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Southern Cross

Vol. 68, No. 12

Serving the Catholic communities of Imperial and San Diego counties.

March 20, 1980

Carter inflation plans worry religious groups

By Jim Lackey

WASHINGTON (NC)—President Carter's long-awaited announcement of a new anti-inflation program March 14 came amid concern by religious groups over its possible impact on the poor and hungry.

Immediate reaction to Carter's announcement was muted by the fact that the administration revealed few specifics on what programs might be trimmed in the effort to balance the federal budget.

BUT IN THE DAYS leading up to the announcement, several religious leaders urged the president not to cut programs vital to the poor.

"We're disappointed that we don't know what the budget cuts will be," Francis Butler, associate secretary for domestic social development at the U.S. Catholic Conference, said about the president's decision to delay announcing details of federal spending reductions until the end of the month.

Butler noted that federal jobs, food stamp and welfare reform programs appear to be areas in which cuts will be proposed. "But the administration is keeping this thing under wraps," he said.

MATTHEW AHMANN, associate director for government relations at the National Conference of Catholic Charities, also had little to say about the administration's budget balanc-

ing efforts until more is known about the proposed cuts.

But he was highly critical of Carter's decision to impose an import fee on oil and raise gasoline taxes by 10 cents per gallon to reduce energy consumption.

The day before Carter announced his anti-inflation program, five religious leaders, including Holy Cross Father Theodore M. Hesburgh and Auxiliary Bishop Thomas Gumbleton of Detroit, sent the president a telegram urging him not to cut funding for programs "which are vital in reducing hunger and deprivation."

The five said they applauded efforts to reduce inflation, but also expressed "strenuous opposition" to cutbacks for food and development aid abroad and in domestic hunger programs.

Expressing a similar concern, this time about aid to Indochinese refugees, was Father Robert L. Charlebois, special assistant to the director of Catholic Relief Services, overseas aid agency of U.S. Catholics.

HE WONDERED whether Carter would cut the number of refugees who could be received in the United States or reduce aid to refugees in Cambodia and Thailand.

Bishop Thomas Kelly, USCC general secretary, urged increased funding for food stamps in a letter to the House of Representatives.



SKID ROW CHRIST—Members of the Los Angeles Catholic Worker community gather before a mural of the suffering Christ. It covers the wall of the Worker soup kitchen on Skid Row where they serve 700 free meals daily. The mural is by Gary Palmetier, a Vietnam war conscientious objector who did his compulsory service with the Workers on Skid Row. (NC photo by Al Antczak)

'Eucharist should not divide Catholics'

By Nancy Frazier

VATICAN CITY (NC)—Eucharistic worship is "the soul of all Christian life" and "must not be an occasion for dividing Catholics and for threatening the unity of the church," Pope John Paul II said in a Holy Thursday letter to the world's bishops.

The pastoral letter, "On the Mystery and Worship of the Holy Eucharist," was dated Feb. 24 and issued by the Vatican on March 18. Holy Thursday is April 3 this year.

ITS EMPHASIS is on the church's "special duty to safeguard and strengthen the sacredness of the Eucharist," which is "the center and goal of all sacramental life."

The 53-page document also discusses Communion in the

hand, special ministers, Mass readings, the use of Latin, confession and devotion to the Blessed Sacrament.

The pope described the Eucharist as "the principal and central 'raison d'être' of the sacrament of the priesthood, which effectively came into being at the moment of the institution of the Eucharist, and together with it."

HE CALLED ON priests and bishops to guard against actions that would tend to downgrade the importance of the Eucharist.

"God preserve us from behaving in a way that lacks respect, from undue hurry, from an impatience that causes scandal," he said.

Pope John Paul also apologized in his name and that of all bishops

"for everything which, for whatever reason, through whatever human weakness, impatience or negligence, and also through the at times partial, one-sided and erroneous application of the directives of the Second Vatican Council, may have caused scandal and disturbance concerning the interpretation of the doctrine and the veneration due to this great sacrament."

HE SAID distributing Communion in the hand has led to some scandalous attitudes.

In countries where Communion in the hand is permitted, he said, "a deplorable lack of respect toward the eucharistic species has been reported."

"It also happens, on occasion,

that the free choice of those who prefer to continue the practice of receiving the Eucharist on the tongue is not taken into account."

THE POLISH-BORN pope prefers not to give Communion in the hand, even in countries such as the United States where the practice is permitted.

But he stressed that criticism of Communion in the hand is "in no way meant to refer to those who, receiving the Lord Jesus in the hand, do so with profound reverence and devotion, in those countries where this practice has been authorized."

Also emphasized were use of approved liturgical texts in the Mass and observance of other liturgical requirements, such as vestments.

Inside

Tijuana flood victims

When our neighbors across the border suffer from disastrous floods, the diocese and its parishes are quick to offer help, but more is needed.

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Irish violence condemned

A Northern Ireland cardinal condemns violence in his country but stresses that it has brought closer ties among the Christian churches.

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Deaf Eagle Scout

There's nothing unusual about a Catholic youth attaining Eagle Scout status, but in the case of this teenager there is—he was born deaf.

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Hispano Obispo de Fresno

El nuevo obispo de Fresno "es tanto nativo del Estado de California como hijo de la cultura hispana," dijo la cardenal de Los Angeles.

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Massive numbers in need of flood relief in Tijuana

SAN DIEGO—When Tom Spencer of Catholic Community Services of the San Diego diocese went down to Tijuana last week with aid donated by several parishes for the flood victims in Mexico, he exclaimed, "This is just a drop in the bucket!"

Upon his return to San Diego, Spencer, administrative assistant director at CCS, said he and a group of volunteers took four loads of food and clothing in pick-up trucks and vans to about five sites in the Tijuana area.

HE SAID when he saw the conditions and the needs of the people, he felt overwhelmed.

At one site, Spencer said there were so many in need they issued lottery numbers to the women, and pulled corresponding numbers from a hat, to distribute the aid. But then they were only able to provide aid to about one-third to one-half of the women and their families.

At another site, a cement building was used for mothers and their children, most with respiratory problems, evacuated from a riverbed, Spencer said.

"IT WAS COLD in there, and they were sleeping on cardboard on the cement floors. Few had blankets," he said.

Spencer described a junk yard in which about 150 people were living in junked cars. He said a 55-gallon drum was converted into the only stove there used for cooking for all those people.

There were about 350 people living outdoors at another camp, Spencer said. "They just had cardboard or pieces of tin, if that, over their heads."

HE ESTIMATED that about 600-800 persons whose belongings were wiped out by the floods and about 16,000 all total are in need of basic necessities.

Despite being "overwhelmed" by the conditions he saw, Spencer felt hopeful when he learned that an effort was underway to get a group of the Daughters

of Charity, the order founded by Mother Teresa of Calcutta, to serve the poverty-stricken areas of the Mexico border city.

Dr. Anita Figueredo of La Jolla, Southwest regional chairman for the Co-Workers of Mother Teresa, said that when she saw Mother Teresa in Bangalore, India, last year, she told the famed missionary of the conditions in Tijuana and efforts to get food to the poor there.

"MOTHER TERESA said, 'Anita, if things are that bad, shouldn't we be there? If the bishop asks for us we will come,'" Dr. Figueredo related.

She sent that message to Bishop Juan Jesus Posadas of Tijuana, but it apparently never got to him. So this time the message has been hand delivered by a Chula Vista volunteer who takes aid to the Tijuana poor regularly. The bishop's secretary is reported as saying the bishop would write to Mother Teresa requesting the sisters.

In addition to that effort, the Co-Workers of Mother Teresa are establishing a warehouse in the San Diego area to collect and process surplus food to help agencies already working with the poor in Tijuana. "We hope to open the facility in May," said Dr. Figueredo.

Catholic Community Services has distributed all of the food and about two-thirds of the clothes and bedding materials it has collected to the Tijuana flood victims, Spencer reported.

He praised the efforts of several parishes which collected aid among parishioners and transported it to CCS. They are St. Gabriel and St. Michael, Poway; All Hallows, La Jolla, and St. Therese and Our Lady of the Sacred Heart, San Diego.

AND MANY parishioners of other parishes walked into CCS headquarters with sacks of relief materials, he said.

But much more aid is needed, Spencer said, especially high protein foods, warm clothing and bedding materials.



WORKSHOP FOR PRIESTS—Jesuit Father Charles Gallagher, director of Worldwide Marriage Encounter Resource Community and founder of the Parish Renewal Weekend (PRW), discusses PRW with several priests of the diocese during a break in the PRW training workshop last week at Old Mission San Luis Rey Retreat. From left

are pastors Msgr. Patrick Fox, St. Agnes, Pt. Loma; Msgr. James Gilfillan, Mary, Star of the Sea, La Jolla; Msgr. Charles Young, St. Rose of Lima, Chula Vista; and Msgr. John Dickie, executive director of the California Catholic Conference, Sacramento, a priest of the diocese, and a workshop speaker. (Dan Pitre photo)

Seminarian to become deacon

ST. MEINRAD, Ind.—Peter J. Navarra, a third-year theology student from the San Diego diocese, will be ordained a deacon on Saturday, March 22, in St. Meinrad, Ind., in his preparation for the priesthood.

