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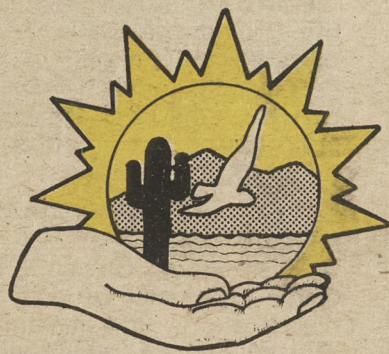
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STEWARDSHIP '81

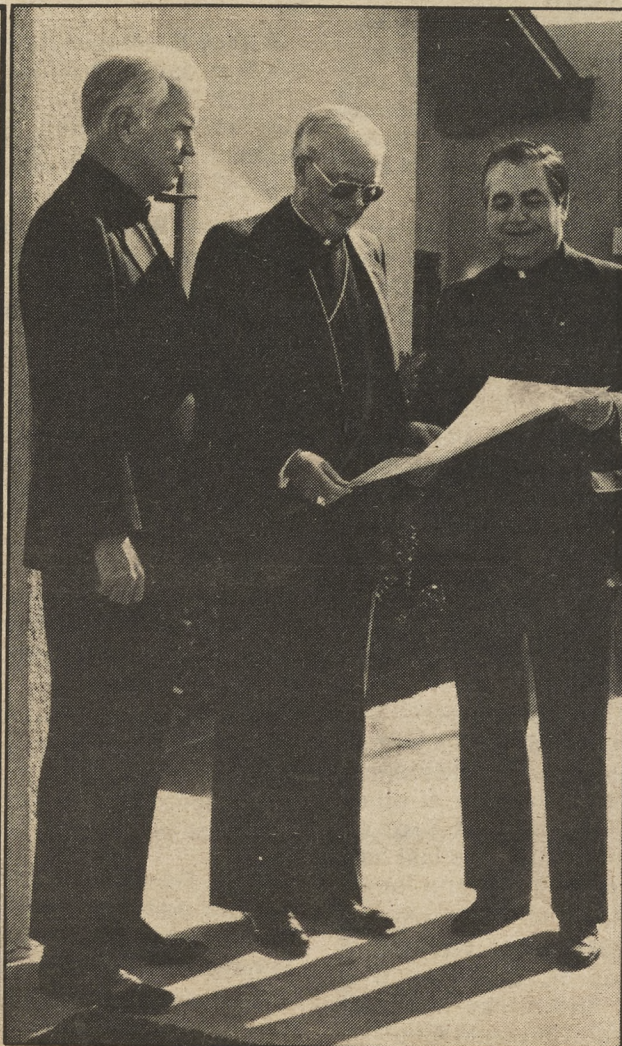
DIOCESE OF SAN DIEGO



"Those who bring sunshine to the lives of others cannot keep it from themselves."

SAN DIEGO & IMPERIAL COUNTIES

BISHOP'S THEME — Bishop Leo T. Maher has chosen as the theme for this year's Stewardship campaign, "Those who bring sunshine into the lives of others cannot keep it from themselves."



Deacon James Steinberg photo

'81 POSTER — Father William A. Kraft, right, director of Stewardship '81, shows this year's campaign poster to Bishop Leo T. Maher while Msgr. I. Brent Eagen, diocesan chancellor, looks on.

'Inner need to give'

Stewardship '81 begins on Sunday

By Deacon James Steinberg

SAN DIEGO—When we think of giving, we almost always think of the good we are doing for others. But the very act of giving is, in and of itself, equally blessed, equally rewarding for the giver.

That is what Father William A. Kraft, diocesan director of financial programs and giving and director of Stewardship '81, has told the priests of the diocese in preparation for this year's Stewardship campaign.

"THERE IS AN INNER need for people to give, a need that is far greater than the Church's," said Father Kraft, who is serving as Stewardship director for the third time. "Giving is part of our substance. Giving means spiritual joy and inner renewal. Tell your people that they are stewards of all God's blessings, of all they possess.

"We must minister to each other, we must help each other. We bring the real Christ into our lives by helping one another."

Stewardship '81 will start throughout the diocese this Sunday, Feb. 15. And in regional meetings held last month in San Diego, Vista, and Calexico, Father Kraft has urged pastors to stress "the beauty and theology" of Stewardship, that the "need of the giver to give because of his blessings is always of more importance than diocesan or parish needs."

STEWARDSHIP '81 will be preached in all of our parishes, celebrated at Mass, implemented through individual pledges on special Stewardship envelopes, and will sustain the many pastoral and educational ministries of the diocese throughout San Diego and Imperial Counties.

Each pastor will set a goal for his own parish, and everything pledged and donated to Stewardship in excess of that amount will be returned directly to the individual parishes. Last year alone, Stewardship '80 sent back over \$500,000 to the parishes for their own needs.

Bishop Leo T. Maher stressed that a Christian who isolates himself from others is not a Christian at all. "A loner cannot grow; a loner hurts the Church. We must all cooperate in the work of the parish, of the diocese, of the universal Church," said the bishop, because Christ established His Church to be a community of charity and truth.

WE ARE OBLIGED to be stewards because we are ambassadors of Christ, said Bishop Maher, who noted that this year's Lenten message from Pope John Paul II tells the whole story of Stewardship: we are to open our minds to look around us, our hearts to understand and sympathize, and our hands to help.

"The needs are vast," said Bishop Maher, who urged all Catholics "to grow in furthering the Church's mission."

Pope to U.S. bishops

Relate sexual morality to a 'total vision' of man

DALLAS (NC)—Two hundred U.S. and Canadian bishops "went back to school" to study the complex medical, ethical, and theological dimensions of human sexuality and personhood in an intensive five-day workshop here last week.

The workshop, sponsored by the Pope John XXIII Medical-Moral Research Education Center in St. Louis and funded by the Knights of Columbus, provided the North American church leaders with an informal, private forum to discuss moral aspects of such issues as homosexuality, contraception, transsexuals, and moral norms for married, single, celibate, and divorced individuals.

EXPLANATIONS AND BASIC information on the

Please turn to page 9

Pope leaves Monday for Far East

By Deacon James Steinberg

When Pope John Paul II leaves Rome Monday morning, Feb. 16, he will begin the longest trip he has yet undertaken in his 28-month pontificate. The pope will log over 20,500 miles during his 12-day trip to the Far East, and visit the Philippines, Guam, and Japan.

Also on the papal itinerary are two refueling stops: on the outward leg, the Holy Father will stop at Karachi, Pakistan, and on the return from Japan the papal plane will spend three hours at Anchorage, Alaska.

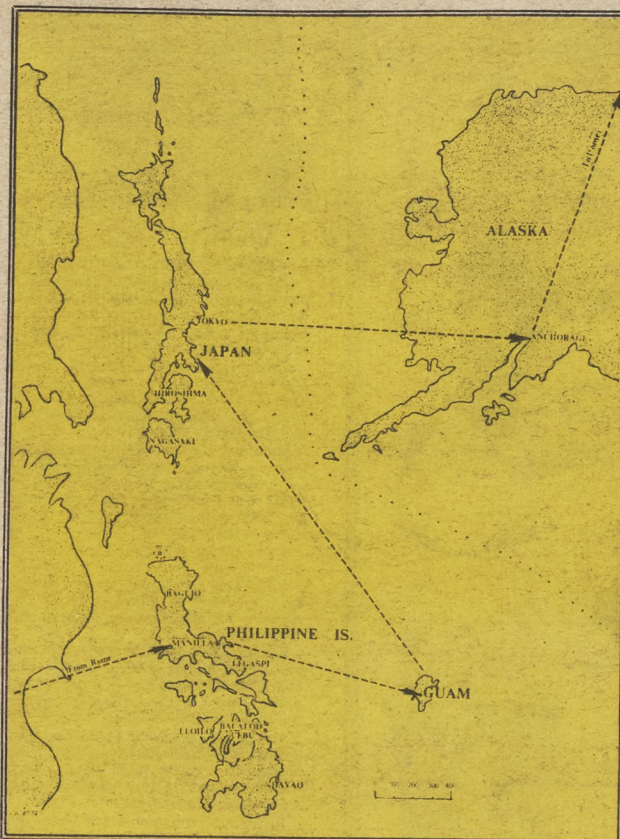
WHILE IN ANCHORAGE, Pope John Paul will celebrate Mass for an estimated 100,000 people. (Southern Cross editor Brother William Bilton is an accredited member of the press corps covering the visit, and will file story and photos for the March 5th issue.)

Highlights of the pontiff's journey will include a radio address to all of Asia on Feb. 21 from the Manila headquarters of Radio Veritas, a Catholic broadcasting system; 12 Masses in as many days; and the first beatification outside of the Vatican.

On Feb. 18 in the Philippines, the pope will announce the sainthood of Lorenzo Ruiz, a Philippine layman martyred in Japan in 1637 for refusing to renounce his faith. Fifteen other persons also martyred between 1633 and 1637 in Japan will be proclaimed blessed; the group includes nine Japanese, four Spaniards, an Italian, and a Frenchman.

THE FIRST STOP on the pope's trip will be the Philippine Islands, not visited by a bishop of Rome since 1970 when Pope Paul VI went there. Philippine Catholicism dates back to 1521 when Spanish explorer Ferdinand Magellan discovered the islands; Padre Pedro de Valderrana said the first Mass on Philippine soil, but it wasn't until 1579 that Manila was established as a diocese.

