantine-style chapel on the University of San Diego campus, Alcala Park, last Saturday, Deacon McCall became Father McCall as

Bishop Leo T. Maher imposed his hands on the new priest's head, administering the sacrament of holy orders.

Watching were more than 30 priests, who also laid hands on his head in a gesture of priestly unity and fraternity, and more than 500 people, many coming in four buses from St. Martin of Tours parish, La Mesa, where Father McCall has served the last year as deacon and where he will continue to serve as an associate to Father Donal Sheahan, pastor.



BLESSING FOR BISHOP—At the end of the mass of ordination, Father McCall gives his first blessing to Bishop Maher as he imposes his hands on the head of the bishop who had just ordained him. Father McCall then made the sign of the cross over the bishop.



'PRAY FOR US'—Deacon McCall lies on the marble floor of the Immaculata sanctuary as more than 30 priests and 500 people sing the Litany of the Saints

praying for their intercession. Following the litany, the deacon was ordained a priest by the imposition of hands from Bishop Maher.

Newslines

VATICAN CITY—Rosalynn Carter and her daughter, Amy, visited Pope John Paul II in a private audience May 10.

CHICAGO—Catholics and Protestants are ready to worship together, and both would benefit from "a little competition," said Father Hans Kung in an interview with U.S. Catholic magazine.

SAN SALVADOR, El Salvador—At least 23 people here were killed and about 70 wounded May 8 after police fired on demonstrators gathered at the cathedral of San Salvador.

CASTELGANDOLFO, Italy—Initial work has been completed on a 40-foot by 82-foot swimming pool at the papal summer residence in Castelgandolfo, south of Rome.

TORONTO—Catholic cooperation with the Young Women's Christian Association in Ontario will be "extremely difficult if not impossible" if the YWCA continues to join Planned Parenthood in advocating easier access to abortions, according to a statement issued by Ontario's 25 Catholic bishops.

DETROIT—General Motors will be asked to curtail its sales of goods and services to the police and military of South Africa when the stockholders of the automaking corporation meet.

GATLINBURG, Tenn.—The Nashville Diocesan Council of Catholic Women voted to rescind a resolution opposing the death penalty it had adopted in 1978.

VATICAN CITY—Pope John Paul II, in a message to the fifth United Nations Conference on Trade and Development, said market forces alone should not determine the price of goods.

OLDENBURG, West Germany—It is "impossible from a religious point of view" that Catholics and Lutherans cannot find a way to join together in the sacrament of communion," said Lutheran Bishop Hans Henrich Harms of Oldenburg.

TALLAHASSEE, Fla.—In a statement on family violence, Bishop Rene Gracida of Pensacola-Tallahassee urged the people of his diocese to "help stem violence in America by first looking into your home, then into your heart."

VATICAN CITY—Rich Catholic communities should not be so concerned with their economic difficulties that they forget their duty to support their missions, Pope John Paul II told national directors to the Pontifical Missionary Societies.

CLEVELAND—Members of the Cleveland diocesan teacher's union ratified a contract following federal mediation and a strike which affected 10 diocesan schools.

LONDON—The road to Christian unity requires "total dedication to the relentless pursuit of God's truth," said Cardinal George Basil Hume of Westminster in the first address ever given to the United Reformed Church by a cardinal.



Father Kenneth Slattery is as much at home talking with a trainer in a stable at Belmont race track in Belmont, N.Y., as he is celebrating Sunday mass with track personnel in a backstretch recreation room. The former president of Niagara University at Niagara Falls, N.Y., who now teaches philosophical psychology and ethics at St. John's University in Jamaica, N.Y., has been ministering to the spiritual needs of a constantly changing congregation of track personnel for the past year and a half.

WEXFORD, Ireland—Social conflict in Ireland was blamed on the un-Christian competitive nature of the consumer society by Bishop Peter Birch of Ossory.

WASHINGTON—President Carter named Lynda Bird Johnson Robb, daughter of former President Lyndon Johnson, to head the National Advisory Committee on Women.

VATICAN CITY—Vatican Press Office director, Father Romeo Panciroli, said he had no comment on reports that suspended Archbishop Marcel Lefebvre had conferred with the head of the Vatican's Congregation for the Doctrine of the Faith.

NEW YORK—A group of Croatian Catholic priests in the United States and Canada asked Yugoslavia's communist government to release political and religious prisoners.

VATICAN CITY—Pope John Paul II made an impassioned plea for peace and an end to terrorism on the anniversary of Italian Prime Minister Aldo Moro's death at the hands of the Red Brigades.

LITTLETON, N.H.—A former mental patient and his wife shot and killed Father John Sands in his rectory after they held him hostage for five hours and then they killed themselves.

WASHINGTON—The U.S. Catholic Conference urged Congress to approve preferential trade rules to help the world's poorest countries.

SAN DIEGO—The North Shores Catholic Women's Club recently installed officers for the 1979-80 year. They include: Helen McEvoy, president; Rosaline Giese, vice-president; Mary Wilding, recording secretary; Elizabeth Paul, treasurer; and Janet Storms, chaplain.

People

Redemptorist Father Alfred Novak, a 48-year-old native of Nebraska, will be ordained a bishop May 25 and become auxiliary to Cardinal Evaristo Arns of Sao Paulo, Brazil.

Ellen McCormack, the Long Island housewife who ran for president in 1976 as a pro-life candidate, may run again in 1980.

Dr. William L. Pickett has been named vice-president for university relations for the University of San Diego.

José Flores, a teacher at the Escuela Tecnológica Industrial #24 and the Universidad Autónoma de B.C. in Tijuana, has received the Bishop Charles Francis Buddy Award as 1979's outstanding USD alumnus.

Msgr. William Spain, pastor of St. James parish in Solana Beach, has been awarded an Alumni Achievement Award by the University of San Diego.

C. Terry Brown, president of Atlas Hotels, Inc., has been appointed to the board of directors of Mercy Hospital and Medical Center.

Dr. Manuel Barba, chairman of the board of the Mexican-American National Bank, San Diego, has been named to the board of trustees of the University of San Diego.

Holy Cross Father James Vedro, a member of the Crosier Community, has been appointed executive director of the National Conference of Religious Vocation Directors of Men.

Father Paul Henry has become the first Catholic elected chairperson of the 44-year-old Council on Pastoral Ministry in Correctional Institutions, a professional service organization for inmates and chaplains.

The Rev. George Huntson Williams, a leading Protestant theologian and ecumenist, was named a Knight of St. Gregory the Great by an old friend, Pope John Paul II. The naming of a Protestant is considered unusual but not unique, church sources say.

Jesuit Father Robert A. Mitchell has named president of the University of Detroit. He currently is director of the Woodstock Theological center, a public policy and ethical values think-tank in Washington.

Sister Mary Dooley, the president of the Leadership Conference of Women Religious in the U.S., has been appointed the sixth president of the College of Our Lady of the Elms, Chicopee, Mass.



IT'S ROUND-UP TIME—Bennie Alcoser as "Johnny Spur," mascot for the Our Lady of Angels Round-Up, the parish's annual fund-raising event, and Father Edward Brockhaus, pastor, display tickets for the festival, Sunday, May 20, 10 a.m.-7:30 p.m., on the parish grounds, 656 24th St., San Diego. The Round-Up will feature games, food, refreshments and prizes. Details: 239-1231.

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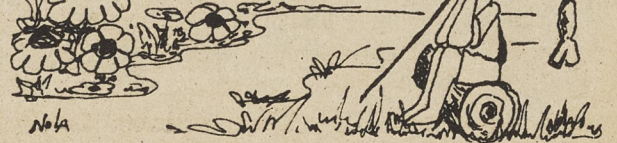
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Diocesan schools submit to voluntary accreditation

Staff reporter

SAN DIEGO—The 42 parochial schools in the San Diego diocesan school system will be reviewed for accreditation by an independent agency in the next four years "to validate the high quality of these schools."

It has not been a practice for elementary schools, private or public, to undergo accrediting procedures like high schools, colleges and universities.

FATHER Dennis Clark, diocesan superintendent of schools, said, "We are voluntarily submitting to accreditation by an impartial outside agency to validate before the public the

high quality of our curriculum.

"We are doing this at a time when parents are looking very closely at our schools and when so many private schools of questionable quality are springing up," he added.

The Western Association of Schools and Colleges (WASC) will send a team to each of the parochial schools and following a review, will grant the school a five-year term, a limited term, or denial of accreditation with reasons and recommendations for improvement.

"WE EXPECT all our schools to get the five years maximum normal term,"

Father Clark said.

Previously, the Western Catholic Educational Association (WCEA) for the last 25 years has conducted a self-study for Catholic elementary schools every five years.

A team would come in and evaluate the self-study. Now this process is being attached to WASC, which accredits all high schools, colleges and universities, Catholic and public, Father Clark said.

The Los Angeles archdiocesan school system also has completed arrangements with WASC for accreditation of its schools.

Less than 30 elementary schools, public or private, have submitted to WASC accreditation. St. Michael School, Los Angeles, is believed to be the only school in California to have been accredited kindergarten through 12th grade.



GUAMANIAN CELEBRATION—Several hundred Guamanians turned out at St. Joseph Cathedral, San Diego, last Saturday to honor the Blessed Virgin Mary under her title of Santa Marian Camalin, patron saint of Guam. They follow a replica, carried on a platform, of a statue which resides in St. Joseph's

as they process around the cathedral prior to mass celebrated by Msgr. Rudolph Galindo, rector. The ceremonies, sponsored by the Sons and Daughters of Guam Club, marked the third anniversary of the installation of a Santa Marian Camalin statue in the cathedral.—SC photo



'THANKSGIVING DAY'—Father Joseph Snoj, left, pastor of Sacred Heart parish in Etiwanda, visits with Bishop Phillip F. Straling in the foyer of the parish's new half-million dollar multi-purpose building, following the May 10 mass of dedication for the facility. Father Snoj called it "thanksgiving day for the parish. The building includes a kindergarten classroom, gymnasium, dining room, kitchen and library.—SC photo

St. Elizabeth Seton reaches out

North county parish on the move

CARLSBAD—More than 1,500 homes in the community of Rancho La Costa will be visited by St. Elizabeth Seton parishioners next month in an effort to publicize the parish's existence and, as an ecumenical gesture, to aid followers of other religious persuasions in contacting a local church or synagogue.