Navarra is a student at St. Meinrad School of Theology and a member of Christ the King parish in the Logan Heights area of San Diego. He is the son of James and Maria Navarra of Our Lady of Guadalupe parish, San Diego.

He attended San Diego

High School, San Diego City College and the University of San Diego before entering St. Meinrad's Seminary in 1977.

Archbishop Edward T. O'Meara of Indianapolis will preside at the ordination ceremonies in Our Lady of Einsiedeln Arch-abbey.

Escondido dean named

SAN DIEGO—Bishop Leo T. Maher has appointed Father Jeremiah Murphy, as episcopal vicar and dean of the Escondido Deanery for a three-year term.

Father Murphy is pastor of St. Mary parish, Escondido, one of the oldest parishes in the diocese, having been created in 1890.

He succeeds Father Michael Coughlan, pastor of St. Michael parish, Poway, as the Escondido dean.

As episcopal vicar (or vicar forane) Father Murphy is the bishop's representative in the Escondido

region (deanery) of the diocese with delegated jurisdiction over certain matters.

The other parishes in the Escondido Deanery are:

St. Richard, Borrego Springs; St. Elizabeth, Julian; Mission San Antonio, Pala; St. John the Baptist, Santa Ysabel; Immaculate Heart of Mary, Ramona.

Also, Resurrection, Escondido; St. Gabriel, Poway; and San Rafael (Rancho Bernardo), Our Lady of Mt. Carmel (Rancho Penasquitos) and Good Shepherd (Mira Mesa), all San Diego.

Concert to feature parish music groups

SAN DIEGO—Twenty-one music groups from parishes and organizations from the diocese of San Diego will perform individually and as a 400-voice combined choir in a day-long festival of music Saturday, March 22, at Patrick Henry High School.

The second annual Rainbow Covenant Concert, sponsored by This Covenant, Theatre in the Spirit, will be held from 10 a.m. to 4:30 p.m. at the school's amphitheater, theater and

band room, 6702 Wandermere Dr. in Allied Gardens.

THE CONCERT will feature traditional choirs, folk groups, and mariachis performing sacred and secular music. The Covenant Ark Dancers will also perform.

This Covenant Ark, Theatre in the Spirit is a theatrical, dance and singing group, dedicated to spreading the Christian message of love by means of the performing arts.

All of the groups will

perform during four mini-concerts in each of the three locations at the school, and during the lunch break.

The 400-voice combined choir will perform at 3:30 p.m. in the amphitheater under the direction of Sister Joanne Nicgorski, program coordinator for the diocesan Center for Liturgy and Prayer.

THE GROUPS include St. Francis seminarians, Our Lady of Angels, San Diego State University Newman

Center, St. Charles Borromeo, Covenant Ark Singers, Dancers and Chamber Ensemble, Blessed Sacrament, St. Catherine Laboure, St. Rita and Our Lady of Mt. Carmel, all San Diego.

Also, St. Charles, Imperial Beach; Santa Sophia, Spring Valley; St. Pius X, Chula Vista; St. Francis, Vista; St. Mary, National City; St. John of the Cross, Lemon Grove—English and Spanish groups; Airmen Memorial Chapel Catholic Folk Group, NAS Miramar, and Mariachi Juvenil, Villa Nueva.

Tickets priced at \$2 for adults and \$1 for students will be available at the door. Food will not be available so persons planning to be at the event during the lunch hour should bring their own. Picnic areas and cold drinks will be available.

Campus ministry director

Father Laurence Dolan has been named diocesan director of Campus Ministry, effective immediately, it was announced by Msgr. William Cooney, director of the diocesan Personnel Board.

Father Dolan, who will continue as chaplain and director of Campus Ministry at the University of San Diego, Alcala Park, succeeds Paulist Father Bernard Campbell, Newman chaplain for UCSD in La Jolla, to the diocesan post. His order is transferring Father Campbell in June.

As director of Campus Ministry, Father Dolan is responsible for pastoral and educational ministry to students on colleges and universities campuses in the diocese.

Besides USD and UCSD, priests, sisters and lay persons affiliated with the diocesan Campus Ministry program serve at San Diego State University; Grossmont Junior College, El Cajon; and Imperial Valley Junior College and San Diego State University Extension, El Centro.



Some of the groups participating in the Rainbow Covenant Concert

Anti-abortion novenas show results

The Concerned Citizens for Human Life, based in Our Lady of Grace parish, El Cajon, has achieved satisfying results in helping pregnant women seeking abortions to consider other alternatives, according to Anne Fitch, RN, of CCHL.

During CCHL's last Shield of Roses Novena and their current one held outside San Diego area abortion clinics, at least eight women have changed their minds about having an abortion, Fitch said.

Feb. 2, there has been a Rosary procession and a counseling unit outside the abortion clinic at 7339 El Cajon Blvd., from 8:30 to 9:30 a.m. and from 10 to 11:30 a.m. outside the one at 4228 El Cajon Blvd.

Then the group has marched to Our Lady of the Sacred Heart Church, San Diego, for a noon Mass.

That same schedule will continue for the last two Saturdays of the Novena, March 22 and 29.

Roses Novena was conducted at abortion clinics last fall.

The women contacted outside the abortion clinics are provided with information on alternatives to abortion and are referred to a pro-life doctor, Fitch related.

Last Sunday, San Diego radio personality Joe Bauer of Our Lady of Grace parish, spoke at St. Patrick's, San Diego, in CCHL's effort to establish a branch of the Shield of Roses in every parish.

EACH SATURDAY since

THE LAST Shield of

Editorial

KKK's message antithesis of Gospel

The Klu Klux Klan has raised its ugly head again in this diocese—last Saturday in Oceanside, the results of which are widely known.

The picture in a San Diego newspaper of a member of the Revolutionary Socialist League lying on the ground with blood streaming down his face in vein-like patterns was a poignant scene of the aftermath of the Klan's activities in John Landes Park.

It has been widely reported and discussed in the local media that police should have moved in sooner to prevent the bloody confrontation between the KKK and the left-wing agitators.

However, when the Klan members arrived, some carrying baseball bats and others attired in riot gear (wearing helmets with visors, carrying nightsticks and shields—and one with a handgun strapped to his waist), their appearance signified they definitely were prepared for more than a peaceful assembly.

But the police waited till after bottles and rocks were thrown by the agitators and after the Klan turned on them with their clubs before they moved in.

The agitators came to heckle the Klan, so they expect-

ed a confrontation as well. Perhaps they expected to become "martyrs." Thus, the hecklers were as much to blame for the violence.

If KKK demonstrations are ignored by those opposed to them, then Klan events will not become as newsworthy because there will be no violence. The Klan then will not achieve the publicity and attention it seeks and hopefully KKK public rallies will decrease.

It was increased activity of the Klan and neo-Nazi groups, some bishops said, that prompted the U.S. bishops to approve their pastoral on racism last fall.

As was pointed out in this space last week, the pastoral called racism "a sin that...violates the fundamental human dignity of those called to be children of the same Father."

The KKK's message is the antithesis of the Gospel message. Jesus Christ did not come to establish a super-human "white race." He came to make "super" humans of all people, making them all one, by offering the supernatural power of divine love.

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Southern Cross

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Guest Forum

By Jim Lackey

Is a balanced budget a good thing?

WASHINGTON (NC)—President Carter's latest proposals for balancing the federal budget may not have hurt government social programs as much as some religious groups once feared.

But some of those same religious organizations are part of a larger segment of the American public which has questioned the basic assumptions behind the idea of cutting programs in order to reach a balanced budget.

THEY'VE ALSO QUESTIONED the advisability of both the proposal to pass a constitutional amendment requiring an annual balanced budget and the proposal to limit federal spending every year to a percentage of the gross national product.

The rationale in recent weeks, of course, has been that balancing the budget is necessary to rein in the nation's nearly 20 percent inflation rate. But while proponents of a balanced budget are saying it would at least serve as an important symbol in the fight against inflation, others, including the religious groups, worry that a balanced budget might harm anti-poverty programs more than it would help the economy.

The U.S. Catholic Conference and the National Conference of Catholic Charities recently joined about 60 labor, religious, civil rights and social service organizations which questioned both the idea of a balanced budget for 1981 and the long-range spending limitation proposals.

THE IDEA THAT the federal government should not strive for a balanced 1981 budget is almost heretical these days in Washington. But the groups opposed to the budget-balancing effort cite several reasons in support of their cause.