Today, the Philippines is the most populous Catholic country in Asia, with about 84 percent of its more than 40 million people in the Roman Catholic Church. The Philippines has 64 dioceses, 4,500



priests (of whom nearly half are religious), 7,000 nuns, 470 Brothers, over 2,000 major seminarians, and over one million students in Church-run schools, including 12 universities.

The Church is very active in social and welfare areas, but extreme poverty and leprosy are still to be found in many of the 7,100 islands that make up the Philippine archipelago lying some 500 miles off the southeast coast of Asia.

AS HE DID IN PAST trips to Brazil and Puebla, the Holy Father will confront a host of conflicting political and social concerns in the Philippines. After eight years of martial law imposed by

Please turn to page 8

Briefs

EVANGELIZATION MEETING—

The National Conference of Catholic Bishops' Committee on Evangelization has endorsed the Third Annual National Catholic Lay Celebration of Evangelization. This year's lay celebration will be held in three separate conferences. The West Coast conference will be in Portland, Ore., Aug. 6-8; the Midwest conference in St. Louis Aug. 13-15; and the East Coast conference in Hartford, Conn., Aug. 21-23.

TUITION TAX CREDITS—The U.S. Catholic Conference has scheduled nine one-day meetings around the country during February to discuss proposals in Congress for tuition tax credits. The meetings are designed to share a great deal of information on the tuition tax credit issue with local coordinators and other supporters of the credit. Thirteen tuition tax credit bills had been introduced in Congress by early February.

GUAM VISIT—"Spirituality, Hospitality, and Unity" is the theme selected by the Diocese of Agaña, Guam, for the visit of Pope John Paul II Feb. 22-23. An outdoor Mass is planned as the highlight of the visit.

FAITH IN SECRET—At least half of Poland's three million Communist Party members are Catholics forced to practice their faith in secret, according to an article in *Zycie Warszawy*, a major Warsaw newspaper.

RELY ON GOD—President Reagan told about 3,000 people at the National Prayer Breakfast that he can better face his responsibilities as president knowing that he must rely on God for guidance.

REAFFIRMS CELIBACY—Cardinal George Basil Hume of Westminster reaffirmed his support for the Latin-Rite discipline of priestly celibacy after newspapers quoted him as saying that sometimes having a wife would be marvelous. The comments about having a wife were in a TV profile of him to be broadcast Feb. 24.

'INDIRECT' ABORTION—Constitutional lawyers studying wording for a proposed human life amendment agree on most points but not on whether such an amendment should allow for indirect abortion procedures which would save the life of the mother.

CHURCH ATTACKED—Four youths claiming to belong to the ultra-leftist Red Brigades attacked San Basilio Church in Rome, locking up four men and leaving behind a fake bomb. It was the first Red Brigades' attack on a religious institution.

'MISSIONARY OBLIGATION'—Catholic colleges and universities must practice what they preach because they "have a missionary obligation to embody the presence of Christ for the world," said Father Richard P. McBrien, chairman of the theology department at the University of Notre Dame.

COLLEGE ENROLLMENT—Between 1970 and 1978, enrollment at Catholic colleges and universities rose more than enrollment at other private institutions of higher education, even though the last half of the 1970s was a good time for all church-related higher education.

INTERCOMMUNION HOPES—Bishop James R. Crumley Jr., president of the three-million-member Lutheran Church in America, said in New York he hopes there will be official intercommunion between Catholics and Lutherans "before the year 2000."

People

Bishop Lawrence H. Welsh of Spokane, Wash., has replaced **Archbishop Raymond G. Hunthausen** of Seattle as episcopal moderator of the Worldwide Marriage Encounter.

Bishop Bonifatius Hauxiku became the first native Ordinary in Namibia (South West Africa) when he succeeded German-born **Bishop Rudolph Koppman**, 68, as apostolic vicar of Windhoek.

William R. Wilson, a long-time friend and political adviser to President Reagan, is rumored to be headed for the Vatican as his special envoy to the pope.

Holy Cross Father Theodore Hesburgh, president of Notre Dame University since 1952, plans to retire in spring of 1982 and has asked university trustees to find a successor.

Father Michael Pfeifer, vicar provincial of the Oblates of Mary Immaculate in Mexico, was named provincial of the order's southern U.S. province.

Father Blase J. Cupich of Omaha was named secretary for the apostolic delegation in Washington, D.C., according to **Archbishop Pio Laghi**, apostolic delegate in the U.S.

Msgr. Edward C. Herr of Toledo is the new editor of *Overview*, newsletter published by the Chicago-based Thomas More Association.

Oblate Father Donald F. Borgen, director of the Minnesota Catholic Conference's Social Action-Social Welfare Department, has become provincial of the Oblates of Mary Immaculate's Central Province.

Official



Bishop Leo T. Maher:

Friday, Feb. 13, San Diego, invocation, Hour in the Barrio, 11 a.m., reception; noon, luncheon, U.S. Grant Hotel.

Father Daniel Dillabough
Secretary

HUNGER STRIKE—Members of the Provisional Irish Republican Army (IRA) confined in the Maze Prison near Belfast have announced that they will begin a new hunger strike March 1 in an effort to obtain political prisoner status.

UNITY PLEDGED—Relatives of missing prisoners in Argentina, Bolivia, Brazil, Chile, El Salvador, Guatemala, and Uruguay pledged united efforts at a meeting in San Jose to end the "worst violation of human rights: making political adversaries disappear."

REFUGEE COSTS—Entry and resettlement of 125,000 Cuban and 12,400 Haitian refugees has cost the government about \$532 million so far, according to federal officials. Congress appropriated \$734.4 million for Cuban-Haitian refugee resettlement through Sept. 30. Officials anticipate staying within that budget unless there is a new wave of refugees.

Vatican

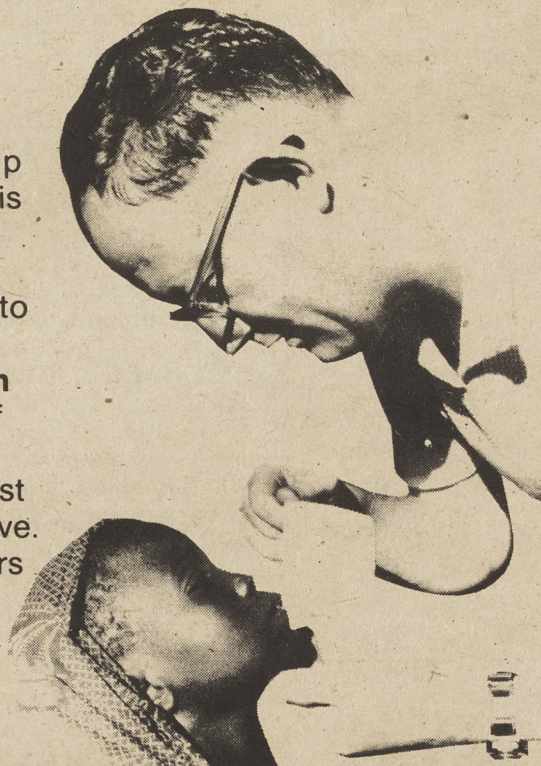
'NEW BEGINNING'—The Catholic Church in Equatorial Guinea has made a "new beginning" since the overthrow of an anti-church dictator, Francisco Macias Nuema, 18 months ago, according to a report in the Rome-based *Fides*, news service of the Vatican's Congregation for the Evangelization of Peoples. During Macias' 11-year rule the institutional Church was virtually destroyed.

PEACE ESSENTIALS—Human dignity and freedom are essential for peace, Pope John Paul II told teachers and students of the Rome-based NATO defense college Feb. 2.

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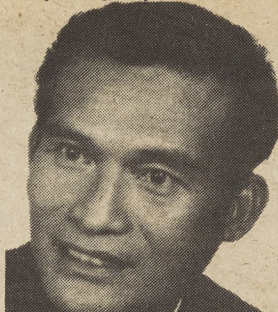
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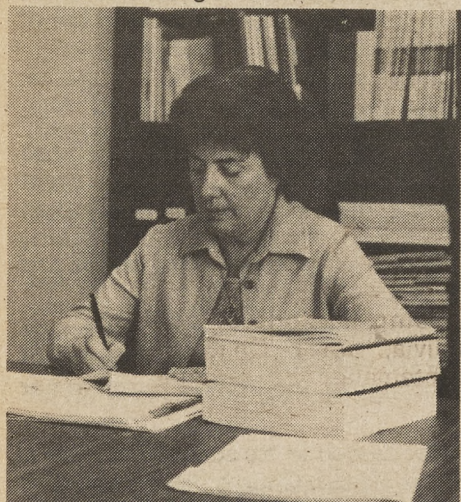
CCC welfare director says

'81 outlook is 'bleak' for social, human services

By Deacon James Steinberg

SACRAMENTO—"Very bleak."

That's the way Social Service Sister Sheila Walsh describes the outlook for "human service programs" in the state legislature during its 1981 session. "The effects of Proposition 13 are catching up with us," she said, and the State of California no longer has a budgetary surplus; we may, in fact, be heading for a deficit.



Deacon James Steinberg photo

Sister Sheila Walsh, SSS

SISTER SHEILA is director of social welfare of the California Catholic Conference. The conference is the executive staff to the state's 23 Roman Catholic bishops, and Sister Sheila's job here in the capital is to monitor all areas which impact the social welfare of our citizens.

To this end, Sister Sheila analyzes all bills which affect human services, welfare, and related concerns, testifies before legislative and executive committees, and helps prepare positions for the bishops and Catholic Charities directors in support or opposition to pending legislation and executive action.

Sister Sheila is wary of what Governor Edmund G. Brown Jr. has called an "era of limits and painful choices" in government spending in California for the fiscal year which will begin July 1.