The pastor, Father Frederick Florek, and parishioners Nick and Barbara Pardi will coordinate the parish's 225 members participating in the "Operation Reach-Out" program.

LAST YEAR the parish conducted its first visitation project at which time 1,130 homes were contacted. The parish's membership has increased by 75 families since that time.

"Such a visitation program is very necessary in a constantly growing community like Rancho La Costa," said Father Florek.

"It's a warm, personal way to let new Catholics in the area know we are alive

and to welcome them as friends and neighbors."

St. Elizabeth Seton parish was founded in August 1977 when it celebrated its first mass at the La Costa Hotel and Spa.

The parish still holds services at the La Costa Hotel each Sunday morning at 7:45 and follows with 9 and 11 a.m. services at the Olivenhain Town Hall on Rancho Santa Fe Road.

The parish's permanent building at the corner of Alga Road and El Fuerte

Street is now 80 percent complete and Father Florek expects final completion by mid-July.

THE NEW brown brick, contemporary structure will accommodate 295 persons for worship services, house three offices and a commercial kitchen adjacent to a covered patio, and provide classroom space for religious instruction.

Father Florek hopes to hold worship services on the patio beginning May 26.



Father Florek

Five monsignors named

SAN DIEGO—Five priests of the San Diego diocese have been named honorary prelates by Pope John Paul II. The distinction carries with it the title of monsignor.

Word was received Tuesday as the Southern Cross neared press time.

The new monsignors are Fathers (Cdr.) Joseph F. Brennan, a U.S. Navy chap-

lain stationed in Honolulu, Hawaii; Thomas Briody, pastor, St. Patrick, Carlsbad; Patrick Fox, pastor, St. Agnes, Point Loma; Michael Higgins, diocesan official; and Gregory Sheridan, pastor, St. Peter, Fallbrook.

They will receive the Vatican decrees naming them a honorary prelate and be invested with the rochet (surplice) common to prelates.

Interview with Bishop Chavez

Hispanic programs centered in eucharist

While statistics do not always agree on the percentage of Hispanic Catholics in Southern California, there is a consensus that it is a large and growing population.

The history of the church in Hispanic America is large and rich—but not always paralleling the experiences of the church in North America.

In this interview, the editor of the Southern Cross asks Auxiliary Bishop Gilbert E. Chavez to clarify misconceptions about cultural and spiritual aspects of the church as perceived by Hispanic Catholics.

Should those Hispanic Catholics who are nominal Catholics or who do not attend mass regularly be written off by the church?

I have explained how the so-called "nominal" Hispanic Catholics preserve their faith by means of traditional piety, which was formerly despised. Let me expand my thoughts.

This popular faith, or piety, is now recognized as a value that can be oriented to a true encounter with Christ. This popular faith is explained in the encyclical of Paul VI on evangelization in Section 48.

Therefore, the answer to the question is that neither Christ nor the church desires to reject these "nominal" Catholics. On the contrary, they wish to assist them in developing and purifying their faith.

For this reason, the Spanish Speaking Pastoral Team has been involved in a program of lay ministry formation so that these "nominal" Hispanic Catholics might be reached

and invited to participate more fully in the life of the church. This program of lay ministry was initiated by me three-and-a-half years ago.

In addition to this ministry program, the Spanish Speaking Pastoral Team began another program four years ago to stir the conscience of the Hispanic adults and youth as to the great importance of faith in Christ and his mission.

How have evangelization programs helped?

The Hispanic evangelization program was established upon the guidelines of the encyclical on evangelization by Pope Paul VI. Thus, the program contained the three important factors for the process of evangelization—awareness of the faith, renewal of the faith and outreach.

The Spanish program has been in effect for three years, and it is proving successful in attempting to establish basic communities in many parishes as a means to achieve the desired awareness and renewal of faith.

What about the eucharist and the mass?

Central to all the efforts of the Hispanic programs is the holy eucharist. The church has always taught that the holy eucharist is the center and culmination of the Christian life.

In the mass, we not only recall, but also continuously realize the work of our redemption. Therefore, daily celebration and participation in the mass is highly recommended for all persons.

Pledges exceed goal as Stewardship '79 ends

Staff reporter

SAN DIEGO—Parishioners in the San Diego diocese "have accepted the theological aspects of stewardship as a total commitment to Christian

living," said Father William Kraft, Stewardship '79 director, in response to the \$1,652,492 pledged in the diocesan program of giving time, talent and treasure.

"We also have seen a rise in the number of parishioners donating their time and talent for parish organizations, activities and services. Treasure logically flows from that commitment," Father Kraft added.

PLEDGES exceeded the 1979 financial goal of \$1,350,000 by more than \$300,000 as indicated in the final report issued by the Stewardship Office (see page 8). The 1979 program officially ended Easter Sunday.

And even though pledges will no longer be solicited, they can still be made. Also, those persons who are still paying off their pledges in installments will continue to receive monthly statements through December or until the pledge is redeemed.

In the Stewardship '79 allocation, the diocese receives \$950,000 to be used for education, priestly formation and assistance, Catholic Community Services social programs and diocesan development.

IN FACT, it was the latter area, diocesan develop-

ment, a need created by rapidly expanding areas in the diocese, such as north San Diego County, which Father Kraft stressed in citing the importance of Stewardship '79.

"Because of the tremendous growth and development projects that will be needed over the next two years, it is important that every parishioner make a pledge and that those who have pledged redeem their pledges in full.

"In so doing," Father Kraft added, "they help in this missionary activity of reaching and serving the people in these new communities."

HE SAID the innovation of this year's program can still be of benefit as it allows people to pay their pledges with their Master Charge or Visa credit cards.

"Catholics in the diocese have accepted the responsibility of being true stewards," Father Kraft said.

"Their financial participation in the Stewardship program," he concluded, "has become such an integral part of the diocesan financial structure that vital diocesan services and growth will depend on the success of this annual appeal."

We were talking

By Enid Lanyon

We were talking...about the right to happiness and whether it is possible, even philosophically, to claim such a right, or whether happiness as a condition of life is a bonus.

Perhaps we have a case against fairy tales of the "happily ever after" ilk that we read as children or watch as grown-up children in movies and television. Perhaps they have raised our expectations until we feel cheated to find that happiness is a will-o-the-wisp that continually eludes us as we chase after it.

THE TRUTH IS that happiness is irrevocably tied in with coping with life and coping with life is what it is all about. Whatever we do with life—whether we live in Rockefeller style or on the poverty datum line, in peace or violence, innocence or crime—is our individual way of handling the business of living.

Because we are human and created for love and harmony and things of the spirit, most of our activities center on the search for these things. Unfortunately, we do not always see them for what they are and pursue self-esteem, security, a sense of meaning and

purpose and loving relationships in a world that is itself insecure and fraught with conflicts, increasingly impersonalized and personally destructive and prone to blinkered perspectives and expediency.

Not surprisingly, many, many people live their lives in unrecognized chronic frustration and mild depression. We are, let's face it, more prone to misery and self-pity than to joy.

TAKE ANY GROUP of people—male and female, black white and all the gradations in-between, high brows and low, young and old—and chances are that their conversation will produce more negative observations and reactions than positive. In effect, our own attitudes militate against our longings for fulfillment and peace. The expectations and self-concepts with which we enter into our search carry within them the seeds of disappointment and disillusion.

We conduct our pursuit of happiness in the wrong way and the wrong places. Like children, we expect others to fulfill our desires. We look to other people to bring us love and

What price happiness?

purpose and fulfillment and when they do not we grow angry and resentful. Or it they do and we lose them, we are stranded again, lost and unhappy.

If we are to find happiness—and love and harmony and purpose—we need first to build its climate within ourselves. I do not mean that in the hedonistic sense of self-service but in the Christian sense of self-donation.

IT IS POSSIBLE to find joy in the midst of privation and pain, because it is not related to pleasure and comfort but to a sense of rightness, of doing and being what we are created for and so fulfilling our specific purpose in life. Happiness, like love, is something we are meant to try to give to others, not claim for ourselves. The more we demand it and take it as our due, the more it evades us.

Christ did not speak of happiness but constantly and urgently about love and faith. Believe yourself loved and valued as more than gold and love others as you are loved. Trust that your heavenly Father will do all things for you—if you believe. Love one another, have faith, trust. Three

directives for life. Three directives that mark the way to happiness. So simple and so much easier said than done.

Most unhappiness is rooted in awareness of our inability to really love as we are loved—without condition or possession—and in our inability to believe and trust as we must. The fault does not lie without ourselves, but within. Nor is it dependent on our circumstances. A priest who spent several years in Nazi concentration camps remembers the time as one of surpassing spiritual joy—a joy, moreover, which he had not known before and has not since.

Happiness is not a right but it is a gift, a bonus, intrinsic to human existence. It lies waiting to be claimed by each one of us. Unfortunately, we may receive it only to the degree that we have made Christ's directives our own and have come to the point where making it possible for those we love is more important than securing it for ourselves. Self-seeking has never been able to entrap happiness, but it has a way of creeping into willing service and faithful love.