One is the argument that all the fat was cut from the budget in last year's proposals from the Carter administration. Thus, the argument goes, any further cuts would come from the meat, not the fat, in federal programs.

Another argument centers on demands by many Americans for a tax cut. Groups opposed to balancing the budget say again that the problem is not expenditures but, in this case, the decline in the rate of

federal corporate taxes. If Americans are to be given a tax cut, the groups argue, the corporate tax structure should be adjusted.

The problems of inflation, of course, have the same kinds of religious overtones as do questions surrounding government help for the poor. Churches are calling attention more and more these days to the fact that inflation hits hardest at those least able to afford it.

BUT BALANCING THE budget in 1981 as well as in coming years might, according to some church groups, cause more problems for the poor than it would solve.

NC News

Letters

'Rosary superior to home-made prayers'

In response to the question "Is praying the rosary vain repetition," an article in the Southern Cross (Q & A, March 6) stated that when a person doesn't have enough "psychic energy or creativity to generate a truly home-made prayer" then one should "fall back" on the rosary.

To me, the writer is saying that the rosary should be recited only when one is too tired or too uncreative to generate a home-made prayer. But are home-made prayers really superior to the rosary?

In his book "The Secret of the Rosary," St. Louis de Montfort writes, "...after the holy sacrifice of the Mass...there could not possibly be a finer devotion or one of greater merit than that of the holy rosary."

And Mary told us through St. Dominic, "You shall obtain all you ask of me by recitation of the rosary. I promise my special protection and the greatest graces to all those who shall recite the rosary."

Consequently, one should even "sell" or give up other devotions if necessary in order to possess this pearl, the rosary.

Steven Pfeifer
La Mesa

Catholic perseverance praised

When a small number of Catholics continue to hold fast to a way of sanctification they had been taught over a long period of years, who is there that can argue against such loyalty?

Perseverance is necessary in the practice of religion to avoid the danger of losing one's faith by indifference or spiritual sloth. Consequently, those who

retain their piety and determination to persevere, are extremely conscientious in opposing those who would undermine their faith and devotion.

This is particularly true in those instances, and there are many of them, where a relaxation of religious discipline has caused those who were already weak to become even weaker. Any time discipline is relaxed, human nature, being what it is, tends to attempt to destroy all authority. Regaining control is never easy.

The bad example that results, the laxity that follows, the indifference that grows and grows, the light-hearted rejection of all restraint that often ensues in the wake of spiritual relaxation can be disastrous.

Particularly is this true with those that are young who, upon discarding normal, intelligent safeguards of restraint, lose all respect for themselves by becoming such easy marks to those who would degrade them.

Those Catholics who reject any and all modern reforms have been scandalized. Not because the reforms in themselves are not good and needed, but because the abuses that have often resulted from the loss of control have frightened them.

They take safe refuge in a deep spiritual life embracing devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary. They justifiably feel safe there. They are going to stay there until the danger passes.

The real presence of Jesus in the Blessed Eucharist is something many of them probably realize, instead of simply expressing their faith in it. Their loyalty to

the devotions of the centuries is intense and sincere. To effect their reunion with the church, a spirit of unity must be created by demonstrating, through good example, that the essential doctrines of the Catholic Church remain intact and unblemished. Don't look around...start with yourself.

Bob Wangler
Spring Valley

Seminarian seeks old texts

Being a former reader of the Southern Cross, and knowing well its popularity and distribution to be quite good, I have written to ask a favor of you.

I am a seminarian at St. Thomas Aquinas Seminary in Ridgefield, Conn. My major field of interest is liturgical studies. Some of my fellow students and I would appreciate it if any of your good readers who had copies of the following texts could be so kind as to donate them to us for the furthering of our studies in the development of the liturgy. The list of needs is as follows:

Breviarium Romanum, editions of Popes Leo XIII, Pius X, Pius XII, John XXIII (old and new psalter) and the interim texts; **Pontificale Romanum**, editions of Popes Benedict XIV, Leo XIII, and John XXIII; and **Rituale Romanum**, any editions.

Any Old Roman Missals, both Latin, Latin/English, and most especially of different rites of the Church (i.e. Dominican, Carthusian, etc.).

For reference, the **Manuale Sacrarum Caeremoniarum**, by Martinucci; **The Celebration of the Mass**, by O'Connell (any

available editions); **Rubrics of the Roman Ritual**, by James O'Kane, **Caerimaniale Episcoporum**, and any other texts or liturgical books available.

I would greatly appreciate any help your readers could give me, as older texts are very hard to find, and when found, they are high in price. My means do not allow me to buy these texts. All I can promise to those who would be able to help me are my humble prayers.

Robert W. Greene
St. Thomas Aquinas Seminary
209 Tackora Trail
Ridgefield, Conn. 06877

Asks for column by James Harris

It is quite evident that James Harris, who gets a great deal of his letters to the SC published, is not only an educated Catholic but a devout man.

May I suggest that you get rid of Father Rouse's column, which is often filled with false information, and fill that space with a column by Jim Harris.

I may seriously consider "buying" your paper then.

Ludwig Dulka
San Diego

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 Southern Cross, P.O. Box 81869, San Diego, CA 92138.



Looking for the Lord

By Father John Reedy, CSC

Don't bet it won't happen again

The woman who presently serves as the overseer of Virginia's mental health system said, "...there is very little opportunity for it to happen again."

She was talking about the program by which the state legally sterilized up to 8,000 "unfit" patients between 1924 and 1972.

My response to her: "Don't bet on it!"

THE REVELATION of the scope of this program generated massive embarrassment and revulsion in the state of Virginia. Present officials would like to have us believe that this was just an unfortunate manifestation of an archaic, unenlightened insensitivity.

(Remember those archaic days of '72? That was the year of Watergate, of the shooting of George Wallace, of Mark Spitz' swimming medals at Munich.)

This program, now seen as so outrageous, didn't just slip into the state's practice without notice. It was supported by an 8-1 decision in the Supreme Court. There the judicial giant, Oliver Wendell Holmes, wrote:

"IT IS BETTER for all the world, if instead of waiting to execute degenerate offspring for crimes, or to let them starve for their imbecility, society can prevent those who are manifestly unfit from continuing their kind."

But the Virginia official assures us that there's little opportunity for it to happen again. Somehow I'm not reassured when the same state has recently authorized the first American clinic to provide test tube babies, when a strange businessman in California announces a sperm bank based on the deposits of a few equally strange Nobel Prize winners.

To me, the frightening thing about this sterilization program is what it reveals about the influence of popular emotion on public ethics.

GIVEN THE POPULAR attitude of the country from the mid-20s until the civil rights campaign of the 60s, I have no trouble understanding how a program of this kind could remain in force.

It truly reflected a general social attitude toward those who had become problems

for society; society had a right to protect itself; it was really kinder to protect these people from the burden of parenthood which they probably could not handle.

The revulsion today is not based on hard ethical reasoning. It arises from another popular, emotional attitude. People in public custody retain personal rights; bureaucracies should not manipulate the lives of individuals; personal decisions should be respected in all but the most extreme circumstances.

A FEW WEEKS AGO, this column dealt with the difference between an ethics which arises from a recognition of principles and values and one which arises from a sensitivity and compassion for a person facing a difficult situation.

It seems to me that the turn-around in public attitude toward this sterilization program is a perfect example of what is wrong with the latter approach to ethical decisions.

Nothing has changed in the principles and values. All that has changed is public sensitivity to the person who is in conflict

with the state.

AND IT'S QUITE POSSIBLE that this public sensitivity will reverse itself again when the emotional climate of the nation changes once more.

This is not a plea for the establishment of the ethical system of one religion. The documents on which our nation was founded recognized an ethical system based on firm principles and values.

Our institutions, notably the courts, simply haven't done a very good job in applying that kind of ethical thought to public issues.

ONE MIGHT TAKE some consolation in this public repudiation of the judgment of Justice Holmes and his court. If such a change could take place with regard to compulsory sterilization, why not on abortion-on-demand?

Such a change could take place; I pray that it will. But the nation shall remain vulnerable to frightful ethical judgments as long as it formulates those judgments on the basis of emotional sensitivity rather than ethical principles.

Talks with Parents

By Dolores Curran

Lent V: Developing family spirituality

We were finishing our coffee in the interstate restaurant when a noisy family of six entered. With much confusion and jocularly, they found chairs, ordered, and checked each other's order carefully to be sure they had their own. Then a remarkable thing happened. Without any sign from their parents, they became silent, bowed their heads, and shared a quiet and reverent prayer. With the "Amen," the family returned to its former noise level.

But their thirty-second pause for God seemed to affect every table in the place. People had witnessed a family's faith—a faith that went out to eat with the family, an unembarrassed faith, and obviously a meaningful one, even to the six-year-old who was as intent and prayerful as his parents.

SOME FAMILIES preserve the faith.