THE PROPOSED budget is \$24.6 billion, a record level in state spending, but the true picture emerges when one notes that the budget's growth is only one-half the rate of inflation, observed Sister Sheila.

Budget cuts of \$900 million in "bailout" money to local governments, which had helped them meet the revenue shortfall because of Proposition 13, and the governor's recommendation of only a 4.5 percent raise in welfare payments, about half that recommended by the State Department of Finance, will adversely affect California's 2.2 million aged, blind, poor, disabled, and welfare recipients, she said.

As director of the CCC division of social welfare, Sister Sheila is a voting member of the California Conference of Catholic Charities Directors (CCCCD); Father Douglas Regin, director of Catholic Community Services in San Diego, is the group's president.

IN ADDITION TO her work on legislative matters, Sister Sheila, as a representative of both the CCC and CCCCCD, was appointed by Governor Brown as a delegate to the White House Conference on Families and the Capitol Area Development Authority; she is on another half-dozen advisory committees directly concerned with social services planning, family life, aging, and refugee resettlement within the state.

A critical item to many California citizens is legislation relating to cost-of-living adjustments for the Aid to Families of Dependent Children (AFDC) and Social Security Supplemental Income (SSI) programs. As of the middle of last month, a total of nine bills had already been introduced in the legislature, ranging from the outright elimination of the adjustments to their reinstatement (they were eliminated on Jan. 1).

Sister Sheila has had to develop positions for both the bishops and the Catholic Charities directors; positions are on a scale of one to seven, ranging from support to opposition to amend to no recommendation at all.

THE SISTERS OF Social Service were founded in Hungary in 1906 as a response to Pope Leo XIII's social encyclical, *Rerum Novarum*, and to "cry out the Church's social justice mission," said Sister Sheila.

The order first came to the United States in 1926, and to further its mission Sister Sheila has been on staff to our California bishops since March 1977.



Deacon James Steinberg photo

HOLY CHILDHOOD WINNER—James Fuentes, second from right, a seventh-grader at St. Vincent School, was the top salesman in the diocese for missions Christmas seals. James sold over 300 books, and won a bike for the second year in a row. Others are, from left, Carrie Guidi, second place; Jeannie Bowling, who accepted a prize for her brother John, third-place winner; Sister Regina, SM; Mrs. Emma Anderson, missions moderator; Sister Kathleen Corbett, CSJ, of the Missions Office; and Msgr. Peter Mimmagh, St. Vincent de Paul pastor.

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Editorial

By Brother William
Bilton, CJM

We're all called to be stewards

As the diocesan Stewardship '81 campaign gets underway on Sunday, Feb. 15, we should take a moment to reflect on the word *stewardship* and all that it represents.

Contrary to a widespread impression, stewardship is not concerned solely with the raising of funds. It is neither a gimmick to shake down people for money, nor is it a quick and easy solution to the Church's financial needs.

Stewardship is a total concept embracing all areas of life. It is one of the central themes of the Bible, which tells us that we are not owners of our treasures. We are stewards, called to manage gifts given to us, for a limited time—responsible to God Who entrusts them to us.

Stewardship '81, as Bishop Maher has stated, "helps us to make Christ and His loving ministry present to all of us, bringing His light to guide us. This radiant presence is exhibited in the many programs and services which touch so many individual families and parish life."

When it comes to financial support of the Church, too many of us tend to believe we fulfill our obligation by tossing God the loose change that is left over after we have taken care of our needs and, often, as many luxuries as we think we can afford.

Stewardship, viewed in this manner, is seen as a minimum obligation. God remains on the fringe of life, in such a view—and a religion of minimum obligations generates no joy.

Stewardship aims to change this by moving God from the fringe of life to the center. Only a religion that puts God at the center of life can generate the contagious joy we see in Christ's devoted followers, from the pages of the New Testament to Mother Teresa in our day.

Stewardship of money involves a different approach to fundraising than normally considered by Catholics. We usually list Church needs and ask people to meet them.

Stewardship '81 begins not with institutional needs (even though those needs are real enough!) but with something far more important. It begins with the personal need of each of us to return to God a sincerely grateful portion of our income, in thanksgiving for all the good things He gives us.

A grateful portion must be the first portion. When one decides that the first portion of one's income belongs to God and His poor, one makes a faith decision. Such a decision makes it possible for us to trust that what is left over after we've given God "His share" will be enough for our own needs. Giving from what is left over after taking care of our own needs and pleasures involves no faith—it is a simple mathematical calculation.

The theme for Stewardship '81 is "Those who bring sunshine to the lives of others cannot keep it from themselves." As Bishop Maher has observed, "each of us has been given special light to let shine to show the way to happiness."

A successful Stewardship '81 "will be the means of lifting the darkness of gloom from the lives of many and bringing comfort and compassion and sunshine into their lives."

The principles of stewardship are theologically sound. They flow from the biblical and Catholic doctrine of God as creator and all of us as His stewards.

Southern Cross

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Letters...

Catholic Worker kitchen

Thank you for your article (SC, Dec. 4) on Dorothy Day. She was such a beautiful example to all of us of Christ's teaching in action.

I had hoped you would have made reference to our San Diego Catholic Worker soup kitchen. We've been operating it for over a year, serving a noon-day meal downtown at the Episcopal Community Services Building at 6th and Market.

We serve up to 200 people, Monday through Friday. There are many wonderful people to meet there.

Mary Kay Martin
San Diego

(SC featured the Catholic Workers' activities in our May 8, 1980 issue.—Ed.)

Disturbed by statement

I was deeply disturbed by a quote in the Jan. '81 issue of the *Catholic Worker* newsletter. According to Dorothy Day, "When our readers agree with us, they are Catholic Workers. When they disagree, they are readers of *The Catholic Worker*. It is a fluid situation."

The statement in itself angered me, but for them to print it in the same newsletter with a condemnation of the repressive government of El Salvador stuck me as the height of hypocrisy.

The concept of being right to the point of denying the right of others to oppose or disagree is exactly the same concept that has founded every repressive movement in the history of man.

To paraphrase Dorothy Day: If you agree with us, you are one of us. If you dare to disagree, you are on the outside looking in.

Does this indicate a problem within the basic structure of the Catholic Worker movement, or have I overreacted? Is their philosophy in accord with, or in opposition to, the Christian principles of love?

Clete Gress
La Mesa

The 'street people'

Re: your *Photomeditation* (SC, Jan. 29) showing a homeless man sleeping in the street in Washington, D.C. This could be any one of our San Diego street people. There are thousands of people living in the downtown streets. They don't work and have no place to live. They bed down in parks, in abandoned cars, or any other place where the police are not able to see them.

Many of these people are missing love, security, and purpose in life. They feel unwanted because of personal loss or because they can't stand being confined in one place or because they are loners. Some are well educated and once had good jobs; the misuse of choices put them where they are.

Until the day comes that they find Jesus Christ as Savior and Lord, it is unlikely that they will come off the streets. We should all have compassion and understanding for these people. They are human, they have feelings, they have heart and soul. Instead of looking down on them, look up to Christ and say a prayer for them.

You might be the one person who leads a street person to Jesus.

Jackie Houston
San Diego

The Pope Speaks



Ecclesial unity a deep mystery

In a certain sense, Christians do not exist before the Church, and they do not continue to exist, as such, independently of the Church. Let us say rather: men join the Church to become Christians, her who was born as one people from the plan of God the Father, the Sacrifice of Christ, and the gift of the Holy Spirit.

Unity entrusted to Peter

...This unity of the Church...was especially entrusted to the apostle Peter...it was not to John, the great contemplative, nor to Paul, the incomparable theologian and preacher, that Christ gave the task of strengthening the other apostles, his brethren, of feeding the lambs and the sheep, but to Peter alone.

It is always enlightening and moving to meditate on the Gospel texts expressing the unique and irreducible role of Peter in the College of Apostles and in the Church at her beginning.

The charism of St. Peter passed to his successors. This is why at a very early time the Roman Church played a leading role...St. Irenaeus, bishop of Lyons at the end of the second century, proclaimed that every Church desiring to preserve the apostolic tradition must for this purpose make sure that it remains in communion with Rome.

To seminarians studying in Rome

Dear friends, do you realize clearly the grace that the Lord has already granted you? He has caused to re-echo in you His call to leave everything to follow Him, while waiting to confer on you, on the occasion of the imposition of hands, His Spirit who will make you His deacons and His priests. How can I tell you the great hope that the Church places in you...

Bishop Chavez

By Most Rev.
Gilbert E. Chavez



The gift of freedom

With the return of the former hostages from Iran, much has been said about freedom.

This great concern gives us an opportunity to clarify and to deepen our knowledge about liberty in the world.

A few weeks ago President Reagan in his inaugural address indicated the importance and preeminence of being free. He said that the most formidable weapon in our arsenal was moral value and will in the American people about the unrestriction of their rights. This is a weapon which our adversaries of today do not have and that we as Americans possess. This freedom was obtained by the moral courage, efforts, and blood of our forefathers and our heroes.

Two weeks ago in the Mass of Thanksgiving offered for the safe return of Mr. Richard Morefield, Bishop Leo T. Maher said that "Freedom in its essence is within the person. Because man has been created in God's image, man is inseparable from freedom; that freedom which no external force or constraint can ever take away."

From the above statements it is clear that freedom is a moral virtue given to us at birth. The seed is implanted in us and an opportunity for growth is given.