John Paul II

The pope speaks



Priestly vocations entrusted to Mary

Vatican Council II spoke of Mary present in a special way in the mystery of Christ and in the mystery of the church. This presence is above all a maternal presence. Mary, so to speak, gives to the saving work of her Son and to the mission of the church a singular form: the maternal form.

To Mary who is mother of divine grace I entrust priestly and religious vocations. May the new spring of vocations, their new increase in the whole church, become a particular proof of her maternal presence in the mystery of Christ, in our times, and in the mystery of his church. Mary alone is a living incarnation of that total and complete dedication to God, to Christ, to his saving action, which must find its suitable expression in every priestly and religious vocation.—To a general audience.

Domestic work

Domestic work is work that is unselfish and not spectacular, which does not enjoy applause and sometimes not even recognition and thanks. It is humble, repetitive, monotonous and therefore heroic work.

Domestic work is an essential part of the good ordering of society and has an enormous influence on its collectivity. It requires a continuous and total dedication, and therefore it is a daily asceticism.—To the 10th National Congress of Italian Domestic Workers.

Bishop's responsibility

Bishops have a special responsibility for guarding and teaching the truth revealed by Christ. For this reason we are intent on maintaining the purity of the Catholic faith. We are vigilant that the content of evangelization corresponds to the message preached by Christ, transmitted by the apostles and authenticated by the church's magisterium (teaching authority) over the centuries.

In speaking about the life, teaching and mystery of Jesus of Nazareth, we clearly and explicitly proclaim before the entire world that salvation is a gift of God's grace and mercy, and that it is offered to all in Jesus Christ, the Son of God, who died and rose from the dead. We preach a transcendent and eschatological salvation begun in time but to be fulfilled only in eternity.—To the bishops of Sri Lanka.

Jesus and women

Jesus showed himself bold and surprising for his times, during which in paganism woman was considered an object of pleasure, of commerce and of labor, and in Judaism, she was marginalized and depreciated.

Jesus always went beyond the religious and social barriers of his time. He re-established woman in her full dignity as a human person before God and before men.—To the 10th National Congress of Italian Domestic Workers.

Opinion Forum

Readers' letters

In regard to "Good celebrations give life" (SC, May 3): If Father Eugene Walsh were to see me praying at mass he would call me a dead-beat, inactive. He'd see me with my head bowed.

If there were any dancing going on I wouldn't know about it for I wouldn't let these distractions disturb the deeply profound prayer I'd be experiencing while in solemn sorrow for my sins. I would be offering my little sufferings with the greatest sacrifice of Jesus on Calvary to our almighty Father.

Our theologians must begin to realize that the mass is the holy sacrifice of Christ's death on Calvary. It demands a holy, solemn, silent activity which the Holy Spirit instigates.

There is a bumper sticker which reads, "Let go...and Let God." And the Holy Spirit in scripture says it much more clearly when God says, "Be still and know that I am God."

How does God feel about these wild, so-called liturgies which are supposed to be "profound" acts of adoration? I believe God tolerates them because he has to; for the priest is a duly-ordained priest. Yes, he tolerates our masses because we refuse to "be still and know that he is God."

'How does God feel about wild liturgies?'

My God, when will we again have respect for the Most Blessed Sacrament? Every day I see a growing lack of reverence and looseness in our churches; failure to genuflect properly, talking out loud, disturbing the prayers of others. How long will your patience last, dear Lord?

Francis Mayer
San Diego

Criticizes charismatic movement

Regarding the article by Enid Lanyon, "The Spirit moves where it wills" (SC, May 3):

Enid Lanyon said, "the charismatic movement is probably the best single development arising from the people of the church in decades if not centuries."

Thousands of people like me who cherish their faith are critical of this movement. To think that if a movement is not of God it will not last is an erroneous thought.

The Reformation surely was not of God, yet it is flourishing today. The Spirit will move where it wills but who is to differentiate which spirit it is?

Marge Kristy
Alta Loma

Doesn't give a 'hoot'

I don't give a "hoot" (now there's a polite word) about what the "Proponents of married priesthood" have to say. I don't care if they are "disappointed by the pope's recent letter." This is why I no longer buy the Southern Cross. It's filled with things which are meaningless to me (a devout Catholic).

I did read the account on the pope's letter by Jerry Filteau of The Tidings (an excellent Catholic paper from L.A.) and marveled at the beautiful masterpiece written by our Holy Father, who some priests (and sisters) forget is the Vicar of Christ on earth.

I have discovered that The Tidings is a masterpiece in itself, bringing out the truly deep religious meaning behind our faith.

When I want the truth and a truly Catholic opinion, I read the Tidings. And when I read the Southern Cross (which I no longer purchase) I become more grateful for the existence of the Tidings.

Rosemary Mayti
San Diego

(Jerry Filteau is with National Catholic News Service, to which the Tidings and SC subscribe. SC also ran Filteau's story

about the pope's letter to priests.—Ed)

Hispanic praise for tuition system

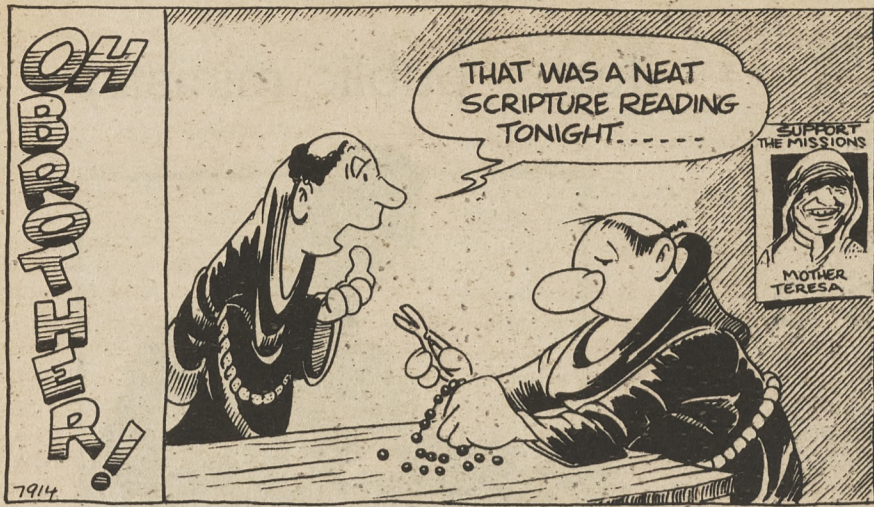
We the members of the (San Diego) Diocesan Executive Commission for the Spanish Speaking acknowledge the contribution made by Father Dennis Clark and the Diocesan Department of Catholic Schools towards justice and equality by promoting a system of tuitions based proportionately on a participating family's economic level.

We feel that this effort will have much good fruit for the church and for society in general by giving it a good example of justice. We expect more religious vocations to come out of the Catholic high schools.

Roberto L. Martinez
chairman, Executive Commission
for the Spanish Speaking

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. SC reserves the right to edit letters.

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



Focus On By Jaime Fonseca

(First of a four-part series)

Antonio "Toni" Lopez has tried three times to get a job in the Southwestern United States although he lacks a visa and a work permit. The fact that he was apprehended as an "undocumented alien" and deported to Mexico didn't stop him from trying again a month later.

At 19, he does not intend to sit and wait for his hometown of Parral, Mexico, to outgrow its perennial stagnation. The population is 12,000. Two factories cannot absorb all the young men and women looking for work. Some 800 have migrated to other cities or "up north."

"UP NORTH" means for millions of unemployed, underemployed or underpaid Mexicans, the United States and the attraction of better and plentiful jobs.

They take all kinds of risks because friends and relatives already "up north" tell them that they are making in one day what they made in one week or longer back home. Most of these friends are illegal aliens.

Mexican authorities see this migration as an escape valve that releases internal pressures on the depressed economy.

FEEDING ON this human flood in search

of jobs is an army of profiteers called "polleros." They smuggle people like Ana Morua and her three children.

Ana paid \$700 to a contact in her hometown of Conatlan. This started an odyssey that brought them to Tijuana, where they stayed for almost a week at one of the hotels of the smugglers' network, paying \$3 a day each. One midnight the chance came to cross the border near San Ysidro.

A smuggler took about 30 people through a field. After a few minutes they were detected by a helicopter, and two border guards intercepted the group. The guide grabbed the Morua children and Ana followed with others and succeeded in crossing. About 10 were apprehended and taken to a clearing station to be deported.

ANA WAS ON her way to join her husband, who was harvesting crops in the Midwest. She and her children made it as far as Emporia, Kan., where they were caught and sent back to Mexico, frustrated and poorer.

But the network or polleros, who charge from \$200 to \$1,000 per person, was richer. It is estimated that the boss of a

smuggling ring may collect up to \$1 million in three months. His helpers take \$30 to \$40 per migrant.

U.S. immigration authorities say they deported 1.58 million illegal aliens last year. Of them, 952,200 were Mexicans. They add this is only one in every five who attempt the crossing. Other sources say that at least a million Mexicans made it last year.

Toni, Ana and the rest were prompted to emigrate by the poverty that surrounds them. They are statistics with a human face.

BURDENED IN the past with social and economic problems, Mexico has difficulty providing schools, skills, health services, housing and even food for its 64 million people. Half the population is under 15 years of age.

Most of agriculture is inadequate and local industry cannot provide the 800,000 new jobs needed annually. When, in a recent year, economic growth reached seven percent, a high mark, there were only 600,000 new jobs.

Mexico is trying to slow down its population growth, one of the fastest in the world, from 3.6 percent to 2.8 percent.

Most of the population increase comes from the rural areas and most of the exodus to the north comes mainly from rural states such as Guanajuato, Sonora, Michoacan and Durango.

ANOTHER FACTOR is too many people pressing for too few jobs, which leaves about half of the work force unemployed, doing odd jobs or peddling trinkets.