Others spread it. It's really as simple as that. A truly alive family spirituality can't be hidden because it goes beyond itself to others. It gives others a model and witness to follow. It gives them encouragement to try themselves. In spite of the seeming disinterest in non-praying families, there's often a deep hidden wish that they, too, could share a spiritual dimension, if only they knew how.

When I go into a parish to consult on family spirituality, I ask, "Who are your mustard seed families? Which ones can pray together?" And everyone names the same families. Their lights aren't hidden under a bushel or patio. They're willing to talk about their faith openly, they are unashamed, and they include everyone who's there in their prayers. If they have a fault, it's that they presume other families are like themselves.

Most families have a long way to go before they reach that stage. The key is becoming natural and comfortable enough with God that it doesn't have to become a planned occasion.

IT'S WHEN THE FAMILY spontaneously turns from talking about the beauty of a surrounding or the marvel of a construction to talking of God. It's when two children talk about Jesus unselfconsciously.

It's when children "catch their parents in prayer. It's when Dad does something generous for another and doesn't say anything but everyone notes it. It's when a teen leaves a note, "Everyone pray hard for me third hour because I have a terrible test." It's when Mom goes out of her way to be sure everyone in the neighborhood or pew is included in whatever is going on.

A sense of witness is difficult to a family

that is always looking inwardly on itself. Such a family is part of what has come to be called the "me generation." How can we get ahead? What can we buy next? How can we make use of others?

In such a family, it's discouraging to discuss family spirituality because it usually emanates from a selfish base, i.e. we pray so we can get more for ourselves.

WITNESSING TO OTHERS goes hand in hand with developing a sense of family bonding through God and Christian works. The family that is having considerable difficulty praying together might check its concern for others. It may know all its prayers and put them in the right order but it's forgotten the wise meaning behind St. Exuperius's words: "Love does not consist in gazing at each other, but in looking outward together in the same direction."

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The way we die and rise again

Often when we review the years when we experienced the most positive change, made the clearest, most enduring decisions for good or grew more aware of the inadequacy of our ability to love, they stand out as times of shattering personal failure and pain.

Looking back, we can see that we were driven to abdicate more and more of the pride, values and prejudices that not only keep us out of touch with our inner selves, but isolate us from each other and from God. And that kind of change is not brought about without a lot of anguish and stripping of self. No one, I believe, goes through life without such encounters and, indeed, they are necessary for human development.

GOD DOES NOT WRITE the rules for human development on tablets of stone—unless the stones may be in our hearts—but demonstrates in our own lives what it is that is keeping us from union with him and how we may be freed for resurrection into full humanness. Unfortunately, it seems that resurrection occurs only after the contemplation of love crucified. And our deepest pain comes when we realize how we have hurt those who love us.

If we are to live resurrected lives in which the transcendent joy of unity with God and our fellow man becomes a reality, the heart-rending spectacle of crucified love can never be out of our inner sight.

Christ's ministry of healing and reconciliation needed the cross to point up the destructiveness of human selfishness and its victimization of the innocent, the vulnerable, the forgiving and the self-donating—those who love "for nothing."

BUT THE WHOLE POINT of the cross is the resurrection and the whole point of human suffering is renewal and new growth. People who have known and endured real suffering seldom suggest that their lives would have been better without it. A friend whose life has run the gamut of tragedy and personal anguish denied such an idea with some vehemence.

"No way. I wouldn't change any of it," she said. "I don't mean to say that I am glad things have happened as they have—the price was very high in terms of personal stress—but so much that is good has come out of it all, so many blessings, so much insight, so much that is

reinforcing and fulfilling, that it is hard to define any of it as a bad experience."

It is this kind of resurrection that makes sense of the cross and brings us to new freedom and a perception that lifts our vision beyond "this mortal coil." If we are to be a Christian people, a resurrected people, we can neither avoid the cross nor let its shadow oppress or intimidate us. For suffering is transient and limited. It is the "growing pains" of the soul.

EVEN THE MOST PERSISTENT pain must come to an end, but our triumph over it endures into eternity. Something is accomplished that will not die with our bodies but will live on—as Christ lives on in us even as his agonies are echoed in our own.

He suffered every human condition, albeit to a greater degree, and in every instance overcame and sublimated the problem. He was the arch-victim: Yet in his triumph over circumstances he reversed roles and emerged forever the victor.

For him, as for us, the final affront was betrayal by one he loved and who claimed to love him. Was the crucifixion, that

ultimate indignity, more heartbreaking than the betrayal offered in the act of love—a kiss?

But his own selfless love made of treachery and deception a power to activate forgiveness and compassion. Even death had no power over the power of his love.

Through the liturgy of this season we witness again, as with the disciples, the whole unfolding of the Passion and Resurrection and can draw from it encouragement for our own. "The things that broke the hearts of Jesus' disciples long ago, move ours today," St. Leo the Great once said, "as we see him betrayed, arrested, falsely accused, mocked, scourged, condemned and crucified."

In that heartbreak we are not impertinent in remembering our own heartbreaks and raising them, too, upon the cross of Christ. We celebrate Easter in vain, St. Leo continued, "unless we are convinced that what we see hanging on the cross is our own human flesh..."; that in this man suffering from hunger and weariness, sorrowful and moved to tears, we recognize our own humanity "crying out for healing and forgiveness."

Q and A

By Father Warren J. Rouse, OFM

Limbo is theory, not doctrine

Q: In the Apostles' Creed we say, "He descended into hell." This was interpreted as really being Limbo. Why isn't it just worded that way, "He descended into Limbo?"

A: That the word "Limbo" is of rather late origin is seen from the fact that it is not even listed in the standard Biblical commentaries. More appropriate and accurate would be the words "Hades" and "Sheol" which we translate as "hell" but which do not necessarily correspond to our notion of a punishment-pit for sinners.

One of several biblical texts reflecting the article of the creed, "he descended into hell," is from I Peter: "In the body he was put to death, in the spirit he was raised to life, and, in the spirit, he went to preach to the spirits in prison" (JB). In Greek, the prison would be "Hades" and in Hebrew it would be "Sheol," both referring to the dwelling place of the dead. In its broadest sense, our belief is that after his death Christ proclaimed to the "evil spirits, whose influence lay behind the aberrations of the pagans and especially of the sin of unbelief," his victory through his resurrection and ascension into heaven.

Now the word "limbo" is a theological and not scriptural word describing a place

or state of complete natural happiness (whatever that is) populated by infants who died before they were baptized. Thus it has a very restricted meaning and would hardly be appropriate for the doctrinal content explained above. (Note also that "Limbo" is a theory, not a doctrine.)

Q: Who divided the Bible into chapters and verses?

A: The original biblical texts had no divisions into chapters and verses. It was the Archbishop of Canterbury, Stephen Langdon, who introduced chapters in the 13th century. Three hundred years later (1551) a printer by the name of Robert Estienne introduced verses into the sacred texts.

Commenting on this, George Martin notes that "the division in chapters and verses is not an inspired aspect of scripture. Those who made the divisions generally did a good job. But sometimes Paul will begin a line of argument in the middle of one chapter and carry it over to the middle of the next chapter. If we read strictly according to chapters we may miss the point he wanted to make... In such cases, it would be better to read several chapters as a whole, rather than to assume that the end of a chapter inevitably marks the end of a section or

unit of teaching."

Incidentally, Mr. Martin is the editor of a new monthly magazine, "God's Word Today," a daily guide to reading scripture. After receiving five issues, I am convinced that this has to be a most important aid for fruitful reading of the Scriptures. And it is only \$10.00 for a year's subscription which can be obtained by writing to: "God's Word Today," P.O. Box 7705, Ann Arbor, Michigan 48107. Highly recommended for everyone!

Q: A problem that still remains today: "Why" type questions are too often given an authoritative "that's the law" answer without explanation. Many adults as well as young folks will no longer accept this. The will of God is one thing. Arbitrary authoritarianism exercised by the hierarchy is quite another. We had best give this a lot of thought.

A: Everyone will, hopefully, agree that we all walk in a certain amount of darkness; that is part and parcel of our fragile human existence including that of the Church.

It is almost axiomatic in our historical existence that "where two or three are gathered in My name, there will be an argument." History also reveals that for any number of reasons some epochs are

"conservative" and authoritarian while others are "liberal" or permissive.

What does, however, remain constant and a part of our faith is that the Church is indefectible: regardless of sociological factors of a particular age the revealed message of Christ continues to be faithfully transmitted in its essentials. Just on this point Andrew Greeley observes:

"It may not be much of a Church, but it is the only one we have. It has made a rather serious mess of its mission of continuing the proclamation of the Good News. Not very many of its members are lights on the mountaintops or salt of the earth or leaven amid the dough, and not many of its leaders correspond to the ideal model of discipleship in the gospel.