The goal of liberty is not therefore to fulfill whatever we desire or to satisfy our capricious desires. The goal of being free is always to obtain what is good and to reject what is evil. Thus, true freedom is achieved when we choose and accomplish what is good, without anyone or anything imposing or impeding our action; when we combat and reject what is evil, without anyone or anything imposing or impeding that action.

This absolute autonomy for doing good and rejecting evil is what God has endowed man with in creating us to His image and likeness. Thus when we perform evil acts, we choose imperfection and sin; when we accomplish good deeds, we choose perfection and God.

May we always choose freedom.

Our Christian Way of Life

By Enid Lanyon

The invincible majority

We never understand how dependent we are on God until we find ourselves impotent in the face of serious trouble, illness, or other kind of trial. Times like that tell us in no uncertain terms that when the chips are down there is not much we can accomplish alone, however brilliant or accomplished we may have persuaded ourselves that we are.

Why we almost always wait until the chips are down before acknowledging it and abandoning ourselves to God is one of the enduring mysteries of human nature. The instinct for self-preservation seems to work in all areas but this one.

ALL THE SAME, anything that can bring us to our knees in prayer and the recognition of our urgent and constant need for divine cooperation and guidance cannot but be counted as a blessing. And when we are humbled enough to ask for the help of friends and acquaintances in prayer, it becomes a multiple blessing.

Those of us who have not prayed in any depth before—or at least, not for some time—inevitably feel inadequate when we really need to pray. Since we always are inadequate in prayer this is no more than facing reality, and when we beg others to pray for us and with us, we are recognizing a basic truth of human existence.

We exist only in relationship, never in isolation. We are formed to resound to both God and our fellow human beings, to enlist their aid in our time of need and be alert to do our part in theirs. It may sound odd to speak of God having need of anyone but He has use for us and we should be ready to be used.

MUCH OF OUR FRUSTRATION in prayer probably arises from a reluctance to give over the initiative wholly to God. What we would really like to do is force His arm so to speak. "This is what I want you to do, now, *toute suite, pronto*, on the double, and no lollygoggling around!" But since we're not absolutely sure God is listening, we feel impelled to call on our friends to add their pressure.

It is all rather insulting to God who, after all, has done pretty well by us without being asked. His healing, rectifying love has always been available to us; it has, in effect, been on deposit in our spiritual bank awaiting the time when our prayer will draw on it.

Recently I overheard a grandparent advising his grandchildren on the way to pray effectively. A young friend was desperately ill with a brain tumor and the children's anxiety for him was making prayer a kind of private agony for them.

"**YOU KNOW**," said the old man, "prayer is like a

laser beam. Its power is the power of God's healing love and the power is always there. What happens when you pray is that you pick up the laser gun and direct all that power to the person you are praying for.

"Just imagine, when you pray for your friend, that you are sending that beam straight to the diseased part of him. All you have to do is focus on the target, ask God to activate His power—that's like squeezing the trigger—and let His healing love do the rest. Of course, if you get a lot of people to use their own laser guns, you can make it possible for a lot more power to be generated."

He paused, then added reflectively. "Then, if it doesn't work and the person isn't healed, you know you've done your part and God maybe had other ideas and it was better in some way that he shouldn't be healed. But if you use the beam properly that doesn't happen too often."

THERE WAS SOMETHING immensely attractive about the idea of a concentrated barrage of laser beams of divine love being activated in community prayer. It seemed to me to state, rather neatly, the principle of cooperation and the need for personal initiative. Alone we may prove inadequate and impotent against the evils we encounter, but with God's laser gun, we are invincible!

Guest Columnist

By Most Rev. Norbert F. Gaughan

Blueprint for a better society

The Catholic press offers itself as "a blueprint for a better society." In the many forms of expression of that press, in Catholic magazines, newsletters, and diocesan newspapers, a rich diversity occurs. Every form offers its own approach and viewpoint. Yet each is part of that greater design: a blueprint for a society based on the Good News of Jesus Christ, the Gospel as lived by Christians over the centuries.

Catholics should rejoice there exists such a wide range of expression in the Catholic press. They should be pleased to know that the Gospel is mediated through Jesus Christ in varying ways to each generation and society. They should be willing to hear these many voices speaking, in different tongues indeed, but telling the wonderful works of God, done through the One Who is the keystone of any society—the Word made flesh, Jesus Christ.

THIS IS WHAT the Catholic press does best. It seeks to echo the psalmist: "Unless the Lord builds the house, he who builds it labors in

vain." Any blueprint for a better society which omits a place for the keystone, Christ, is a plan to build on shifting sands which will not survive the tides and the storms of the day.

A blueprint must be true; it must reveal the weaknesses and strengths of a building. Where there is a weakness, proposals must be offered for solutions.

THIS IS WHERE the Catholic press stands with its blueprint for a better society. First it needs you, its readers. You have to tell your story to the world, about what living the Gospel means for you. But then you must be willing to hear the stories of other Catholics and Christians who, with you, seek to give public witness that it is the Gospel of Christ and only the Gospel that can make a better society. Only then can the blueprint move to the building of that society—a task that involves us all.

(Bishop Gaughan is auxiliary bishop of Greensburg, Pa., and honorary president of the Catholic Press Association.)

Photomeditation



Mark Ryland photo

The innocence of childhood serves as a constant reminder in our midst that we, too, must become like little children if we hope to be part of the Kingdom of God. Children are completely honest and open in their relations with others, and honesty should be the hallmark of our relationship with God. The Jesus Prayer says it best: "Lord, Jesus Christ, Son of God, have mercy on me, a sinner."

The Sunday Readings

By Deacon James Steinberg

The choice is always ours

February 15, 1981, Sixth Sunday in Ordinary Time. Sirach 15:15-20; I Corinthians 2:6-10; Matthew 5:17-37.

Is man truly free? Or is he the victim of circumstances beyond his control which render him not responsible for the things he does? Every age tries to come to grips with this question. The Church has always and unhesitatingly proclaimed the unique freedom of man, who is created in the very image of God who transcends the created order.

Jesus, son of Sirach, the author of our first reading from *Ecclesiasticus*, shows us the well-developed doctrinal position of Jewish moral teaching in the second century before Christ, on the eve of the Maccabean revolt against the Greek despots who tried to suppress the faith of Israel.

Yes, man is free, because God has given him that freedom. The choice is ours: sin or holiness, life or death, the reward of virtue or the punishment of fire. God has manifested Himself to us in His Wisdom, and he who holds to the law will obtain Wisdom. And since this is God's will for us, He does not command the impossible—grace will not be wanting, if only we ask.

ST. PAUL CONTINUES this wisdom theme in his letter to the Corinthians, but speaks in terms of knowledge. The Corinthians evidence the same sort of intellectual snobbishness we find in the world today. The wisdom of each age always seems to be the wisdom of human knowledge, which will not acknowledge the transcendence of God.

God wants us to love Him, not merely to know Him. And to know Him means to embrace the Crucified Christ in the absurdity of the Crucifixion. Only there do we find the true wisdom of God, but we must first humble ourselves and accept the paradox of the Cross.

God's Wisdom is beyond our wildest imaginings, and the Cross is proof of this. God remains hidden from us, a complete mystery, and yet we can know Him through the workings of His Spirit; but we have to meet Him on His terms, and not on ours.

ST. MATTHEW WAS a Jew and wrote his Gospel for the first Christians, the Jews of the Palestinian Church. The Law which had been at the heart of Israel's observance is not to be abolished, but to be fulfilled in the person of Jesus. God's written word is

to be brought to perfection in the Word who became Man.

In perfecting the Law, Jesus commands us to go beyond the merely external observance, and to penetrate into its very heart, to observe the moral law deep within our own hearts. Our Gospel reading is a continuation of the Sermon on the Mount we began reading two weeks ago, but is presented today as a set of *antitheses*:

It is not enough to refrain merely from murder; we must rid ourselves of hatred. It is not enough to refrain merely from illicit sexuality; we must rid ourselves of the impurity that lurks within us. It is not enough to refrain merely from lies; to take an oath implies that we mistrust each other, when the bond between Christians should be love.

Jesus' words on divorce except in the case of lewd conduct and adultery are often misunderstood. The Greek *porneia* refers to incestuous marriage within the forbidden degrees of consanguinity, which is no marriage at all.

The message of Jesus is clear: Be holy, as I am holy.



Mark Ryland photo

THIS IS MY BODY — Bishop Leo T. Maher was the principal celebrant of a Mass last Sunday at St. Mary Magdalene Church in honor of the 1500th anniversary of the births of St. Benedict and St. Scholastica. With the bishop is Father Claude Ehringer, OSB, prior of St. Charles Priory in Oceanside.



Mark Ryland photo

THEIR DAY — Present at the Mass were all the monks from St. Charles Priory and all the Sisters from the Benedictine Convent of Perpetual Adoration in San Diego. Seated closest to the camera is Sister Paula Thompson, OSB, prioress.

Pledges his service

To all 'who hold dear' their Roman Catholic identity

WASHINGTON (NC) — Citing his interest in service through collegiality, Archbishop Pio Laghi, new apostolic delegate in the United States, publicly addressed Americans for the first time early last week.

At a Mass at the National Shrine of the Immaculate Conception in Washington, the newly arrived apostolic delegate also spoke of mixed feelings and of joy at being in the United States.

"I ADMIT OF being somewhat overwhelmed at the prospect of the heavy responsibility that has fallen to me; I am delighted to return to this great land, which I already know and love," he said in his homily. From 1954-61 he served as secretary in the delegation.

"Above all I am humbled to represent a true giant of a man in the person of Pope John Paul II," he added.