The 45 percent of the rural population working the farmlands produce only 9.5 percent of the gross national product and their pay represents six percent of the total income. Half the farmers do not raise enough to feed their families.

The low agricultural yield is blamed on a semi-feudal system of land tenure, poor technology and worn-out equipment.

Low wages combined with a 20 percent inflation rate are also prompting workers to seek jobs "up north." Mexican per capita income is about \$1,000 a year, about one-sixth that in the United States. But even this figure is deceptive. About 30 million Mexicans have a per capita income of under \$200 a year.

(Next week: The lure of jobs on both sides of the border.)

NC News

A look at books By Father Charles Dollen

THE MISSIONS ON TRIAL by Father Walbert Buhlmann, OFM, Cap. Orbis Books, Maryknoll, NY 10545. 160 pages. \$5.95 pb.

To be a Christian is to be a missionary because we should be so overwhelmed by the good news that we want to share it. The calendar of the church year is studded with the names of great missionaries from St. Patrick to St. Francis Xavier.

But the missions have always had their critics, too, from those who have criticized the Jesuits in Paraguay to the cynics who sneer at ransoming pagan babies.

Capuchin Father Walbert Buhlmann, a veteran of the African missions, goes after those critics, and does it with great ingenuity. He pictures a supposed trial of the Christian missionaries before the Organization for African Unity in Addis Ababa sometime in 1980.

An ingenious defense of the missions

He foresees a grand gathering of elder statesmen who want to know why African culture was subordinated to the culture of the missionaries. Are these missionaries tools of Western colonialism? Why is their life style so different from other whites who oppressed the Africans?

Those who oppose the missions are given their say first. The criticisms are what might be expected and the author gives authentic arguments from actual contemporary writings.

The case for the defense is a brilliant one, one that should be read before Mission Sunday each year. It should make everyone who contributes to the missions feel proud of our achievements.

The verdict is a surprising one, but creditable. Every reader will have to make his own assessment, anyway. This book is an excellent addition to mission literature.

HOW TO READ AND PRAY THE GOSPELS by Marilyn J. Norquist, Liguori Publications, One Liguori Dr., Liguori MO 63057. 64 pages. \$1.00 pb.

There are all sorts of biblical aids and guides to interpretation. Marilyn Norquist takes her readers one step further when she urges them to make the reading of the gospels into a vital part of their prayer life. Jesus is presented to us in the mirror of the gospels; we must make that image a part of our own lives.

Norquist believes that the gospels are adventurous books and that they must be studied joyfully. She tells us, "Scripture is also an invitation, with an RSVP."

She provides this booklet as a guide to the response required of God's reader. Respecting the integrity of her reader's response, she points out that these are only guidelines and that each one's

response must be highly personal.

Her introductory material is an excellent, but brief treatment of the gospels in general and how they came to be written. The rest of the work is divided into four chapters, one for each of the gospels. Each chapter starts off with a treatment of the author, date, circumstances and the audience intended for each book. After that she distinguishes the great ideas that are proper to each evangelist.

Each chapter concludes with a section on how to pray this gospel, some questions to ponder and some helps for family and group discussion.

This introduction to the use of scripture should be well received by all who are interested in the current reawakening about the gospels.

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Know your Faith

Everything is possible to a person who has faith and who trusts in God

Jesus' public ministry



Synopsis

Time is a mystery. We usually associate time with physical changes, the process of aging. Time, indeed, does pass. But, as Susan Muto points out, "what is lasting is the love that transcends here and now, the commitment to life that burns intensely every moment."

And in the time that each of us has during our lives, there is a sacredness in each of our time experiences. Life truly presents us with the opportunity to make the time we have here a continuous prayer.

In the gospel story of the epileptic boy, Jesus calls us to have faith and also demonstrates God's power. But the

central message is a call to faith. The disciples failed to cure the boy. Jesus tells them that what they lack is faith. "I assure you, if you had faith the size of a mustard seed, you would be able to say to this mountain, 'Move from here to there,' and it would move. Nothing would be impossible for you" (Matthew 17:20).

And when the father says to Jesus, "If out of the kindness of your heart you can do anything to help us, please do," Jesus replies, "Everything is possible to a man who trusts."

He is telling us, just as he told his disciples and the father of the afflicted child, that reliance on God is essential. We rely on God for every breath we take, for every deed we perform. Is it not reasonable, then, that we should recognize that our whole lifetime is dependent

upon our Creator, and that, in turn, our lives should be lived as a continuous prayer?

Jesuit Father Christopher F. Mooney observes that St. Ignatius of Loyola, a 16th-century spiritual master, "pointed to the need for activity in prayer, the need to discover God's plan for one's life, not make up one's own plan. The human effort he insisted upon had its source always in prayer and the grace of Christ given to each person through the action of the Holy Spirit.

"Dependence of the soul on the grace of the Holy Spirit is absolute. Ignatius said it is an attitude of mind by which 'we are more and more eager to receive God's gifts' and by which we are enabled to unite 'his greater service and our greater response.'"

If this is the way we live, everything we do is prayer.

Jesus' ability to heal exceeds our ability to believe

By Father John J. Castelot

The story of the epileptic boy (Mark 9:14-29) seems to have been composed by joining two originally separate narratives, each with its own message. The resulting unevenness is not readily apparent, but the really attentive reader soon becomes aware of it.

A large crowd is present when Jesus arrives (14), but farther on (25) a crowd begins to gather; the father brought his son to Jesus (17), and later "they" bring him (20). The affliction is described twice (17-18 and 22), and the symptoms given in one place have nothing to do with the deafness and dumbness which figure elsewhere (25).

IF ONE SEPARATES these strands, one story emerges stressing Jesus' power as contrasted to the powerlessness of the disciples, and another in which lack of faith in relation to the exercise of Jesus' healing power is the point at issue.

As the story stands, however, the emphasis falls on the question of faith. Matthew's version underscores this by expanding Jesus' answer to the disciples' puzzlement at their inability to cure the boy. Whereas in Mark his explanation is simply: "This kind you can drive out only by prayer" (29).

Matthew brings in a saying which he uses also in another context (21:21): "Because you have so little trust," he told them. "I assure you, if you had faith the size of a mustard seed, you would be able to say to this mountain, 'Move from here to there,' and it would move. Nothing would be impossible for you" (Matthew 17:20).

THE SCENE IS dramatic. In answer to Jesus' request for an explanation of the hubbub, a man replies: "I have brought my son to you because he is possessed by a mute spirit. Whenever it seizes him it throws him down; he foams at the mouth and grinds his teeth and becomes rigid. Just now I asked your disciples to expel him, but they were unable to do so" (Mark 9:17-18).

These symptoms, combined with the seizure described in verse 20, suggest classic epilepsy. The "mute spirit" is an added feature, and may explain, at least in the popular views of the time, the inability of disciples to remedy the situation. The usual technique involved a dialogue with the spirit—but how does one enter into dialogue with a "mute and deaf spirit" (25)?

Jesus, however, discerns a more fundamental reason: weakness of faith. To none in

particular he addresses the exasperated cry: "What an unbelieving lot you are! How long must I remain with you? How long can I endure you?" (19).

BUT, EXASPERATED or not, he says immediately: "Bring him to me." When "they" do, the poor little fellow has a convulsion. Jesus is deeply moved. His concern is evident in his voice as he asks the man: "How long has this been happening to him?" The answer is heart-rending in its simplicity: "From childhood."

Again the father describes the symptoms and asks for help: "If out of the kindness of your heart you can do anything to help us, please do." His confidence is hardly overwhelming, and Jesus points that out: "If you can? Everything is possible to a man who trusts."

Afraid of losing even this outside chance, the man cries out frantically: "I do believe! Help my lack of trust!" This is a strange remark, but an honest one. He protests his faith and begs indulgence for his lack of faith all in the same breath.

HOW VERY human. Faith does make demands on us, and the person who can lay claim to perfect faith is rare. Like the boy's

father, most people want to believe and cry out, even if only secretly, for help to do so.

Jesus makes no further demands on the man but cures the boy. Does he do so in spite of his lack of faith or because he recognizes that, just as in the case of loving, to want to believe is already to believe?

And his freeing of the boy from his malady indicates to the father, the frustrated disciples and the readers of the gospel that his power to heal far exceeds our ability to believe.

IT IS A POWER greater than death itself, as is at least suggested by the way the aftermath of the cure is worded: "the boy became like a corpse, which caused many to say, 'He is dead.' But Jesus took him by the hand and helped him to his feet" (26-27).

Mark's conclusion again drives home the importance of faith and prayer. Self-reliance in ministry to others, on whatever level, can lead only to disillusionment and discouragement.

Reliance on God is essential, and when it produces observable results, we know why those results were forthcoming. Then we react as the crowd did in Luke's conclusion: "All who saw it marveled at the greatness of God" (Luke 9:43).

We need to discover God's plan for our lives

By Father Christopher F. Mooney, SJ

St. Ignatius Loyola lived in the 16th century and developed a distinctive spiritual response to that age which has had a lasting influence into our own time.

The fundamental reason for different spiritualities in the church is the challenge of society at the crucial turning points in history. In God's providence these challenges have brought forth mighty responses from certain extraordinary men and women.

THE DISTINCTIVE vision of Ignatius consists in an emphasis on the element of choice in the spiritual life. This originated ultimately in Ignatius' profound experience at the time of his conversion from his life as a Spanish soldier to his life as a devoted son of the church, and became the central purpose of his "Spiritual Exercises."

Such an emphasis is aimed at fostering a disposition of soul by which one is able to choose, under the guidance of the Spirit, that concrete course of action which God wishes here and now for his greater glory.

Insistence on this seemingly simple formulation went to the heart of the needs

and abuses in the church of the 16th century. Utilizing the individualistic tendency of the age, Ignatius underlined the need for personal choice in prayer, the purpose of which is to center a person on God, the goal of one's whole existence, who alone can lay claim to all man's praise, reverence and service.