"But for all its faults, the Church is the only institution in the world that even claims to be continuing the proclamation of the Good News and to be anticipating the fulfillment of the wedding banquet. I suppose... that, in the final analysis, this is what the infallibility of the Church means."

(Please send your questions directly to Father Warren Rouse, Old Mission San Luis Rey, P.O. Box 407, San Luis Rey, CA 92068.)

Sunday Readings

By Father Eugene H. Maly

Appreciation of a saint's values

Fifth Sunday of Lent; March 23, 1980. Isaiah 43:16-21; Philippians 3:8-14; John 8:1-11.

"I wish to know Christ and the power flowing from his resurrection; likewise to know how to share in his suffering by being formed into the pattern of his death." It is Paul speaking.

And those are the words either of a madman or of a saint. Whoever is familiar with the rest of Paul's writings knows that these words come from a saint, a saint who has reflected deeply on the mystery of Christ.

MOST OF US, finding ourselves in Paul's situation, would probably write something like, "I'd like to be released from this prison; I don't want to suffer and die." But Paul considers all such earthly concerns "rubbish" in comparison with his relationship to Christ.

Is it possible for us at least to understand Paul enough to say that, yes,

he is a saint and not a madman? Is it possible for us to appreciate the values of a saint even if we haven't yet reached that level of holiness? That is, after all, a minimum requirement of being a Christian.

But what is Paul saying precisely in these words? We must realize, first of all, that he is indeed writing from prison and that he is writing to a beloved community of Christians who had befriended him.

He wants to allay any undue concerns they may have for him and, at the same time, encourage their own progress in holiness. The words we have quoted above, from the second reading, are at the heart of his message.

THE MEANING CENTERS on the word "know." For Paul, as for the Scriptures generally, this doesn't mean simply intellectual knowledge, such as knowing the solution to a problem.

It means, in this context especially, to experience within oneself, to absorb with all of one's being, to be totally permeated by something.

There are three objects of this "knowing" in Paul's statement: Christ, the power of His resurrection, the sharing in His sufferings. But we could better say that there is only one object, and that is Christ who has risen and who shares the power of His saving actions with those who believe in Him and wish to be like Him.

ALWAYS IT IS CHRIST. But it is Christ in His concrete existence, as He is and as He acts. It is Christ, suffering, risen, pouring out the love (the "power") generated by what He did. This is what Paul wants to "know," to experience, to absorb, to be permeated by. And the fact that he can call other concerns "rubbish" in comparison with this is evidence that he already knows Christ in this way.

All this has made Paul something

entirely new, "a new creation," as he put it in the second reading from last Sunday (2 Corinthians 5:17). In the first reading from this Sunday the prophet has God saying, "See, I am doing something new!"

The prophet was thinking of a new exodus. The Church understands it as a reference to the new creation in Christ. That is the newness that Paul "knows."

THE GOSPEL READING, too, speaks of something new. An adulteress, by Jewish law, should be stoned to death. That's the old way of coping with sin, an eye for an eye and a tooth for a tooth. It sounds so awfully just and proper.

But there is a new way, the way of forgiveness. This way produces a new creation, something beyond justice. The adulteress "knows" Jesus. She is now what she was not.

Are we able now to repeat Paul's words with meaning? Are we at least able to want to repeat them?

world & national

In Northern Ireland

Irish cardinal condemns violence



'FLOUR' CHILD—Sister Carola Crescenzo is deep in flour and the spirit of the annual St. Joseph's Table being prepared by the Rosary Society of Our Lady of the Holy Angels parish in Little Falls, N.J. Italians in many parishes honored the feast of St. Joseph, March 19, but St. Rose of Lima parish, Chula Vista, will celebrate it with a St. Joseph's Table beginning at 8 a.m. Sunday, March 23. (NC photo)

LONDON (NC)—The Catholic Church unequivocally condemns all the bombings, shootings and kidnappings of the past decade in Northern Ireland, said Cardinal Tomas O'Fiaich of Armagh, Northern Ireland.

The civil strife also has brought closer relations among the churches in Northern Ireland, he said.

Cardinal O'Fiaich spoke March 16 in London at an ecumenical prayer service for peace in Northern Ireland.

"WE CONDEMN all such crimes unequivocally, and we sympathize with your families who have lost

some of their loved ones in the tragic events," he said.

Besides condemning violence, the church also has been actively promoting peace and reconciliation, he added.

"Despite the unfavorable circumstances in which it has had to work, I would submit that the church in Ireland—all the main churches—have been doing just that," he said.

"PRIESTS HAVE given their lives to minister to their suffering people during those terrible years," the cardinal added.

Paradoxically, the relations between the main Christian churches have improved since the violence, he said.

"It is sometimes thought that Ireland is lagging behind other countries on the path toward Christian unity, yet I know of no other country in this part of the world where the leaders of all the main Christian denominations meet every

month to pray and meditate and plan and take counsel together," he said.

THE CARDINAL said the Catholic Church in Great Britain can play an important role in reconciliation by letting the British public know that only a tiny

minority of Irishmen could be called terrorists.

The desire of many in Northern Ireland to be united with Ireland is no less worthy of support than the desire of others to remain united with Great Britain, he said.

Pope expresses sorrow over Polish air crash

VATICAN CITY (NC)—Pope John Paul II expressed his "deep-felt sorrow" over the Polish Airlines crash which killed 87 people March 14, including a 22-member U.S. amateur boxing team, two of whom were from San Diego.

The pope sent a telegram of condolence to the Polish primate, Cardinal Stefan Wyszyński of Warsaw, on March 15.

"I beg God to give eternal peace to those who died a tragic death and console

the families stricken with pain," said the pope in his telegram, written in Polish.

The San Diego victims were Yrenio Cabrera "Junior" Robles, 40, executive director of the San Diego County Community Youth Athletic Association and assistant coach to the U.S. boxing team, and Byron Lindsey, 20, a light welter-weight champion.

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U.S. visitor says

Iranian revolution religious

SAN FRANCISCO (NC)—Westerners must try to understand that the revolution in Iran is a religious one, said Kathleen Connolly, one of 50 Americans who visited that country recently.

"It's the people who have the power in Iran, and I think that we in the West have to better understand that this is a religious revolution that is going on there," said Connolly, director of the San Francisco archdiocesan office of the U.S. bishops' Campaign for Human Development.

AYATOLLAH KHOMEINI, the principal Moslem leader in Iran, "has high credibility with the people," she said in an interview with The Monitor, San Francisco archdiocesan newspaper.

"He has been a dissenter for many years when the shah was in power. In my view, he is very shrewd, very pragmatic and also a very feeling person. He's a very paternal figure to the people of Iran."

The group, with which Connolly went to Iran, was organized by Norman Forer, a professor at the University of Kansas who was contacted by the militants holding the U.S. hostages in the U.S. embassy in Teheran. Each person paid about \$1,500 to make the trip.

THE MILITANTS holding the hostages

"are very powerful," Connolly said. "In fact, they have as much or more credibility than the government of Iran right now."

"The revolution was organized around the mosques. When the ayatollah was still in France, he was sending back his tracts and other revolutionary messages to the other ayatollahs who run the mosques."

She said there are about five principal ayatollahs and about 10,000 other ayatollahs (clergymen) who staff the mosques. There are about 20,000 clergymen who preach and work in the mosques and another 50,000 divinity students in the country.

"THERE IS a well-defined clergy structure," Connolly said, "and it was effectively used for the revolution."

"Iran is definitely not Marxist," she said. "They are too religious for that. They hate Marxists because Marxists are atheists. Iranians are very anti-materialistic. It's a religious thing with them. But Marxism and capitalism are seen as material-oriented and they don't like either system."

"So, in Iran, the clergy are in power. Religious principles equal political principles and people gravitate to their spiritual leaders for direction."

Apostolic administrator named

WASHINGTON (NC)—Auxiliary Bishop Thomas W. Lyons of Washington has been named apostolic administrator of that archdiocese pending the appointment of a successor to Cardinal William Baum.

The cardinal resigned as Washington archbishop to become head of the Vatican's Congregation for Catholic Education. His resignation officially vacates the Washington See. Bishop Lyons has been an auxiliary since 1974.

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schools & youth

Eagle Scout named

Deaf boy wins top honor

By Sally Arguilez

SAN YSIDRO — Deaf since birth, Manuel (Sonny) Romero was 12 in 1974 when Cardinal John Cody presented him with the Boy Scout religious emblem Ad Altare Dei in Chicago.

Last January — six years later — the San Ysidro youth attained Eagle Scout status, an honor achieved by fewer than two percent of scouts.

ABOUT THREE YEARS of work is required to become an Eagle Scout and Sonny is believed to be the first deaf person in the San Diego area to earn the honor.

"It's the best thing that ever happened to him (joining scouts). He got out and realized that he could compete with hearing kids," said his mother, Jean.