He expressed his intention of working with the people and hierarchy of the United States in "collegiality" and of avoiding siding with any special interests.

"COLLEGIALLY means working together in love and with shared responsibility," he said. "The papal representative cannot be a stranger to the people of the country in which he exercises his mission. At the same time he must necessarily look beyond the vested interests of any particular group.

"Along with the pope, whose envoy he is, the pontifical representative belongs to no faction or social group. He belongs to all the people, for the

teaching of the Holy Father reaches out to all his family and is universal in scope," he said.

Moreover, the papal delegate must submerge his own views, be open to other attitudes and be willing to "grasp fully the needs of the local Church," the archbishop stated.

"AT THE OUTSET of my mission in this country, I pledge to serve the cause of religion and the Church of Christ," he promised. "To be more specific, I am at the service of our membership and their institutions, particularly the bishops and clergy, the Religious women and men, and all who hold dear their identity as Roman Catholics."

He characterized his relationship with the nation's bishops as one of "fraternal collaboration and loving advice," not authority.

Acknowledging that he cannot satisfy everyone's needs, he said he would strive nonetheless to bring to all Catholics the "supreme authority of the Church, the vicar of Christ."

Natural Family Planning classes start Monday

Three classes on the Billings Method of Natural Family Planning will be offered starting Monday evening, Feb. 16, at 7:30 p.m. The course will be taught by Anne Fitch, a registered nurse, and registration and other information may be obtained by calling her at 466-1507.



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STEWARDSHIP '81

Diocese of San Diego

"Those who bring sunshine to the lives of others cannot keep it from themselves."

—Most Rev. Leo T. Maher
Bishop of San Diego

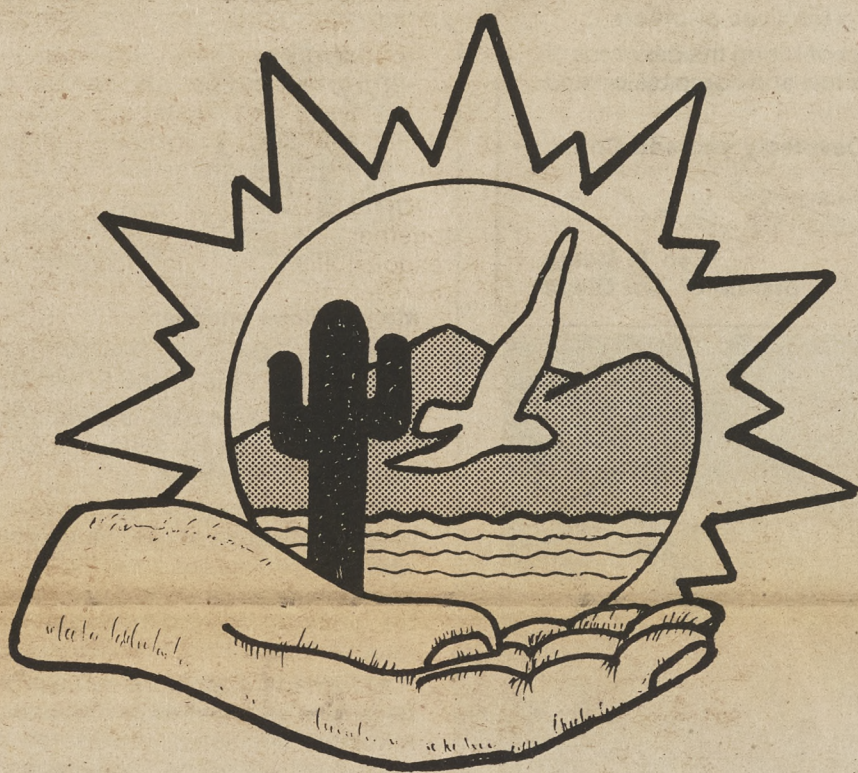


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to the lives of others cannot
keep it from themselves.”*

SAN DIEGO & IMPERIAL COUNTIES

A special **Southern Cross** supplement



Diocesan Office
for Apostolic Ministry / Alcala Park

My Dear Friends:

"THOSE WHO BRING SUNSHINE TO THE LIVES OF OTHERS CANNOT KEEP IT FROM THEMSELVES."

This is the theme for Stewardship '81. And each of us has been given special light to let shine to show the way to happiness.

Think back and recall the times when your parish priest has been there when you have needed him the most to be a true light in your lives. His love and service is demonstrated daily in the celebration of the Eucharist and other sacraments, in visits with school children and the sick, and in counseling adults suffering from a variety of problems.

The call to serve is also being answered by hundreds and thousands of parishioners in our parishes in the Diocese of San Diego. Permanent deacons, lay ministers, CCD teachers, parish council members, musicians, parish secretaries, pro-life coordinators, the list goes on and on.

Stewardship '81 — our annual diocesan service appeal — helps to make Christ and His loving ministry present to all of us, bringing His light to guide us. This radiant presence is exhibited in the many programs and services which touch so many individual families and parish life. These activities need the support of every parishioner who is working and praying to bring divine light and sunshine into the lives of others.

Your generous contribution will be the means of lifting the darkness of gloom from the lives of many and bringing comfort and compassion and sunshine into their lives.

Devotedly yours in Christ,

Leo T. Maher
+Leo T. Maher
Bishop of San Diego



Mark Ryland photo

COMMUNITY IMPROVEMENT—Self-help projects seeded with Stewardship funds enable the poor to upgrade their communities and better their living conditions. A credit union, paved streets, giving displaced homemakers marketable job skills, are only part of the Stewardship picture.



Mark Ryland photo

SPECIAL MINISTRY—Stewardship monies fund many of the special ministries throughout the diocese. The handicapped and developmentally disabled are offered a wide range of religious and catechetical instruction that would not otherwise be available without your help.



Diocesan Office
for Apostolic Ministry / Alcala Park

Mis queridos amigos:

"AQUELLOS QUE TRAEN LUZ A LA VIDA DE OTROS OBTIENEN ESA MISMA LUZ PARA SI MISMOS."

Este es el tema para la campaña "Stewardship 1981." Ya cada uno de nosotros se nos ha dado una luz especial para alumbrar y enseñar el camino a la felicidad.

Piensen un poco y recuerden los tiempos cuando el sacerdote de la parroquia estuvo al lado de ustedes cuando mas lo necesitaban y fue la verdadera luz en sus vidas. Su amor y ayuda es demostrada diariamente en la celebración de la Eucaristía y otros Sacramentos, en las visitas a los niños de colegio y a los enfermos y también en los consejos a los adultos que sufren con diversos problemas.

El llamado a servir ha sido también respondido por cientos y miles de feligreses en nuestras parroquias en la Diócesis de San Diego. Diáconos, ministros seculares, profesores de catecismo, miembros del consejo parroquial, músicos, secretarías de la parroquia, coordinadores de programas de vida familiar, la lista sigue sin fin.

"Stewardship 1981"—nuestro pedido anual para el servicio de la diócesis—ayuda ha hacer que Cristo y su amado ministerio se presente a todos nosotros trayendo Su luz que nos guía. Esta presencia radiante es demostrada en los muchos programas y servicios los cuales llegan a tantas familias y vidas parroquiales. Estas actividades necesitan el apoyo de cada feligrés que trabaja y reza para atraer la luz divina y la felicidad a las vidas de otros.

Su generosa contribución será el medio de quitar la obscuridad y tristeza de la vida de tantos y llevar el consuelo, la compasión y la felicidad a sus vidas.

Devotamente suyo en Cristo,

Leo T. Maher
+Leo T. Maher
+Obispo de San Diego

Stewardship '81 serves these programs

- CATHOLIC COMMUNITY SERVICES
- PROGRAMS FOR SENIORS
- HISPANIC APOSTOLATE
- FAMILY LIFE CENTER
- PRIESTS' RETIREMENT
- RELIGIOUS EDUCATION
- YOUTH ACTIVITIES
- CAMPUS MINISTRY



- T.V. MASS FOR SHUT-INS
- VOCATIONS
- NEW PARISH DEVELOPMENT
- HIGH SCHOOL TUITION
- SEMINARY TRAINING
- IMPERIAL VALLEY COUNSELING CENTER
- ECUMENICAL ACTIVITIES
- PARISH PROGRAMS

"THOSE WHO BRING SUNSHINE TO THE LIVES OF OTHERS CANNOT KEEP IT FROM THEMSELVES."

Stewardship director is really a firm believer

Father William Kraft is development director for the Diocese of San Diego, and as such is in charge of Stewardship '81.

For Father Kraft, stewardship is more than just a job, it is something he believes in.

In the following article, he offers an explanation of stewardship and shares his belief in the value of the program.

By Father William Kraft

As I was walking down the main concourse of the downtown post office the other day, I was stopped by a friendly lady who inquired, "Are you a Catholic priest?" This was not the first time that this question had been asked of me over these past thirty years as a priest in the Diocese of San Diego. Over these past three decades the question had been heard tens of times.

"Yes," was my ready response while I braced myself for what would follow. Was she in need of counseling, was she disturbed about her faith and wanted an explanation of a Church doctrine, or was her need the more often, "Please direct me to the St. Vincent de Paul Center."

HER RESPONSE, however, was, "Where is your parish, where do you preach?" In days gone by, the answer would have been simple: "I am the pastor of St. Therese of the Child Jesus parish in the Allied Gardens district," or "I am pastor of Good Shepherd parish in Mira Mesa." But now, this is not the simple response to this curious question.

Somehow people expect a response from a priest that clearly states affiliation with a local parish, a parish priest serving the needs of a local community.