TO A SOCIETY becoming increasingly infected with exaggerated spiritual subjectivity, Ignatius pointed to the need for objectivity in prayer: the need to discover God's plan for one's life, not to make up one's own plan.

To an age accustomed to the glory and grandeur of earthly kings, Ignatius proclaimed that all God's glory is centered in the kingly person of Christ, who calls each person to enter into personal companionship with him.

Only by being united in love and service with the Son does one gain strength and courage to direct his life to the glory of the Father. Attachment to Christ is alone the source of detachment from self.

HENCE FOR Ignatius there is no question of these choices for God's glory coming as a

result of natural energy of character or some self-centered ascetic discipline.

The human effort he insisted upon had its source always in prayer and the grace of Christ given to each person through the action of the Holy Spirit. Dependence of the soul on the grace of the Holy Spirit is absolute. It is imperative to see this as central in Ignatius' mind.

No one was more convinced than he that we can perform no good action unless we receive that good action as a gift from God. The need for humility is therefore self-evident. We can receive from God only if we admit our poverty and need, and acknowledge that he alone can satisfy them.

THIS IS THE true meaning of the frequently misunderstood "more" of Ignatian spirituality, by which Ignatius searched always for God's greater glory.

This "more" of our generosity toward God can never be equated with any self-confident effort on our part. Rather, as Ignatius said, it is an attitude of mind by which "we are more and more eager to receive God's gifts," and by which we are enabled to unite "his greater

service and our greater response."

Finally, Ignatius insisted that the real foe was spiritual and that any campaign against this power of darkness must begin in the heart of the individual.

THE FIGURE of Christ on the cross, whom the retreatant meets so often in the course of the "Spiritual Exercises," stands as God's own witness to the terrible destructive power of sin.

But, even more, it stands as the symbol of Christ's victory, for the power of sin is personal, and on Calvary it was with this spirit of evil that Christ locked himself in mortal combat.

The crucifix for Ignatius is the supreme proof of Christ's love, but this love of Christ is a triumphant love which leads to the resurrection, a pledge of certain victory for every Christian who battles boldly against the spirit of evil in his own heart.

Only when the good and evil spirits are polarized is one able to share in the joy of Christ's triumph and see in his own life that course of action which is here and now for God's greater glory.

There is a time for everything including prayer

By Susan Annette Muto

Time is an ever present human reality. We ask ourselves, "Why does it pass so quickly? How can I organize it better? What is the meaning of my birth, my life, my death?" The answers elude us, for time is a mystery. The ancient wisdom tells us:

There is an appointed time for everything, and a time for every affair under the heavens.

A time to be born, and a time to die;
A time to plant, and a time to uproot the plant.

A time to kill, and a time to heal;
A time to tear down, and a time to build.

A time to weep, and a time to laugh;
A time to mourn, and a time to dance.
A time to scatter stones, and a time to gather them;
A time to embrace, and a time to be far from embraces.

A time to seek, and a time to lose;
A time to keep, and a time to cast away.
A time to rend, and a time to sew;
A time to be silent, and a time to speak.
A time to love, and a time to hate;
A time of war, and a time of peace.

(Ecclesiastes 3:1-8)

Before probing the problem of finding time to pray, we need to reflect in general on the mystery of being temporal beings. Man is the only creature who dates his beginning and his end.

When we dwell experientially on time as presented in the biblical text and as lived concretely by us, we find, first of all, that it passes; secondly, that it calls for order; and, thirdly, that it can at moments be transcended. There is in human life the experience of passing time, or ordering time and of transcending time.

USUALLY WE experience passing time in connection with physical changes, with the process of aging. A vivid reminder of what happens occurs when we peruse the family photograph album. Recently, I reorganized the photos taken from 1964 to 1978. As the pictures fell into place, I saw condensed into an evening's labor 14 years of growth.

There was my little brother, decked out in his confirmation suit, and, shortly after, posing proudly in his high school cap and gown. How tall he stood in the uniform that marked his service in the Navy. That slim figure a few years later was greeting his bride. The latest photos reflected his eyes as he held his newborn son.

Into my mind came the words of the poet, T.S. Eliot, who wrote in "Four Quartets:"

Home is where one starts from. As we grow older

The world becomes stranger, the pattern more complicated

Of dead and living. Not the intense moment

Isolated, with no before and after,
But a lifetime burning in every moment

And not a lifetime of one man only
But of old stones that cannot be deciphered.

There is a time for the evening under starlight,

A time for the evening under lamplight
(The evening with the photograph album).
Love is most nearly itself

When here and now cease to matter.

The photographs do not lie. Time passes, but what lasts is the love that transcends here and now, the commitment to life that burns intensely every moment.

THE EXPERIENCE of ordering time has a ring of daily familiarity. It is a factor rooted in the functional, managing dimension of human life. Each person reading this page knows what it's like to set the alarm clock for seven, to pencil in appointments on his pocket calendar, to decide which events have priority and to schedule them in accurate chronological order.

Perhaps most of our waking time is lived according to this discipline. From its demands emerges the question, "How can I find time to pray?"

Happily there are also moments in human life where time is transcended. We, like the poet, experience moments when time seems suspended, "when here and now cease to matter."

SUCH TIMES go beyond the chronological realm and enter the spiritual. We call them timeless moments like those indescribable exchanges lovers share; the hours spent aimlessly wandering along the shore; the afternoons that melt into evenings under

the impact of an absorbing book.

At such times, without thinking about it, we are probably most intimate with God, for the eternal pierces through the temporal, the finite is enmeshed in the infinite.

The art of prayer seems to involve integrating presence into the sacred in each of these time-experiences. Thus we can utter the prayer of passing time: "Lord don't let me fear the rapid passage of my days. Help me to see in this aging process the gentle message of your will for my life. Show me as the years go by the surest path to grace that I may see you always, in an eternal face to Face."

WHEN SCHEDULES predominate, we can offer God the prayer of immediacy: "Here I am, Lord, running from store to store to buy all the ingredients that go into tonight's meal. I have to go to the fish market, clean the vegetables, set the table—a list of orders a mile long hammers in my ear. Help me to cook a good meal and offer it to my guests as a sharing in your own creation. You are a beautiful organizer, too."

And, finally, in moments of timeless presence, the prayer of transcendence may well be: "How good it is, Lord, to simply be in your presence. I love sharing with you this slowed down pace. It fills me with such peace. To see the stars, to feel the sand, to taste the breeze. Everything is caressed by you, myself included. How sweet is the mystery of life. Let me always retain something of this feeling."

In this way there is no time in which we cannot be praying.

Children's Story Hour: Jesus cures a young boy

When Jesus came down from the mountain with Peter, James and John, after they had heard God speak and seen the prophets, they met a huge crowd of people. Jesus saw some of his other friends there and because everyone seemed very excited he went over to ask what was happening.

A man came running up to him and said, "Oh, where have you been? I brought my sick son for you to heal and you weren't here. Your friends can't do anything for him!"

Jesus asked what was wrong with the boy and the man said that the poor boy had fits where he fell down and went quite stiff and foamed at the mouth and it was very frightening. The man thought that an evil spirit was inside his son. He had had this sickness all his life.

"Please," the boy's father went on, "If you can do anything to help, do it." Jesus looked at the man. "If I can do anything?" he said sternly. He looked at all the people there as well. "Don't any of you believe?" he asked. "Don't you know that anything is possible if you have faith? Bring the boy to me!"

Jesus was so sorry for the boy that he leaned over him at once and said, "Go away from him and never come back." At once the sickness left the boy but he lay very still. "He's dead!" someone said. But Jesus took the boy by the hand and lifted him up then gave him to his father. He was perfectly well.

Now Jesus' friends, the disciples, were worried that they had not been able to heal the boy and asked Jesus why that was. "You don't have enough faith," he told them sadly. "If you had even a very little bit of faith—about the size of a seed—you could say to that mountain there 'Move over here!' and it would move. Nothing in the whole world would be impossible for you."

The disciples were amazed at what Jesus said, but they were also unhappy. They had wanted to do the same things that he did.



Color this picture

Suggestions for parents

1. After reading the story, talk together about it, using the following or other questions:

—When Jesus, Peter, James and John came down from the mountain, why did they come upon a large and excited crowd?

—How did Jesus respond to the fact that the disciples had been unable to ease the boy's sufferings?

—What did Jesus do when he saw the boy's condition?

—Why did Jesus answer the boy's father in an almost harsh way?

—How did Jesus heal the boy?

—How did the crowd respond to the healing power of Jesus?

—Why weren't the disciples able to heal the boy?

—How strong is your trust? What is the size of your faith?

An extra kind of service for those in need

By Father Joseph M. Champlin

When our auxiliary bishop was a young priest he quietly performed an almost daily act of charity—preparing breakfast for a badly crippled invalid.

Later as a pastor in the same parish he continued that generally unknown, extra type of service for those in need. For example, called one midnight to the hospital and thence to the home of a family whose husband and father had died suddenly, unexpectedly, the then Father Thomas Costello, now auxiliary bishop of Syracuse, N.Y., remained at the house with them until dawn.

HIS SENSITIVE, self-giving efforts will never be forgotten by the widow or her

children. Those always are and were, particularly on that occasion, traumatic hours. This concerned pastor's steady hand, comforting arm, hope-filled words and supportive presence helped them deal with practical details and with their deep grief.

He would have welcomed, in such a situation, Ave Maria Press' new booklet, "Through Death to Life," a publication for use "in preparing to celebrate the mass of Christian burial." Throughout those confused, painful, empty night hours, Father Costello could thus easily have turned their attention to the forthcoming funeral liturgy.