"After he joined the scouts he was confident enough to get into Little League, too."

WITH HIS SISTER, Valerie, 15, serving as interpreter, Sonny expressed his thoughts about scouting.

"In Boy Scouts you have a lot of fun and learn a lot. Even if the guys in the troop don't understand you, you can still communicate with gestures."

Many of the youths in Sonny's troop learned sign language and finger-spelling so that they could be friends with him, his mother said.

CURRENTLY, the 18-year-old youth is majoring in history at Gallaudet College in Washington, D.C. It is the only four-year liberal arts college for the deaf in this country.

During a 10-day visit to his home this month (spring break) the young man spoke to a class of deaf kindergarten children and their parents at Lafayette Elementary School where he once participated in programs for deaf students.

"Sometimes parents feel there's no future for their children," Jean said. "There's no reason why children can't do anything they want to do. Talking with Sonny really helps."

THE YOUTH BECAME involved in scouting as an eight-year-old. He came home with an application from his school for Boy Scouts and gave it to his mother.

"He decided he wanted to join and I thought it was great," recalled Jean. She took him to register and wound up as the den mother for her son's troop.

"It helped me to learn how to get together with hearing people," added Sonny, who won 24 merit badges to become an Eagle Scout. These included projects in safety, ecology, crafts, science, citizenship and others.

THE MERIT BADGES represent accomplishments in scouting skills as well as learning to work as a team and developing the scout spirit. Sonny said he will continue in scouting and plans to be his little brother's scout master in the future.

Sonny is the eldest son of Manuel and Jean Romero, parishioners of Our Lady of Mount Carmel in San Ysidro. Their other children are daughters Toni, 19, and Valerie, and six-year-old Jason.



EAGLE SCOUT — Sonny Romero, center, watches sister Valerie as she interprets for him during a recent SC interview. Little brother Jason, 6, stuck

close to the young man who was home during a semester break from Gallaudet College in Washington, D.C., which the deaf scout attends.

Study shows minority parents sacrifice for Catholic education

WASHINGTON (NC) — Parents from minority groups are making great sacrifices to enable their children to attend non-public inner-city schools, according to a study of personnel associated with such schools.

The study was made by the Catholic League for Religious and Civil Rights. The findings will be presented at the National Catholic Educational Association (NCEA) convention April 7-10 in New Orleans.

"A MAJOR finding of our

study is the documentation it provides to show the enormous sacrifices being made by the poor inner-city black, Puerto Rican and Mexican-American families to provide their children with a chance at a decent future by paying the necessary tuition for attendance at non-governmental schools," said Jesuit Father Virgil Blum, president of the Catholic League for Religious and Civil Rights, headquartered in Milwaukee.

For example, he said of the study, nearly half of

those who responded to the survey have an annual income of less than \$10,000, yet nearly one-third of these minority families have both parents holding full-time jobs.

"DESPITE SUCH limited resources a top priority is quality education, which for many of the parents means private education because they feel that inner-city public schools have abandoned them and the hopes they have for their children."

Father Timothy K. O'Brien, director of the study and director of the Catholic League, said, "For many inner-city parents these schools are seen as the only alternative to public education."

"The schools are tremendously handicapped financially — 90 percent of them are church-related schools and their financial future is uncertain. The 335 teachers surveyed, despite being poorly compensated financially, and required to work with limited resources, remain in these schools because they love the atmosphere of close teacher-student-parent contact, the religious environment and they have a strong desire to serve the poor."

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BENEFIT AUCTION—Lorelei Sogel, left, Angelica Villareal, center, and Ruby Crena, cheerleaders at University High School, inspect a 19-foot Field and Stream motorhome, one of more than 300 items to be auctioned off March 22 at the school, 5961 Linda Vista Rd., San Diego. Monies raised

from the event will benefit the University High School Development Fund. Viewing of the items will begin at 4 p.m. and include a fiberglass spa, a full scholarship to UniHi, a portable television, one pizza a month for a year, and many others. For more information, phone 465-6065 or 298-8277.

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Soccer season produces Catholic school stars

The long soccer season ended just a few weeks ago, but coaches at our diocesan high schools are already looking forward to the next one.

"I have a lot of good feelings for next year," says Tom Beecher, soccer coach for St. Augustine High School in San Diego. His Saints made a relatively strong season finish after a slow start to manage a share of fifth place in the City West Conference,

finishing with a 3-7-4 league record and a 6-12-4 overall mark.

THE SAINTS can boast of placing five players on the City West All-League squad.

All-around star John Davis, a senior, was named to the first team, while senior forward Mario Campos and freshman sweeper Brian Dean received second team honors.

Honorable mention was awarded to senior fullback Antonio Martinez and junior halfback Pedro Ferreira.

St. Augustine faltered in the early part of the conference season, plummeting to a 1-5-1 mark before coming alive to lose only two of their final seven matches and earn respectability.

UNIVERSITY HIGH of San

Diego finished just a notch above the Saints in the City West standings, sporting a 6-5-2 conference mark while finishing 8-7-2 overall, good enough for fourth place.

"That's the best record anyone can seem to remember" in UniHi soccer history, claims coach Steve Jacobacci. "And every year, we keep getting more and better players."

Those "better players" include senior forward Fernando Aranguren, who was selected as a member of both the All-City West and the Sentinel-Kiwanis first teams. He led the team in scoring with 25 goals, 12 of those against conference opponents.

DAVID SEYDE, a junior forward, was placed on the All-City West second team and also received honorable

mention on the Sentinel-Kiwanis team.

Like the Saints, the Dons experienced a slow-starting season. At one point their conference record was only 1-4-1, but the squad pulled together in mid-season to compile a 5-1-1 mark over their last seven games.

Marian High of Imperial Beach didn't have as strong a team as either UniHi or St. Augustine, but head coach Father James O'Mahoney and assistant Father Oner LeBlanc, CJM, are optimistic.

"**IT LOOKS** very promising for next year," says Father O'Mahoney, whose Crusaders ended up near the bottom of the Metro League standings with a 2-14-2 league record and a 4-14-2 overall tally, yet managed to earn third place in an early-season tournament at La Jolla.



MARIAN SOCCER—Luis Wong, right, covers a Hilltop opponent as fellow Crusaders Roland Vasquez (18) and Jimmy Conlin (3) prepare to defend. Wong and teammate Ernie Sanchez received honorable mention in the Metro League for their soccer play this season. (Ron Watson photo)

Wichary cited

SAN DIEGO—Hans Wichary, the 6'9" star forward of University High School's varsity basketball squad, was selected as a member of the California Interscholastic Federation first team last week.

Wichary led the entire county with a 26.3 point-per-game scoring average, despite having missed several games toward the end of the season with a wrist injury.

ROSARY PILGRIMAGE

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FRANCIS X. PRAY, Attorney at Law

Age: 28

Years in Practice: 2½

Undergraduate Education: Southern Illinois University, 1973

Legal Education: University of San Diego, School of Law, 1976

Distinctions: President's Scholar, undergrad

Member of San Diego Law Review

with two published articles, 1976-77

Member: Immaculata Parish

San Diego County Bar Association

Type of Practice

*Domestic Law, including the civil basis for annulments

**Workers' Compensation (injuries on the job)

**Personal Injury (injuries off the job caused by another)

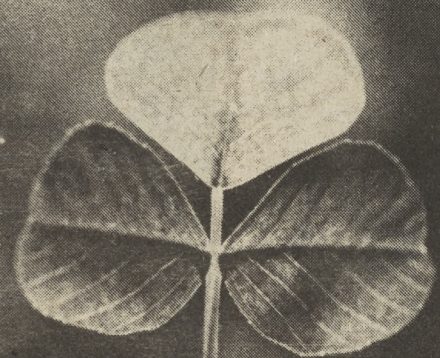
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Around the diocese

Official

Education

Ministry of the Word, a diocesan diploma program course taught by Sister Josephine Breen, April 17-June 12, 7-10 p.m., Camino Hall, Room 160, USD campus. Cost \$70. Pre-registration necessary. Details: 297-7110.

Psychological Moral Faith Growth, a diocesan diploma course taught by Ed Shafranske, April 17-June 12, 7-10 p.m., Founders Hall, Room

117, USD campus. Cost \$70. Pre-registration necessary. Details: 297-7110.

Theology of Church and Sacraments, a diocesan diploma course taught by Father Mike McKay, April 15-June 17, 7-10 p.m., Camino Hall, Room 165, USD campus. Cost \$70. Pre-registration necessary. Details: 297-7110.

Renewal week at Mission (Basilica) San Diego de Alcalá with Father Warren Rouse,

OFM, preaching at 5:30 p.m. Mass on March 22 and all Masses on March 23, and talking at 7:30 nightly, March 24-28. Details: 283-7319.