Would it be sufficient to tell her that I assist the pastor of St. Catherine Labouré parish in Clairemont by offering Sunday Masses there?

I RESPONDED by telling her that my ministry is stewardship, that my full-time duties are directed by our bishop to preaching, teaching, and promoting the call to stewardship by our people throughout the diocese.

She gently shook her head and said, "Well, God bless you, Father, in the work you do."

As I hurried from the building to report to my office to answer the daily mail and attend to my "stewardship ministry," I thought, *If only I could sit down with her and explain the doctrine of Christian stewardship and how it touches the lives of every one of us.* Too few of us really know the meaning of stewardship and how it can become a way of life for each one of us every day of our lives.

OUR PROTESTANT brothers and sisters know much more about stewardship than we Catholics for they have been educated to the meaning of stewardship as a Christian life-style as a basic doctrine of belief.

We Catholics have not been so blessed; it has been only since the Second Vatican Council that teaching and preaching of stewardship has found its way into Catholic pulpits and study sessions.

Within the *Decree on the Apostolate of the Laity* in the documents of the Second Vatican Council there is included this statement: "It is the duty and honor of Christians to return to God a part of the good things they receive from Him."

THIS TEACHING gave rise to further study and proclamation of the "stewardship" doctrine to give new inspiration and meaning to the lives of Catholic lay people as they are invited to a greater participation in the life of the Church.

As the crowning work of God's creation, human life made to God's image and likeness, is entrusted with all God's creation to manage wisely, to be a good steward over all and accountable to God Who has given man this sacred trust.

The Christian's stewardship touches every aspect of life. It involves the life of each individual, the Church and every grouping of society. Each individual is accountable for how he or she manages every part of his or her personal life. The Christian steward realizes that he has only one life to live and must therefore live it well. All of his individual life's resources—the gifts of creation and redemption—are a trust from God and are to be used to fulfill God's purposes. Those gifts include our limited time, our personhood and relationships, our abilities and our spiritual and material resources—every facet of life.

IN OUR DIOCESE of San Diego, we have attempted over the past several years to educate our people to the full dimensions of being good Christian stewards. Time, talent, and treasure have become the trilogy of personal ministry and service inspiring personal involvement to return a reasonable or proportionate share of what we have received from God in thanksgiving for all His blessings. Parishes have time and talent surveys throughout the year and have been enriched with a wealth of dedicated men, women, and youth to participate in the various ministries of parish life.

The stewardship of treasure, or money, is aimed at encouraging a return of a worthy sacrifice, an acceptable sacrifice by Christian stewards in the Sunday offering to support the local parish communities and as a fitting means of offering thanksgiving in appreciation for God's many blessings. It is also an outward support of sharing and reaching out to provide for the many needs each parish brings to the people.

The program of Stewardship '81, conducted in all parishes of the diocese during February, offers opportunity to every Catholic to make a commitment of love by pledging a substantial offering to support the many services the diocese provides.

THESE PROGRAMS depend upon the annual stewardship program. They include Catholic Community Services to both counties of San Diego and Imperial; programs for seniors; our Hispanic apostolates; Family Life programs; contributions to our priests' retirement plan; the religious education department; youth training and activities; campus ministries; weekly TV Mass for shut-ins; the vocations department; new parish development—helping parishes to be established in new areas; assistance to worthy students in a scholarship program to attend our Catholic high schools; training of our students studying to be priests; ecumenical activities—all these programs and services receive support from your stewardship donations.

In our diocese, the parishes are also beneficiaries of what you contribute. We have a fair-share program that returns to each parish all funds collected, once the diocesan quota for that parish has been realized. In last year's stewardship program, over \$500,000 was returned directly to the parishes for their own particular needs.

The acceptance of the call to Christian stewardship in our diocese has brought personal spiritual growth to our people and Christian renewal to our parishes. Why? Because

stewardship is a life-style—the life-style of the servant of Jesus. Stewardship is a deep spiritual awakening for it is motivated by the love of Christ. Stewardship is a re-prioritizing of "self" values and goals toward the service of others. Stewardship is ministry; it is accountability for every gift used for the Kingdom of God.

STEWARDSHIP HAS become not only a way of life here in the San Diego diocese, but as Msgr. John Rhatigan, pastor of Sacred Heart parish in Ocean Beach, has observed, "Stewardship for us has become a fact of life."

In response to any question regarding where my parish is, the answer may not be so simple. But, to me, it is a growth from 25 years as a pastor of a parish to an important ministry of teaching and preaching stewardship wherever and whenever I have the opportunity to communicate with people the joys of living each day as responsible Christian stewards.

I am solidly convinced that, as Catholics embrace stewardship principles and adopt the stewardship life-style, the result is a fulfilled, enriched, and meaningful life confident that the will of God is being accomplished and an ever-readiness to give account for our stewardship.

AS AN IMPORTANT part of our ministry, we encourage our people to make proper disposition of their material blessings, that their house is put in order for a final accounting. The department of planned giving assists in helping people with wills and bequests that the charitable and educational needs of the diocese



Father William Kraft

and parishes will be assisted. This service completes the ministry of stewardship—our final accounting before God.

It is consoling that each day brings requests from all over the diocese for guidance in the proper disposition of our material goods, that what we leave behind will be a source of substantial help to carry on the extension of the kingdom of Christ, through the Church, after we are called from this life.



Mark Ryland photo

RELIGIOUS EDUCATION—Passing of our faith to younger generations is just one of the important roles of religious education. The many religious education programs in the diocese are funded through Stewardship '81.



Mark Ryland photo

PROGRAMS FOR SENIORS—Many programs throughout the diocese for senior adults are conducted by Catholic Community Services' Department on Aging. CCS uses funds received from Stewardship '81 to generate programs which receive additional funding from grants, in order to be of further service.

Stewardship Supplement, Southern Cross, February 12, 1981

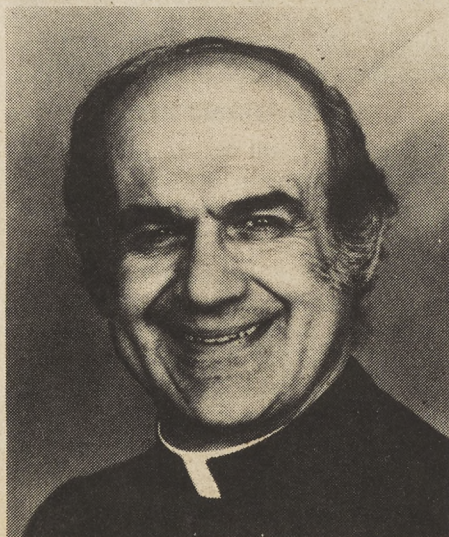
The real meaning of 'sacrificial giving'

Redemptorist Father Francis Novak is president of the National Catholic Conference for Total Stewardship, and has been a promoter of all aspects of biblical stewardship since 1970.

The following article is reprinted with the permission of Our Sunday Visitor.

By Father Francis Novak, CSSR

More and more Catholics who sit in the pews at weekend Masses are hearing heart-rending appeals for "sacrificial giving." Pleas to give to the Church are commonplace, especially with inflation up 13% and giving up only nine percent. Generally across the board in our parishes, some 30 to 40 percent of the regular envelope users will respond to the appeal by some increase in the envelope and make the "sacrifice." Another 30 to 40 percent of the non-regular envelope users may increase their offering, but this will be by only a



Father Francis Novak, CSSR

fraction. The other 25 percent who never use their envelope may drop a quarter or a dollar in the basket. The result? The giving has not been sacrificial or successful. It was "economic" at best.

To give *sacrificially* has an air of mystery—and misunderstanding about it. What does it usually mean?

IT MEANS USUALLY that it is an appeal to the people by the priest (sometimes a lay person) to dig down in the pocket a little deeper and pull out that bill they have tucked away for a rainy day, the one they don't want to part with except in a last resort situation. "Do it for God and His Church," they are urged.

When the people become disposed enough by the speaker to make this separation and they experience a certain amount of emotional pain in the parting, and they do this "for God and His Church," this frequently becomes the definition of "sacrificial giving." They are told that when it is really difficult to part with their money, this is where the *sacrifice* comes in. In other words, when it is painful. The saving feature of the deprivation, though articulated vaguely, is that somehow God will bless the giver for giving what he really wanted to keep. Is this really "sacrificial giving?"

Sacrificial giving has another, more profound, more theologically sound and biblically-oriented meaning. It is giving which has a conscious connection with the Eucharist. This meaning has its source in the Old Testament and its realization takes place liturgically in the offertory of the Mass. The following is a development of this meaning.

DOMINICAN FATHER Ronald de Vaux, a French biblical expert on ancient Israel, supplies provoking insights on early Hebrew sacrifice and its connection with worship in the

Old Testament. He identifies four such elements, and as will be shown, they have significant eucharistic implications.

External worship and giving to God "first fruits" in the amount of a "tithe" were integral concepts. To come to worship without giving something was inconceivable. To give a choice animal or the finest of produce in thanksgiving to God constituted the external action of worship. The internal attitude was to acknowledge God for His goodness and generosity, and praise Him as Sovereign Lord, Owner, and Giver of all natural and human gifts. The one action of giving to God the "first fruits" and in the quantity of one-tenth of all one had symbolized an interior attitude of faith, reverence for creation, and above all gratitude to God for blessing the giver favorably with material things. Thus the first element of sacrificial giving was to worship, the act of thanksgiving to God for His blessings.