Aided by this text, he and they might have read through the prayers and suggested scriptural passages, with all the inspiration

and comfort these words provide.

MOREOVER, the family could have filled those long hours and eased their burden in the process by mulling over possibilities for the mass: Who can do the readings? What type of special music do we wish? Are there some items symbolic of Dad's life and loves we might bring to the altar? Do we want to receive communion under both kinds? Is anyone disposed to writing a few thoughts about our father? Who shall carry the gifts forward at the mass?

Items which symbolize the major aspect of a deceased's life brought forward and placed on a small table before or near the altar have proven to be in our parish a powerful personal part of the liturgy.

We have seen in this context a wedding photo, family portrait, familiar rosary, crucifix and prayerbook, carpenter's hammer, saxophone player's sheet music, nurse's cap, letters from the children and a certificate of appreciation for service given upon retirement.

NOT EVERY family is willing or able to enter into such a planning process for the funeral liturgy of a deceased loved one. But many are.

Planning the funeral liturgy can be a source of comfort. Such planning makes one aware that death is indeed the beginning of life. As this realization surfaces, it also deepens our faith in the truth that if we die with Christ we shall likewise rise with him to a new life.

By Archbishop Sheen

Catholics urged to help bishops communicate

WASHINGTON (NC)—Archbishop Fulton J. Sheen, the U.S. Catholic church's most famous broadcast personality, has urged Catholics throughout the country to "help the bishops communicate" by giving to the new Catholic Communication Campaign on May 27.

"We have the light, we have the faith—but we're lacking the flame, the passion, the fire," said the retired Rochester archbishop in an eight-and-a-half minute message on behalf of the new collection.

THE TAPE is being distributed to dioceses and parishes throughout the United States.

Maintaining that "divine communications make manners noble and men and women gentle," Archbishop Sheen said "the bishops have now decided in a big way to use electronics for the communication

of the gospel of the Lord.

"We would like to reach not only those who belong to the faith but all the unchurched and all the souls in America who are consciously or unconsciously searching for God," he added.

THE MESSAGE was recorded on the day before the archbishop's 84th birthday, May 8.

The communications collection is scheduled to take place on World Communications Day, Sunday, May 27, in most U.S. dioceses, including San Bernardino and San Diego.

The collection was approved by the U.S. bishops last November.

Half the funds raised will be distributed at the national level and half will be retained in dioceses to support local communication efforts.

Final Stewardship '79 report

\$1.65 million pledged

This is the final report on parish giving for Stewardship '79, the San Diego diocesan program of giving time, talent and treasure for God's work. Eighty-two

parishes brought in pledges of \$1,652,492, surpassing the program's goal of \$1,350,000. (See story on page 3).

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| Mission San Diego de Alcalá | San Diego | 43,622.50 | 712 | Immaculate Heart of Mary | Ramona | 7,455.00 | 92 |
| Santa Sophia | Spring Valley | 40,704.50 | 349 | Queen of Angels | Alpine | 7,230.00 | 134 |
| St. Francis | Vista | 39,172.00 | 513 | Our Lady of Mt. Carmel | San Ysidro | 6,420.00 | 138 |
| Holy Trinity | El Cajon | 38,525.52 | 850 | St. Anthony | National City | 6,208.00 | --- |
| St. Martin of Tours | La Mesa | 37,214.00 | 591 | Our Lady of Angels | San Diego | 5,808.74 | 111 |
| St. John of the Cross | Lemon Grove | 35,825.00 | 677 | Our Lady of Guadalupe | El Centro | 5,768.00 | 228 |
| Sacred Heart | Coronado | 34,571.00 | 613 | Our Lady of Guadalupe | Chula Vista | 5,540.00 | 177 |
| St. Michael | Poway | 33,835.00 | 379 | Sacred Heart | Brawley | 4,380.00 | 73 |
| St. Didacus | San Diego | 32,804.00 | 650 | St. Jude Shrine | San Diego | 3,900.00 | --- |
| St. Therese | San Diego | 32,500.00 | --- | Our Lady of the Light | Descanso | 3,385.00 | 92 |
| St. Patrick | Carlsbad | 32,288.01 | --- | Our Lady of the Rosary | San Diego | 3,380.00 | --- |
| Our Lady of the Sacred Heart | San Diego | 32,121.00 | 627 | St. Joseph | Holtville | 3,280.00 | 89 |
| St. Patrick | San Diego | 31,680.00 | 434 | Our Lady of Guadalupe | San Diego | 3,147.00 | 92 |
| Church of the Resurrection | Escondido | 31,474.00 | 404 | St. Margaret Mary | Brawley | 2,800.00 | --- |
| St. Pius X | Chula Vista | 28,470.03 | 366 | Our Lady of Perpetual Help | Brawley | 2,650.00 | 65 |
| Mary, Star of the Sea | Oceanside | 28,462.05 | 1,008 | St. Gabriel | Poway | 2,260.00 | --- |
| St. James | Solana Beach | 28,000.00 | --- | St. Elizabeth | Julian | 2,160.00 | 41 |
| St. Joseph's Cathedral | San Diego | 27,698.50 | 373 | St. Pius X | Jamul | 1,929.00 | 22 |
| Sacred Heart | San Diego | 27,695.00 | 1,100 | St. Mary Magdalene | Jacumba | 1,880.00 | 38 |
| St. Kieran | El Cajon | 24,706.00 | 272 | St. Louise de Marillac | El Cajon | 1,815.00 | 36 |
| St. John the Evangelist | San Diego | 23,720.00 | 493 | Christ the King | San Diego | 1,408.00 | 48 |
| St. Catherine Laboure | San Diego | 23,171.00 | 377 | St. Patrick | Calipatria | 1,350.00 | --- |
| St. Charles Borromeo | San Diego | 21,516.00 | 234 | Blessed Maximilian Kolbe | San Diego | 1,170.00 | 32 |
| St. Agnes | San Diego | 20,800.00 | --- | St. Richard | Borrego Springs | 1,025.00 | 26 |
| Immaculate Conception | San Diego | 19,096.00 | 121 | San Rafael | San Diego | 650.00 | --- |
| St. Michael | San Diego | 19,036.00 | 345 | Immaculate Heart | Niland | 570.00 | 9 |
| Our Lady of Perpetual Help | Lakeside | 17,605.00 | 392 | St. Thomas | Yuma | 344.00 | --- |
| Most Precious Blood | Chula Vista | 15,680.00 | 446 | Mission San Antonio de Pala | Pala | 270.00 | --- |
| St. Brigit | San Diego | 15,600.00 | --- | St. Anthony | Imperial | (Have not reported) | --- |
| Guardian Angels | Santee | 15,005.50 | 605 | St. John the Baptist | Santa Isabel | (Have not reported) | --- |
| All Hallows | La Jolla | 15,000.00 | --- | St. Anne | San Diego | (Have not reported) | --- |
| St. Vincent | San Diego | 15,000.00 | --- | St. Margaret | Oceanside | NOT PARTICIPATING | --- |
| St. Mary | National City | 14,627.50 | 201 | St. Elizabeth Seton | Carlsbad | NOT PARTICIPATING | --- |
| Our Lady of Refuge | San Diego | 14,384.00 | 187 | Our Lady of Mt. Carmel | San Diego | NOT PARTICIPATING | --- |
| St. Rita | San Diego | 14,124.00 | 209 | | | | |
| St. Charles | Imperial Beach | 13,584.00 | 263 | | | | |
| Holy Spirit | San Diego | 13,328.00 | 260 | | | | |
| Holy Family | San Diego | 13,195.00 | 193 | | | | |
| | | | | | | TOTAL PLEDGES: | \$1,652,492.36 |
| | | | | | | TOTAL GIFTS: | 22,649 |

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| 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 |
| 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 |
| 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 |
| 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 |

Hispanic seminarians increase in Los Angeles

LOS ANGELES (NC)—Students in the Los Angeles archdiocesan seminaries are beginning to reflect the great proportions of Hispanics in the Southwest, according to Vincentian

Father Charles Miller, rector of St. John's Seminary.

"At present, 27 percent of the 96 students at St. John's are Hispanic," he said.

Father Joseph Cokus, rector of Our Lady Queen of Angels High School Seminary, said that 30 percent of its student body of 100 was Hispanic.

"It is our hope and prayer," said Father Miller, "that more Hispanic vocations will be attracted to the seminary where they will find a place not only of preparation for the priesthood, but also a community of love and understanding wherein all groups cooperate together."

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At commencement ceremonies

TV correspondent, judge to address USD graduates

SAN DIEGO—An appeals court judge and a television network news correspondent will address more than 700 graduates of the University of San Diego in two separate commencement ceremonies on Sunday, May 20.

Judge John Minor Wisdom of the U.S. Court of

Appeals, Fifth District, will be the commencement speaker for the School of Law ceremonies at 10:30 a.m. on the west lawn of the Alcalá Park campus, overlooking Mission Bay and Point Loma.

The law school will award an honorary doctor of laws degree to Judge Wisdom

and will graduate 277 students who will receive the juris doctor degree.

At ceremonies beginning at 3 p.m. on the same west lawn, NBC's Bob Abernethy, who broadcasts the news on the "Today" program, will address 465 undergraduate and graduate degree recipients and receive an honorary doctor of human letters degree.

USD will award 344 students with bachelor's degrees and 121 with master's in arts and sciences, business administration, nursing and education.

Bishop Leo T. Maher, as chairman of the USD Board of Trustees, will address graduates in both ceremonies and aid in the presentation of degrees.

In San Bernardino

Abortion seminar set by Right to Life League

SAN BERNARDINO—In an effort to educate the public, the San Bernardino Right to Life League is sponsoring an information seminar on abortion at 7:30 p.m. next Tuesday, May 22, in St. Bernardine Hospital's Garden Room.