Fertility Awareness class for singles 18-25, particularly engaged couples, boyfriends and girlfriends, parents also welcome, focusing on fertility from a health point of view and as preparation for marriage, 7:30 p.m., March 20. Details, including site: 466-1507.

Liturgy

Penance service for young children and their families, 6:50 p.m., March 21, Our Lady of Grace Church, El Cajon. Details: 469-5340.

Organizations

"Buono Appetito," the eleventh annual Italian Night sponsored by Mercy Hospital and Medical Center Auxiliary, no-host social hour will begin at 6:30 p.m., March 29 at Kona Kai, San Diego. Details: 295-2349.

Legion of Mary Acies yearly rally, 2:30 p.m., March 23, St. Joseph Cathedral, San Diego. Details: 233-5737.

The Italian Catholic Federation, St. Rose of Lima branch No. 229, will sponsor a St. Joseph's Table, 8 a.m., March 23, St. Rose of Lima parish center, Chula Vista. Details: 427-1352.

Women over 18 years of age interested in joining a new court of the Catholic Daughters of the Americas to be centered in Holy Spirit parish, San Diego, are invited to attend an organizational meeting, 9 a.m., March 22, Holy Spirit rectory. Details: 222-4110.

Reception of new members of the Catholic Daughters of the Americas Court Our Lady of Grace No. 1628, noon Mass, March 23, Holy Trinity Church, El Cajon. Refreshments will be served in the parish hall. Details: 442-4296.

Mission San Diego de Alcalá Ladies Guild will sponsor a dessert card and games party,

Bishop Leo T. Maher:

Friday, March 28, 5 p.m., Mission Basilica San Diego de Alcalá, blessing of Theodora Lynch Fleming patio.

Confirmations for March (at 5:30 p.m. except as indicated)

Bishop Leo T. Maher:

Thursday, March 20, Chula Vista, Precious Blood.
Monday, March 24, Holtville, St. Joseph.
Tuesday, March 25, National City, St. Mary.
Wednesday, March 26, Imperial Beach, St. Charles.

Bishop Gilbert E. Chavez:

Thursday, March 27, National City, St. Anthony.
Friday, March 28, Ramona, Immaculate Heart of Mary.

* * *

Clergy appointments:

Msgr. James M. Gilfillan, episcopal vicar and dean of La Jolla Deanery.

Father Jeremiah Murphy, episcopal vicar and dean of Escondido Deanery.

Father Laurence Dolan, diocesan director of Campus Ministry.

Workshop

Pastoral Training Weekend, conducted by Charismatic Renewal Services Center, March 21-23, 6970 Linda Vista Rd., San Diego. Details: Adult Education Office, 297-7110.

(Items for insertion in Around the Diocese must be received by noon on the Friday prior to the next Thursday publication. Information must include time, date, place and telephone number.)

Seminar

Life in the Spirit, a seminar for married couples, priests, sisters and deacons, sponsored by the Commission for Charismatic Renewal of the Diocese of Orange, April 18-20. Reservations and details: 962-5244, 963-2912.

Father Dillabough's mother dies

REESE, Mich.—Marion Dillabough, the mother of Father Daniel Dillabough, secretary to Bishop Leo T. Maher, of the San Diego diocese, died Sunday morning, March 16, following an extended illness.

Father Dillabough traveled to Reese for his mother's funeral Mass and burial Wednesday.

Also attending the funeral were Msgr. I. Brent Eagen, chancellor of the diocese, and Father Neal Dolan, diocesan director of the permanent diaconate.

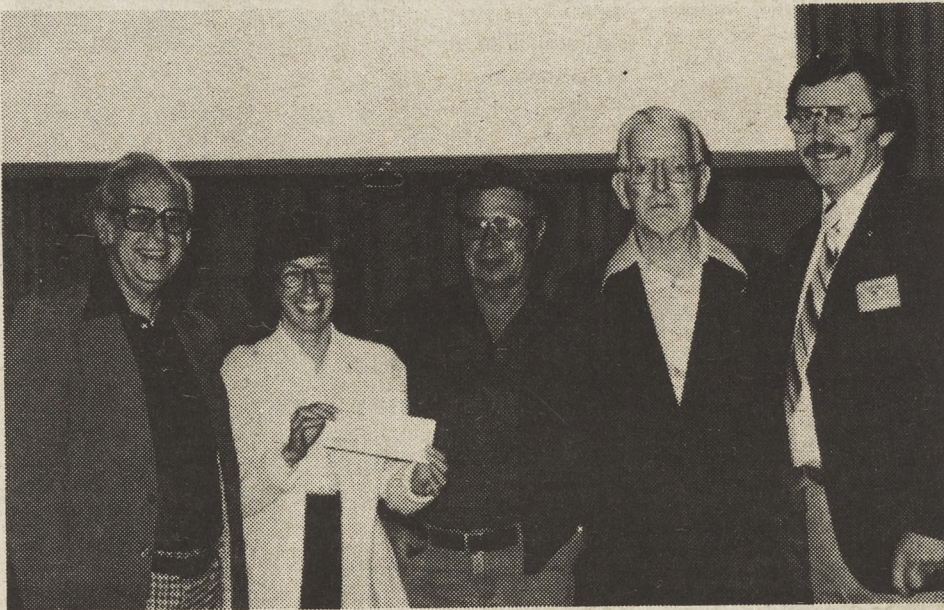
Besides her priest-son, Mrs. Dillabough is survived by her husband, Floyd, and another son, Tom.

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FUNDS FOR CAMPERS—Sister Kathryn Jennings, special religious education consultant for the diocesan Office of Religious Education beams after being presented with a \$1,000 check by the Knights of Columbus Cabrillo Council No. 2891, San Diego, for camperships to

"Recreation '80," a summer camp sponsored by her office for retarded children and adults. From left are Grand Knight Jack Doyle; Sister Kathryn; Past Grand Knight Tom Hallauer; Past Grand Knight Adrian Aikin and Past Grand Knight Mike Moran Jr., state youth chairman.

Faith and Family

Saint Joseph's Day



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.

McLAUGHLIN, Joseph.

Husband of Norine M. McLaughlin; father of Eric Osborne, Patricia, Joseph Neil, Brendan, Thomas, and Michael McLaughlin; seven grandchildren. Requiem Mass: March 15, St. Martin Church.
Goodbody's Blvd. Chapel

PROTO, Teresa. Mother of Genevieve Weseloh and Mary Turner; two grand-

children. Requiem Mass: March 12, Holy Spirit Church.
Goodbody's Blvd. Chapel

HEIDEMAN, Norton John.

Husband of Ida Heideman; father of Norma Ting and Gregory Heideman; son of Ernest Heideman; brother of Ed Heideman. Requiem Mass: March 12, Our Lady of Grace Church.
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MORTUARIES

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Jóven sordo recibe alto honor de Scouts

por Sally Arguilez

SAN YSIDRO — Manuel "Sonny" Romero tenía 12 años cuando el Cardenal John Cody, Arzobispo de Chicago, le presentó el emblema religioso de los Boy Scouts "Ad Altare Dei" en la Basílica.

Seis años después, el jóven, quien es sordo de nacimiento, siguió adelante y obtuvo el grado de Eagle Scout, honor logrado por menos del dos por ciento de todos los Boy Scouts.

Para llegar a ser Eagle Scout se requiere como tres años de trabajo y se dice que Sonny es la primera persona sorda en el área de San Diego que ha obtenido este honor. Tuvo su ceremonia de presentación en enero.

SU MAMA, JEAN, nos relata que "es lo mejor que jamás le ha sucedido (entrar a los Scouts). Cuando salió se dió cuenta de que podía competir con los niños que oyen."

"Después de haber entrado a los Scouts, tuvo la suficiente confianza en sí mismo para entrar al Little League," añadió.

Por medio de su hermana, Valerie, de 15 años, quien le sirve de intérprete, Sonny expresó sus opiniones sobre su experiencia con los Scouts.

"EN LOS BOY SCOUTS se divierte uno mucho y se aprende mucho. Los muchachos a veces no me entienden, pero comunico con ellos con gestos."

Muchos de los jóvenes en la tropa de Sonny aprendieron a hablar con señas y a deletrear con los dedos para poder ser sus amigos.

En la actualidad, el jóven de 18 años se especializa en historia en el Colegio Galaudet en Washington, D.C. Es el único colegio de artes liberales para sordos en Estados Unidos.

DURANTE UNAS vacaciones de diez días en las que visitó a su familia este mes, Sonny tuvo la oportunidad de hablar ante una clase de Kindergarten de niños sordos y a sus padres en Lafayette Elementary School, donde antes él participó en el programa para alumnos sordos.

"Algunas veces los padres piensan que no hay futuro para sus hijos, pero no hay razón por la cual sus hijos no pueden hacer cualquier cosa que quieran. Platicando con Sonny se ayudan," dice Jean.