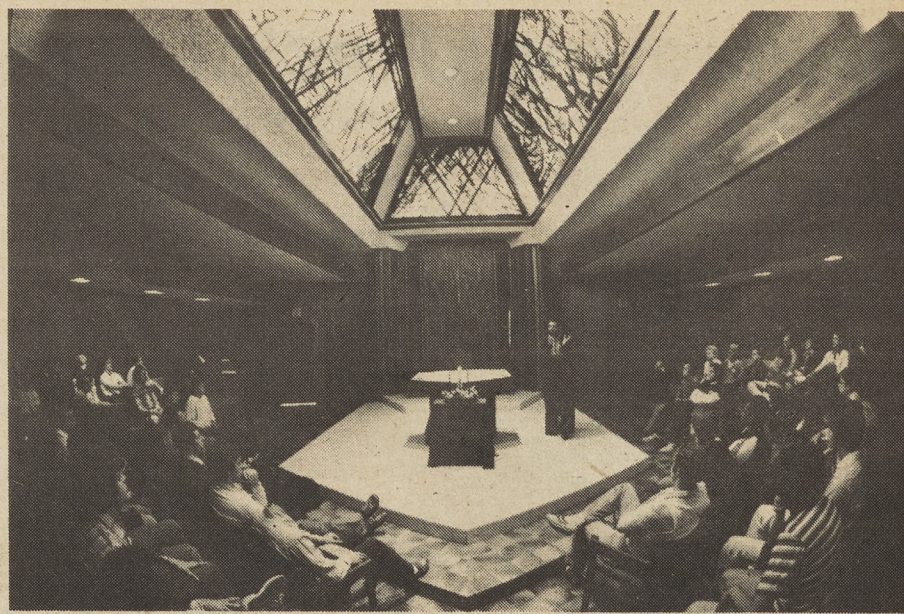
Immolation or destruction of the gift was the second element of sacrificial giving. This meant that the giver was completely separated from his gift, and that the separation was total and irrevocable. Why? Because the animal was killed and the "first fruits," sheaves of grain, were burned. The action of destruction, immolation, made the gift a *sacrifice* because it was rendered irretrievable, never to be gotten back. For the gifts to be destroyed meant they were transferred to another realm, to the invisible, to the transcendent. To symbolize this reality is the reason why it is strongly recommended that incense be used at the offertory.

THIRDLY, de Vaux focuses on "communion" as an aspect of sacrificial giving. By Mosaic law the Israelite family retained a portion of the victim's meat, roasted the portion, and this became the family's festive "sacrificial meal." Eating the meat, however, did not signify physical union with God. (Later, the Eucharist would constitute physical union with God by eating.) But placing the gift on the temple altar and yet keeping a portion to eat showed a specific kind of union: fellowship with God.

Fourthly, the sacrificial offering has "expiatory value," that is, it provided atonement for sin. Because the giver gave generously to God in worship, "sacrificed" his gift literally by destroying it, establishing friendship with God in the action of eating, God—by accepting the gift—"obligated" Himself in justice to the giver. By covenant, God would show His mercy: forgiveness would flow from Him to the giver, the giver's sins would be washed away, punishment would be lifted and reconciliation with God achieved.

Thus, de Vaux identifies these four elements as present in Old Testament sacrificial worship. That they have eucharistic implications for today's Christian order is fairly evident. What are the four corresponding eucharistic elements?

SACRIFICIAL GIVING must not be thought of as painful separation from one's money. Rather, it is giving a gift to God, proportionate to what one has received from Him, during the sacrifice of the Mass and particularly at the offertory as an act of worship in thanksgiving. As creatures of God made to His likeness, we are stewards of His gifts, caretakers and custodians, responsible and accountable for their proper use. Because we have received them nonetheless solely from God's pure goodness, we have an obligation to thank. Thanks cannot be verbalized with a flippant



Mark Ryland photo

SEMINARY TRAINING—The formation of priests at St. Francis Seminary and advanced studies are made possible through the generous contributions of parishioners in Stewardship '81.

"Thanks, God!" More is required: a ritual action of thanks.

This ritual had its beginnings in the very first century of Christianity. As we learn from the *Didache* (50-70 A.D.) and such experts on the *Didache* as J.P. Audet, Louis Ligier and others, the first converts from Judaism interpolated the *Berakah*, the Jewish "blessings of thanksgiving over ritual bread and wine," with Christian additions and re-named it *eucharistia*, the Christian word for thanksgiving. The ritual prayers of thanksgiving re-presenting Jesus' Last Supper and the Sacrifice of Himself on the Cross have been called *Eucharist* ever since. All four of today's eucharistic prayers in the revised liturgy are in theme and content essentially eucharistic *berakahs*. They are *sacrificial* in action because they express ritually in the presentation of gifts the worshippers' thanks to the Lord for having given them gifts. The gifts are the sacrificial signs of bread and wine and money.

THE IDEA OF immolation is certainly present in the Eucharist. Not only is Jesus' death re-enacted, the perfect Lamb of God, the Heavenly Victim who was destroyed on the Cross, but we His followers uniting ourselves to Him by faith and through our sacrificial gifts of thanks, symbolically die and rise with Him, are converted and transformed into a loving People of God. The gift we give is primarily ourselves. We do this through our intention and good disposition. But we exteriorize it through our gift of money, the norm being a tithe, 10 percent of what we have been given. To separate ourselves each week from this amount of money is to immolate oneself, to destroy our desire to keep it. It safeguards us from the temptation to believe it is ours and not God's. It reduces the level of greed in our hearts and frees us to cast our lives more completely on the goodness of the Lord.

As it was unthinkable for a devout Jew or an early Christian to participate in a festival of thanks and come empty-handed, so it must be with us today. In fact, Pope Gregory VII in 1078 reaffirmed for Christians in his day the obligation to give gifts at Mass. He stated that "every Christian must take care to offer something to God during the solemnity of the Mass," and to support his exhortation he quoted the Book of Exodus: "No one shall appear before the Lord empty-handed" (Ex. 23:15). Sacrificial giving, therefore, has a eucharistic connection. It does not mean sadly "giving up" something that we claim as our own. Rather it means cheerfully giving a visible gift in thanks within the structure of the eucharistic sacrifice which is the offertory. As a fundamental principle of good stewardship states, it is not a case of "how much should I as a giver give,"

but "how much do I dare to keep," since I don't own what I have in the first place.

GIVING DURING the Sacrifice of the Mass also ensures special participation in the sacrificial meal at Holy Communion. Vatican II's *Constitution on the Sacred Liturgy* encouraged Catholics to receive Holy Communion at each weekly Eucharist. The document states that the "faithful, after the priest's Communion, receive the Lord's body under elements consecrated at the very sacrifice," in order to attain a "closer form of participation" (Par. 55). In what does this participation consist? In external fellowship with Christ? Much more! In intimate, sacramental and physical union with Christ! The same document states that "liturgy... inspires the faithful to become 'of one heart in love' with Christ." "Renewal in the Eucharist," the document goes on, "draws the faithful into the compelling love of Christ and sets them afire... grace is channeled into us... and the sanctification of men in Christ and the glorification of God... are most powerfully achieved" (Par. 10). In other words, the more active participation in the Eucharist by presence, song, and vocal prayer, and by giving at the offertory in proportion to what one has received, the more one's union with Christ is enhanced.

The fourth element of sacrificial giving and its eucharistic connection is expiation. Father Nathan Mitchell in an article found in *Rite of Penance Commentaries*, published by the Liturgical Conference, makes a point that sins are not forgiven and expiatory atonement for sins is not made *only* in and through the Sacrament of Penance, but also in and through the Eucharist. This is a teaching of the Council of Trent but one not frequently preached because it is so easily subject to misinterpretation.

NEVERTHELESS, expiation is achieved by giving a gift to God in the format of the Eucharist because Jesus indeed died to remove all sin and its effects. It also comes under the scope of "good works," and good works are expiatory as Jesus and the New Testament writers taught. Hence persons who do a good work, give a representative gift as a sacrificial offering at Mass in expiation for their sins can "appease divine wrath caused by sin," as Louis Bouyer writes, and achieve reconciliation with God.

What is sorely required today is to preach "sacrificial giving" as explained here, relating the concept to Eucharist and to the principle of "active participation" so strongly urged in the *Constitution on the Sacred Liturgy* (1963) and 60 years before that initiated by St. Pius X in 1906.

Large families, NFP mix well, say ovulation method pioneers

LOS ANGELES (NC)—Drs. John and Lyn Billings of Melbourne, Australia, whose Billings ovulation method of natural family planning has spread in one decade to all continents and more than 100 countries, are often asked:

"If your method is really effective, why do you have nine children?"

THE BILLINGS, who take great joy in their nine children and 23 grandchildren, find it curious that some people equate effective family planning with a small number of children. Such people seem to assume that children are undesirable.

"Our family spent Christmas together at our holiday home in the hills near Melbourne," Billings said. "There were Lyn and I, our nine children and their spouses, and the 23 grandchildren, 41 of us altogether. It was our greatest Christmas ever."

Billings said he and his wife came to know Pope John Paul II quite well last October during the 1980 world Synod of Bishops. They were among 16 couples selected from around the world to be auditors at the synod sessions. One morning they had breakfast with the pope, Billings said.

"**POPE JOHN PAUL** is very well informed about our work and he has given us great encouragement," the doctor added.

"As a flow-on from the Synod of Bishops," he said, "already there is evidence of increased interest and promotion of programs of the Billings ovulation method and other natural family planning methods as well. All are getting strong impetus. When the bishops get together and put emphasis on something, the whole thing really goes."