Among speakers will be attorney Michael Riddell of Riverside; Gordon Novinger, an anatomy instructor at San Bernardino Valley College; and Sue Kenton of Malibu, a former abortion clinic counselor.

The speakers will answer such questions as: Exactly what is the law today? Can you obtain an abortion through the ninth month? How is an abortion performed? How developed is the unborn child? What are the after-effects (physically and emotionally) of an

abortion?

Also: What facts are pregnant girls given when they visit abortion clinics? What is being done to help women with unwanted pregnancies? How does the abortion revolution affect you, your children and society in general?

Marilyn Casperic, of St. Thomas More parish in Rialto, said the seminar is the second event the Right to Life League has sponsored in the past two years to educate the public about the humanity of the unborn child.

The league was formed five years ago with the goal of saving the lives of unborn children through education and through a confidential telephone "Lifeline" pregnancy counseling service.

'My Fair Lady' auditions set

SAN DIEGO—This Covenant Ark, Theatre in the Spirit, has announced the audition schedule for "My Fair Lady," the group's sixth annual family-oriented summer musical.

The auditions will be held from 3 to 9 p.m. on Friday, May 18, and from 1 to 9 p.m. on Saturday, May 19,

and Sunday, May 20, at Our Lady of the Sacred Heart School, 4106 42nd St., San Diego.

Actors, singers, dancers and stage crews are needed, and all ages are welcome, according to Tom Rusch, who will direct the show. More details: 283-4774.

Santa Rita Society marks 50 years of charity

Staff reporter

SAN DIEGO—For 50 years the Society of Santa Rita de Casia of San Diego, mainly composed of women of Mexican descent, have aided the less fortunate with food, clothing, medical aid and other essential items.

And this Tuesday, May 22, the club will celebrate its golden jubilee with an 11 a.m. mass at Our Lady of Guadalupe church, San Diego, and an installation luncheon at 1:30 p.m. at Caesar's Restaurant Mission Valley.

THE SOCIETY has about 50 members. And just as their help is not limited to Hispanics, neither is their membership. They meet once a month at the Polish hall on 30th Street.

One of the main projects each year is filling and distributing Christmas

boxes for the poor.

The boxes are composed of chickens, canned food, staples, blankets, clothing and treats and toys for the children, which are donated by members or purchased from funds they have raised.

WHEN THE SOCIETY runs across poor people who are in need of medical care, they send them to the Our Lady of Guadalupe Clinic at Mercy Hospital and help pay the bill.

The organization also helps pay for medical attention in the home and for medicines and other medical expenses for the needy.

At the golden jubilee

luncheon the 1979-80 officers will be installed.

JUANITA MEZA will become president for the sixth time in the 47 years she has been a member of the Santa Rita Society. She also headed the group in 1934-35, 1940-41, 1946-47, 1957-59, and 1964-66.

Mrs. Meza said her mother had a lot of devotion for St. Rita and instilled it in her. After she arrived in San Diego and was asked to join the Santa Rita Society, her affirmative answer was almost a natural response.

Other officers to be installed are Ruth Silva, vice president; Carmen Shannon, treasurer; and Maria Theresa Dufour,

secretary. Jesuit Father Jaime Rasura, associate of Our Lady of Guadalupe parish, is the society's spiritual moderator.

TYPICAL of many members in the club whose daughters are also members is Edith Rocha, who has been a member for about 20 years. Not only is her 40-year-old daughter an active member, but her 80-year-old mother as well—three generations, Mrs. Rocha remarked.

For 50 years the Society of Santa Rita de Casia has sought to strengthen relations among families of Mexican descent by devoting time and effort in helping the less fortunate. And their work goes on.

Entertainment notes

Fourposter (play)—The Lamb's Players will present this play set in the 1800s at 8 p.m. May 17-19, 23-26, 30-31 and June 1-2 and 6-9, at the Lamb's Players Theatre, 500 E. Plaza Blvd., National City.

Manhattan (film)—Woody Allen's new film examines the various aspects of the musical chairs-like emotional relationships linking three quite different couples.

Allen presents a moral vision of sorts, stressing faithfulness and caring, but this is so idiosyncratic and the characters themselves are so preoccupied with sex, that the film can be recommended only to adults. (R) For adults, with reservations.

Dreamer (film)—In this "Rocky" of the bowling lanes, a young unknown moves swiftly through the ranks to win the national championship with no great stress.

The movie, however, doesn't go anywhere. The script is padded with incidents of no great interest, and Tim Matheson is pretty bland as the hero.

There is an implication of premarital sex. (PG) For adults.

Blind Ambition (CBS-TV, May 20-23, 8 p.m.)—This eight-hour miniseries' look at the Watergate coverup is based essentially on John Dean's book of the same title, as well as "Mo," the personal account written by Dean's wife.

A Man Called Intrepid (NBC-TV, May 20, 8 p.m.; May 21-22, 9 p.m.)—Adapted from a book by William Stevenson, this six-hour docu-drama is an old-fashioned adventure yarn that purports to give some "true facts" about the secret war of espionage.

Greatest Heroes of the Bible (NBC-TV, May 22, 8 p.m.)—Only the virtuous Lot and his family are saved from the destruction of Sodom and Gomorrah in this biblical account.

Lewis Mumford: Toward Human Architecture (PBS-TV, May 22, 9 p.m.)—This documentary examines the ideas underlying the work of America's most famous living architect.

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.

CONTRERAS, Amanda, Mother of Louis Contreras and Alice Martinez, sister of Alfred Osuna and Francisca Osuna; eight grandchildren, two great-grandchildren. Requiem mass, May 7, St. Rita church. Goodbody's Ivy Chapel.

FOSS, Glen R. Husband of Helen A. Foss, father of Katherine Hargrave and Christian Marie Foss; two brothers, three sisters, five great-grandchildren. Requiem mass, May 9, Holy Spirit church. Goodbody's Blvd. Chapel

LAHAIE, Wilfred J. Husband of Mary E. Lahie, father of Mary Anne Taylor, brother of Margaret Foley and Ann Dwyer; two grandchildren. Requiem mass, May 9, St. Didacus church. Goodbody's Blvd. Chapel

MIRANDA, Adolfo M. Husband of Celia Miranda, father of Clara Avalos, Adolpho, Jose, Rafael, Francisco and Ernesto Miranda; 16 grandchildren. Requiem mass, May 14, Our Lady of Guadalupe church. Goodbody's Blvd. Chapel

SILVA, John J. Brother of Elvira Lane, Mary Hollifield, Virginia Ashley, Rosalin Engleman, Joseph, Anthony and Manuel Silva. Requiem mass, May 10, St. Agnes church. Goodbody's Ivy Chapel

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Sports currents

Joe Garagiola talks about God, baseball

SEATTLE (NC)—Joe Garagiola has achieved more acclaim for his quips and stories than he ever did as a baseball player, but it was on the field that the boyhood dream he had in an Italian neighborhood in St. Louis came true.

"I've always believed that when you're born you're given a gift certificate for a dream," said the NBC-TV sportscaster, who was in Seattle to plug the 50th All-Star baseball game, set for July 17 in the Kingdome.

"**MINE WAS TO** become a major league baseball player. That's all I ever wanted to be. And I realized that dream. Not only that, I got to play in the World Series," he said.

"My career in broadcasting and on the lecture circuit has been tremendous," he continued. "If it stopped tomorrow I'd cry, but I could not be bitter, I really couldn't, because I've had a great ride."

The ride began in St. Ambrose parish, St. Louis.

"**WHEN WE WERE** kids," Garagiola said, "the church wasn't just a place where you went to pray. It's where you went to meet. That's where all the guys went. Nobody ever felt he had to go to church. I mean, if something was going to happen, that was the hub."

He told of how the young baseball players from his neighborhood—among them Yogi Berra, who later starred for the Yankees—used to acquire padding for their mitts by taking the sponges from holy water stoups. They would then confess the sin, he added.

Garagiola said he thinks faith in God is on the increase.

"**JUST PAY ATTENTION** to the looks on the faces of most players during the national anthem," he said. "I think most of them are dedicating the game, or just saying, 'Hey, God, we think it's going to be a good ball game. We don't want you to help us win or help us lose, we just want you to enjoy it and watch it and just keep us from getting hurt.'"

Commenting on Little League baseball, the former major leaguer said the big danger is regimentation.

"The biggest waste of time would be practicing the double play...you've got big leaguers who can't make it," said Garagiola.



HE WILL RETURN—"Men of Galilee, why do you stand looking in the sky? The Lord will return, just as you have seen him ascend." From the first reading for the Ascension, which will be commemorated next Thursday, May 24, a holy day of obligation. This painting of the Ascension is a 15th century work by Johann Koerbecka.—NC photo.

Around the diocese San Bernardino

Bishop Phillip F. Straling:

Thursday, May 17, 6 p.m., Our Lady of Lourdes, Montclair, confirmation.

Saturday, May 19, 3 p.m., Precious Blood, Banning, confirmation.

Sunday, May 20, 10 a.m., Norton Air Force Base, San Bernardino, mass; 6 p.m., St. Anthony, Upland, confirmation.

Monday, May 21, 6 p.m., St. Francis de Sales, Riverside, confirmation.

Tuesday, May 22, 6 p.m., St. Frances Xavier Cabrini, Crestline, confirmation.

Wednesday, May 23, 7 p.m., Our Lady of the Valley, Hemet, confirmation.

Thursday, May 24, 6 p.m., George Air Force Base, Victorville, confirmation.

Friday, May 18

Retreat for Spanish-speaking, through May 20, El Carmelo Retreat House, Redlands. Details: 792-1047.

Italian Catholic Federation dinner-dance, St. Peter and St. Paul parish, Alta Loma. Details: 987-8129 or 987-2784.