El jóven se interesó en los Boy Scouts cuando tenía ocho años. Llegó de la escuela un día y le trajo a su mamá una solicitud para entrar a los Boy Scouts. "El decidió que quería ingresar y yo pensé que era estupendo!" recuerda Jean. Ella lo llevó a registrarse y terminó siendo "den mother" de la tropa de su hijo.

"EL ENTRAR a los Boy Scouts me ayudó a relacionarme con personas que oyen," dijo Sonny, quien



ORDENACION EPISCOPAL—El Excmo. José J. Madera, nombrado Obispo por el Papa Juan Pablo II, fué elogiado como nativo de California y a la vez hijo de la cultura hispana por el Cardenal Timothy Manning de Los Angeles.

ha recibido 24 distintivos de honor para llegar a ser Eagle Scout. Estos honores le fueron dados por sus proyectos en seguridad, ecología, artesanías, civismo, ciencias, y otros.

Sonny es el hijo mayor de Manuel y Jean Romero, parroquianos de Ntra. Sra. del Monte Carmelo en San Ysidro. Tienen además otros tres hijos: Toni de 19 años, Valerie, y el pequeño Jason de seis años.

Nuevo concilio parroquial en la iglesia de Vista

Se ha organizado un concilio parroquial en la iglesia de San Francisco en Vista. Fué formado por los siguientes grupos: ministerios especiales, catequesis, prebautismal, estudios de Biblia, Guadalupanos, cursillistas, encuentro matrimonial, grupo de oración, coro y lectores. Se nombró como presi-

dente a Vicente Romo y como vice-presidente a Juan Garza. Lázaro Rivera fué nombrado secretario.

Dos delegados fueron nombrados para representar al concilio parroquial en el Concilio Regional del Condado de San Diego. Juan Gerardo y Leonel Zamora representarán a la parroquia.

Dos tradiciones en obispo de Fresno

FRESNO (NC)—El Cardenal Timothy Manning, Arzobispo de Los Angeles, dijo que "dos tradiciones que han dado los orígenes de la fe a nuestro querido país y que se enriquecen mutuamente," se reúnen en la persona del nuevo Obispo Coadjutor de Fresno.

El Cardenal Manning dió su discurso en inglés y en español durante la Ordenación Episcopal del Obispo Coadjutor de Fresno, José de Jesús Madera, en el Selland Auditorium ante 5,000 personas.

EL NUEVO OBISPO "es tanto nativo del Estado de California como hijo de la cultura hispana," dijo el Cardenal.

"Es muy importante, por lo tanto, que lo que se encuentra en su persona sea reflejado en todos los católicos de la Diócesis de Fresno—una fe que desconoce fronteras o barreras y que en Cristo edifica una familia de amor y de servicio a la Iglesia entera."

"Personalmente conocemos la textura de esta diócesis, sus riquezas y sus luchas, su pluralidad de gentes y sus agonias," dijo el Cardenal, quien fuera Obispo de Fresno de 1967 a 1969.

"ES NUESTRA firme creencia que el nuevo Obispo Madera será el punto donde todos estos intereses se encontrarán. El será entre vosotros el 'servidor sufrido' quien cargará sobre su persona todas vuestras penas."

El Cardenal Manning urgió a su audiencia: "Acogédlo a vuestros corazones y construíd para nosotros en la Diócesis de Fresno un modelo de armonía y paz y actividad pastoral que traerá alegría a la entera Iglesia de Dios."

El Obispo Hugh A. Donohoe de Fresno fué el consagrante principal, asistido por los Obispos Roger Mahony de Stockton, California, y Juan Arzube, Auxiliar de Los Angeles.

NACIDO EN San Francisco en 1927, el Obispo Madera creció en México en donde ingresó a la Congregación de Misioneros del Espíritu Santo. Ordenado en 1957, sirvió durante 16 años en la Arquidiócesis de Los Angeles y desde 1976 es párroco en la Diócesis de Fresno.

Seminario en español

Un Seminario en Español de "Aventuras en Actitudes," patrocinado por el Centro Padre Hidalgo, se llevará a cabo los días 28, 29 y 30 de marzo en el Convento del Espíritu Santo, 2610 San Diego

Avenue, San Diego. El Seminario estará a cargo del Sr. Tony Zúñiga, coordinador. El costo por persona es de \$56. Esto incluye su manual y el juego de cintas que lo acompañan.

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Father John Cuddigan

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'THE DAY CHRIST DIED' — Jesus, played by Chris Saradon, is flanked by his disciples, John, played by Oliver Cotton, left, and Judas, portrayed by

Barrie Houghton, at the Last Supper in this scene from "The Day Christ Died," a three-hour dramatic special airing March 26 on CBS-TV. (NC photo)

Media to offer different approaches to Jesus' life

By T. Fabre

NEW YORK (NC)—One of the most difficult challenges that any filmmaker can undertake is to dramatize the life of Jesus for popular consumption.

During this period of Lent there will be a number of media presentations about Jesus that illustrate different approaches of filmmakers to the Gospel story.

ATTEMPTING A dramatized reconstruction of the historical period and participants in the Gospel account of Holy Thursday and Good Friday is "The Day Christ Died," airing Wednesday, March 26, at 8-11 p.m. on CBS.

Viewers are informed in a preface to the program that this is only "one interpretation of the complicated web of events" surrounding the last hours of Jesus.

The central thrust of the script is hinged on the figure of Barabbas, seen here as a dangerous revolutionary hero. Fearing rebellion if he crucifies Barabbas for the murder of a Roman soldier, Pilate joins forces with Caiaphas, the high priest of the Sanhedrin, to crucify a troublesome religious leader instead.

THOUGH THE SCRIPTS convoluted plotting seems slow, ponderous and manipulative, what is clear is that Caiaphas is acting illegally in the name of the Sanhedrin and that the Jewish people are in no way responsible for the death of Jesus.

One of the strengths of the dramatization is that it shows Jesus as a Jew, living and teaching in the context of Judaism, and thus provides viewers with some new

understanding of the Jewish context out of which Christianity was born.

Beginning on March 30 NBC will present for the third time "Jesus of Nazareth," Franco Zeffirelli's highly acclaimed dramatization. As a biblical epic, a form of entertainment intended to be seen by all faiths and none, this film succeeds extremely well.

IT HAS A LARGE cast of international stars and its production values are opulent. All of the attention Zeffirelli gives to period detail and historical background enhances the credibility of the action by achieving a realistic setting for it.

Christians have responded positively to the spiritual dimension of Zeffirelli's film. Without any fudging of the issue Christ is presented as the Son of God who performed miracles, died for our sins and rose from the dead.

Meanwhile, in theatres in several parts of the country Inspirational Films and Warners will be showing John Heyman's "Jesus." Based exclusively on the Gospel account of St. Luke, this is a literal translation into film of the Lucan narrative.

AN INSPECTION OF hundreds of letters sent to Inspirational Films by school children who saw the film in its initial theatrical showings at the end of last year suggest that with proper preparation and discussion "Jesus" can be a worthwhile educational experience for young people.

Before going to the theatre parents might well take this occasion to read St. Luke's Gospel with their children.

Book review

By Father Charles Dollen

Bishop's TV retreat in print

ALWAYS GOD'S PEOPLE by Bishop Howard J. Hubbard. St. Anthony Messenger Press, 1615 Republic St., Cincinnati OH 45210. 73. \$1.75pb.

In 1977, at the age of 39, Bishop Howard J. Hubbard was ordained a bishop for the diocese of Albany, N.Y. In his first year as bishop he was impressed with the administrative duties that came his way.

He found that he was being asked to solve all sorts of questions, from financial difficulties to political decisions to school problems. However, he felt that his most important mission was to proclaim the Gospel of Jesus Christ fearlessly and forthrightly.

IN LENT of 1979 he preached a five-day retreat to his flock by using prime-time TV. It was a tremendous success and he drew the highest ratings for his time slot all that week. Thousands of volunteers took phone calls or put together follow-up workshops on divorce, ethics, morality and personal relationships.

In this little volume, the five scripts he used are published so that others may share his insights into the Gospel of Jesus

Christ and His Church. They are splendid.

His first talk explored the human condition and "the ageless hungers" that plague mankind. Man is searching for answers and so often he turns to religion only as a last resort. Bishop Hubbard came to task early with his understanding of the humane side of the Church.

IN THE SECOND talk he addressed the Good News of Jesus Christ. "This staggering Good News of God's love for us, made visible in the person of Jesus, should stir His followers to be lovers and affirmers and believers of life."

The other talks concerned the human Church, the warm welcome that awaits sinners, and a final, bold statement of his own beliefs. His answers are impressive, but even more so is his understanding of the questions that people ask.

Although the TV programs were designed for a lenten broadcast, this book makes fine spiritual reading at any time. It is visionary—what we all would like the Church to be in our times—but it is also practical—working together we can make this dream come true.