Saturday, May 19

St. Therese parish Hungarian dinner, 3:30-6:30 p.m., K of C hall, San Bernardino. Details: 885-3038.

Candlelight procession, living Rosary and open-air Benediction in honor of Our Blessed Mother, 8 p.m., St. Peter and St. Paul parish, Alta Loma. Details: 989-1713.

Sunday, May 20

Third Order of St. Francis, St. Clare Fraternity, postulants and novices, meeting, 2-4 p.m., St. John Bosco church, Highland. Details: 862-3924.

Mini-Youth Day, 1:30-9 p.m., St. Peter and St. Paul parish, youth groups only, San Bernardino. Details: 888-2276.

Patrons for divorced, widowed, separated Catholics, meeting, 6:30 p.m., El Carmelo Retreat House, Redlands, speaker from Loyola University, Los Angeles. Details: 862-3503, 683-5042.

Thursday, May 24

K of C, Colton Council, officer's meeting, 7:30 p.m., Club Room, Colton. Details: 825-9277.

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Around the diocese San Diego

Holy day reminder

Next Thursday, May 24, is a holy day of obligation, the feast of the Ascension.

Bishop Leo T. Maher:

Thursday, May 17, 5:30 p.m., St. Joseph Mission, Westmorland, confirmation.

Friday, May 18, noon, University of San Diego, Alcalá Park, meeting of USD Board of Trustees; 6:30 p.m., Mission (Basilica) San Diego de Alcalá, dedication of St. Bernardine chapel.

Saturday, May 19, 10 a.m., Our Lady of Guadalupe, Calexico, meeting of Diocesan Pastoral Council.

Sunday, May 20, University

of San Diego, Alcalá Park, 10:30 a.m., School of Law commencement; 3 p.m., undergraduate commencement.

Tuesday, May 22, 5:30 p.m., Mission (Basilica) San Diego de Alcalá, confirmation.

Wednesday, May 23, 5:30 p.m., St. Columba, San Diego, confirmation.

Thursday, May 24, 6 p.m., Vincent Memorial High School, Calexico, commencement.

Friday, May 25, 5:30 p.m., St. John, Encinitas, confirmation.

Bishop Gilbert E. Chavez:

Thursday, May 17, 5:30 p.m., St. Charles, Imperial Beach, confirmation.

Saturday, May 19, 2 p.m., Our Lady of Mount Carmel, San Ysidro, blessing of St. Ysidro Labrador.

Sunday, May 20, noon, Tijuana, Mexico, San Diego

diocesan representative at blessing of cornerstone for new Tijuana cathedral.

Monday, May 21, 5:30 p.m., Miramar Naval Air Station, San Diego, confirmation.

Tuesday, May 22, 5:30 p.m., St. Mary, El Centro, confirmation.

Thursday, May 17

USD Auxiliary installation luncheon, noon, La Jolla Country Club, San Diego. Details: 454-6408.

Friday, May 18

Baptism catechist preparation, 7:30 p.m., St. Mary parish library, El Centro. Details: 297-7110.

St. Mary Youth Group, 7 p.m., Father Peyton film on life of Jesus Christ, St. Mary hall, Escondido. Free. Details: 745-1611.

Saturday, May 19

Catechetical institute, with Dr. Michael Cavanaugh, 9:30 a.m., Church of the Good Shepherd, San Diego. Details: 271-0207.

Seminar on Church, 9 a.m., Our Lady of Light parish, Descanso. Details: 297-7110.

Informational program on wills, 9 a.m., St. John the Evangelist parish hall, San Diego. Details: 231-2828.

Archconfraternity Dessert Card party, noon, St. Joseph Cathedral auditorium, San Diego. Details: 239-1880.

St. Kieran School Bazaar, noon-7 p.m., also Sunday, school parking lot, El Cajon. Details: 444-6313.

"Genealogy and Family History" course, 8:30 a.m., USD, Founders Hall, Room 115, San Diego. Details: 291-6480, ext. 4525.

Sunday, May 20

Special mass for the handicapped, with Bishop Gilbert Chavez, St. Francis church, Vista. Details: 724-8778.

"Spring Festival," 4-8 p.m., Blessed Sacrament parish, San Diego, turkey dinner, entertainment, games, and prizes. Details: 582-5722.

Buffalo Barbecue, 11 a.m.-5 p.m., Immaculate Conception parish, Old Town; adults \$4, children \$2.25.

Serra Club, directors meeting, 7:30 p.m., St. Francis seminary, San Diego.

Monday, May 21

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

San Diego Deanery, Diocesan Council of Catholic Women, mass, 11 a.m., followed by luncheon-meeting, St. John the

Evangelist, San Diego. Details: 296-4734.

Tuesday, May 22

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

Training sessions for lay ministers to the aging, "The volunteer visitor at the nursing home," 7 p.m., Resurrection parish, Escondido. Details: 231-2828.

Wednesday, May 23

Serra Club, luncheon, 12:10 p.m., Padre Trail Inn, San Diego. Father Peter Escalante, speaker.

"Jesus A Man For Others," 7:30-9:30 p.m., Church of the Resurrection, Escondido. Details: 747-2322.

"Principles of Christian Living," 9:45-11:30 a.m., St. Therese Social Center, San Diego. Details: 286-4652.

DCCW, Executive Board meeting, 10 a.m., Lawrence Welk's Restaurant, Escondido, reservation by May 19. Details: 745-4030.

Thursday, May 24

Serra Club, Cults in San Diego program, 7:30 p.m., St. Francis Seminary, San Diego.

Marian Day of Recollection, Our Lady of Light church, Descanso. 10:30 a.m.-4 p.m. Sack lunch. Details: 445-3620.

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1—PERSONALS, NOTICES

Serenity Retreat for recovering alcoholics. June 15-17 at Old Mission San Luis Rey Retreat near Oceanside. Fr. Terry Richey, guest director. Information and reservations: (714) 757-3659.

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Deaf Catholics also want to 'hear' the word of God

By Mary Sanchez
staff correspondent

"Amidst the confusion of so many human words, the gospel is the only voice that enlightens and attracts, that consoles and quenches thirst."

RIVERSIDE—The message of Pope John XXIII ought to pierce deeply into the noise-polluted society of the present age, especially as attention is called this week to the deaf among us.

It is the gospel that gives loving energy to people like Peggy Almendarez of Riverside, who has been deaf since childhood but manages to serve as an advocate of other deaf Catholics.

It is the gospel, too, that prompted Linda Hardy of San Bernardino to undertake a diocesan-wide census with the hope of getting a special religious education office established in the diocese.

WHAT ELSE BUT the good news could provide the tenacious spirit of Mr. and Mrs. David Lawrence of Riverside, founders of the Catholic Deaf Circle and activists for the deaf for the past 30 years?

Mrs. Almendarez talked, with help from Mrs. Lawrence and sister Catholics, stopping often to answer her special telephone (TTY) that is equipped with a typewriter keyboard for communicating with the hearing-impaired.

Among those Mrs. Almendarez "talks" to this way is Mrs. Hardy. She is a hearing person but has two sons who are deaf and a daughter who is hard of hearing. Mrs. Almendarez is on Mrs. Hardy's census committee.

"THIS IS JUST a small start," Mrs. Hardy says of the census. She hopes it

will lead to establishment of programs not only for the deaf, but also for the blind and developmentally disabled.

She questions recently published figures indicating there are between 7,000 and 10,000 deaf Catholics in California because, for the most part, the deaf are absent from churches.

But statistics don't bother Mrs. Hardy. She interprets the 5 p.m. mass in sign language every Saturday at St. Bernardine parish even though she knows of only one deaf person benefiting from it.

"SOMETIMES people think it's only when you have a lot of people that it's a success," she said. "Even if only one or two deaf need help, there should be a place for them to go."

She added that the census is necessary, however, in order to justify any funding that would be required to open an office serving people with special needs. All three women hope that any office that is established will be equipped with a TTY.

"I'm sure there are deaf kids out there," Mrs. Hardy said. "My biggest stumbling block is finding out where they are. I don't know how to get to them or find them. Maybe the reason they're not in CCD is because their parents can't find a program for them."

MRS. ALMENDAREZ has worked with several deaf children in Riverside. Some of her students will be confirmed next week at St. Francis de Sales, a parish named for the patron saint of the deaf.

She attributes her joyful outlook on life to her parents. Even remembering a clumsy ear horn that caused her to be ridiculed in public school as a child in Needles, Mrs. Almendarez gives one of her frequent laughs.

"I was always happy," she said. "I



DEAF AWARENESS—Members of the deaf community of San Diego have designated May 20-26 as Deaf Awareness Week. Here, Anna España, second from right, coordinator of the deaf ministry in the San Diego diocese, joins Kelly Gibbs, Rosa Figueredo and

Margarita Figueredo, who are deaf, to display a sign listing some of the activities planned for the week, which will include lectures, films, workshops, exhibits and a banquet. More information is available from Deaf Community Services, 234-6666.—SC photo

went to mass every day, even though I couldn't hear. My mother and Dad taught love. That's why I'm here."

SHE EXPRESSED concern over the number of Catholics she has known who no longer practice their faith because of lack of communication.

"I don't like to say it, but some of the other churches have very large 'signed' programs, and that's where the people are going," she said.

Mrs. Lawrence shared the frustrations of her 30 years in service to the deaf. The Lawrences have a deaf son

and daughter-in-law.

RIVERSIDE'S DEAF are perhaps more visible because of the proximity to the California School for the Deaf, whose current enrollment is 509.

About 80 persons avail themselves of the 10 a.m. mass at St. Catherine of Alexandria. Mrs. Lawrence coordinates volunteers who interpret the mass in sign.

Parishes or individuals who want to contact Mrs. Hardy may call 885-7780. Mrs. Almendarez' TTY is 684-4361.



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