Billings was interviewed at World Organization-Ovulation Method-Billings (WOOMB) press headquarters at the Airport Marriott Hotel in Los Angeles. The Billings were here to participate in the seventh annual International Institute of the Billings Ovulation Method of Natural Family Planning, sponsored by the Los Angeles archdiocesan Department of Health and Hospitals. Participants

came from around the United States, Canada, Mexico, Great Britain, Ireland, South America, and Asia for the Jan. 24-28 institute.

STRESSING THAT the Billings method of natural family planning is a new development, Billings said, "The old rhythm method is obsolete. It was good for some couples, but not enough. Some women's cycles are too irregular.

"Our work clearly is prospering and the future looks bright," he added.

Billings said he was convinced that organizations promoting birth control and organizations promoting abortion are closely linked.

"**THE FAMILY** Planning Association and International Planned Parenthood are trying to muscle in," he said. "They'd like to mix our method together with some of their own things, including abortion as the final option. Anything goes with them."

St. Pius X offers faith renewal series

CHULA VISTA—An eight-week course on scripture, sacraments, and the teaching of the Church will be presented by St. Pius X Church here. Called "The Holy Spirit Seminar," the Wednesday evening sessions, beginning Feb. 18 at 7:30 p.m., will be open to youth and adults interested in renewing their faith.

Guest speakers will include priests, deacons, and laity; the opening talk, "I am the Alpha and the Omega," will be given by Father William Springer of St. Rose of Lima Church, and will focus on Roman Catholic teaching on charismatic spirituality.

The sessions are free, but pre-registration is requested. More information may be obtained from Deacon Jack Costello at 422-7695, or Rose and Ray Herman, co-chairmen, at 422-8788.



Mark Ryland photo

GROUNDBREAKING—Despite a steady downpour last Sunday afternoon, groundbreaking ceremonies for a 102-unit housing project for the elderly and handicapped in San Ysidro went on as scheduled. Auxiliary Bishop Gilbert E. Chavez is shown delivering the invocation; to his right in the photo is Father Patrick Keane, OSA, provincial of the Augustinian province of St. Augustine, which is sponsoring the project.



Mark Ryland photo

RECOSS MEETS—Our diocese was host last week to the Region XI Commission of the Spanish Speaking, which met at Mission San Luis Rey. Pictured from left are Father Alfonso Gallegos, OAR, director of Hispanic affairs, California Catholic Conference; Father Peter Garcia, Archdiocese of Los Angeles; Auxiliary Bishop Gilbert E. Chavez; Bishop Leo T. Maher; and Father Patricio Guillen, Diocese of San Bernardino. *Southern Cross* will feature a story next week on Father Gallegos.

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Pope to visit Far East...

Continued from page 1

President Ferdinand Marcos, there has been a reduction of the government's heavy control of the nation's life, but bishops like Cardinal Jaime Sin of Manila continue to oppose the Marcos regime.

Although he will no doubt bring some praise for President Marcos' relaxation of martial law, the pope, as he has done on other trips, is expected to firmly stress the need for social and human rights and link himself in no uncertain terms with the poor and the suffering.

The Holy Father's planned visit Feb. 20 to Manila's waterfront Tondo slum is seen as a critical comment on the Marcos government. Cardinal Sin had asked the pope to see the seamy side of Manila, something the government opposed; the worst of the slums were created when the poor were evicted from their homes to make way for road construction under a beautification project sponsored by Marcos' wife, Imelda.

ON HIS WAY to Japan from the Philippines, the pope will make a one-day stopover in Guam, in the U.S. Marianas Islands. First discovered by Magellan in 1521, the islands were colonized in Spain and ceded, after three centuries, to the U.S. in 1898 after the Spanish-American War.

The people of Guam are U.S. citizens and elect their own governor, but they are under the overall jurisdiction of the U.S. Department of the Interior. Highlight of the visit will be an outdoor Mass at 8:30 a.m. on Feb. 23 near the cathedral in the capital city of Agana.

About 95 percent of Guam's 85,000 people are Roman Catholics, and Bishop Felixberto C. Flores of Agana noted that the papal visit there "signifies... the very universality of our Church and the love and concern it has for all its members throughout the world."

JAPAN RECEIVED HER first Catholic missionaries as early as 1549; when St. Francis Xavier left three years later, he left a flourishing mission church. The missionaries were supported by the Portuguese because of their trading interests in the islands, but the Japanese gradually perceived

Christianity as an insult to their Buddhist religion and destructive to Japanese society.

Persecution began in the early 1600s, and thousands of Japanese Christians and foreign priests were put to death. Today, the 382,000 Japanese Roman Catholics, less than one-half of one percent of the 100 million population, reflect the small size of the Roman Catholic Church in most of Asia.

Most of Japan's tiny Catholic community is divided between Nagasaki, atomic bombed three days after Hiroshima on July 9, 1945, and Tokyo. The Holy Father will visit all three cities.

NAGASAKI IS THE CENTER of the old Catholicism in Japan, while Tokyo, the thriving national capital, is a more complex and recent center of Catholic life. The key issues Japanese Catholics face, along with their fellow Buddhists and Shintoists, are affluence, militarism, and economic exploitation of Third World countries.

Japan has the highest standard of living in all of Asia, and its highly developed and industrialized economy has made it subject to much criticism that the nation's prosperity has been at the expense of the rest of Asia. The Japanese Catholic Council for Justice and Peace has seriously questioned the impact of Japanese companies which move their factories overseas to take advantage of cheaper foreign labor.

Also in question is Japanese military spending and a move to nationalize the Yasukuni Shrine, a Shinto monument to the nation's war dead. The Japanese bishops oppose the proposal based on the principles of separation of church and state guaranteed in the constitution imposed on Japan during the American occupation following World War II.

THE POPE IS EXPECTED to strongly attack violence and nuclear armaments during his visit to Hiroshima, site of the first atomic bombing. In addition, he will address himself while in Japan to a country which attracts only a trickle of Roman Catholic converts each year in contrast to "new religions" which have been springing up since 1945, cults which stress self-reliance and self-achievement as a means of spiritual betterment.

The pope will return to Rome via the International Dateline, Anchorage, and the North Pole, arriving on Friday, Feb. 27, just before noon local time, 12 days and four hours after his departure.



PRIESTLESS SUNDAY—When Bishop Edward Gaines of Hamilton, New Zealand, gathered with his diocese's 58 priests for a 12-day renewal program, the laity had to take over for them. Lay people led prayers, read scripture, distributed Communion, and read a pastoral letter from the bishop in place of a homily. Picture shows Michael Hurdle, a university administrative officer, in the bishop's chair at a Sunday morning service in St. Mary's Cathedral.

North County center for refugees opens

SAN MARCOS—The growing numbers of Indochinese refugees living in the North County and the anticipated resettlement of others in the area has led to the opening of a new refugee assistance center here.

Located in Mission Center, 235 North Rancho Santa Fe Rd., Suite 205, the center is sponsored partly by Catholic Community Services. It is open Monday through Friday, from 8:30 a.m. to 5 p.m., and its telephone numbers are 727-5945 and 744-8553.

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Man and woman are 'gifts to each other'

Continued from page 1

physiological aspects of sex and human sexual behavior were outlined for the bishops by medical experts. Theologians and ethicists discussed popular methodologies and the development of contemporary theology on sexuality and marriage.

In a taped message to the bishops, Pope John Paul II asked them to present a "total vision of man" in their teaching on sex.

"We, on our part, must help our people to see moral teaching on sexuality as part of the total Christian ethos of redemption," the pope said.

"YOU HAVE WISELY chosen to examine both the subject of human sexuality and the subject of personhood," the pope said. "This simultaneous treatment is not only praiseworthy, it is necessary."

He said that sexuality and personhood "can be fully understood only when studied within the framework of the mystery of creation and the mystery of redemption."

The pontiff briefly reviewed his efforts to take that approach in his weekly general audience talks over the past year and a half.

"EXAMINING THE PLAN of God as it existed in the beginning we discover the nuptial meaning of the body; we see that, in the mystery of creation, man and woman are made to be a gift to each other and for each other," said the pope.

"In their very existence, as male and female, by their sexuality and freedom as persons, man and woman are capable of mirroring the creative activity of God."

Through redemption by Christ, he said, "man and woman receive... the strength to live, in Christ and through Christ, a new ethos of redemptive love."

THE POPE ALSO REVIEWED Christ's words against adultery committed in the heart, saying that this teaching is an essential part of "a quest for appropriate pastoral approaches to the various problems of human sexuality."

"As we examine this teaching," the pope commented, "which reminds us of the importance of purity of heart, as well as the need for lifelong

fidelity to one's spouse, we must continually recall that the words of our Savior are not words of accusation or condemnation.

"Rather, they are words of invitation, words of truth spoken in love and compassion, words which lead men and women to the fullness of life and freedom. For they invite men and women to live in accordance with the truth of their own personhood and sexuality as revealed by God from the beginning."

ARCHBISHOP PIO LAGHI, apostolic delegate in the United States, joined the bishops for two days of the workshop. In a homily at a workshop Mass, Archbishop Laghi asked his fellow bishops to respond to the needs of their people in areas of human sexuality with "pastoral charity, human compassion, and fraternal support."

"People come to us with problems that seem to be too much for them. People who find it difficult if not impossible to observe moral teaching. People whose lives are settings for problems you are discussing in these workshops," the delegate said. "We cannot offer miracles, but we can offer what Jesus offered—doctrine and actions, teaching and deeds."



'NO' BUSINESS—Mary Gibson, director of the Denver archdiocesan pro-life commission, is almost hidden by thousands of requests for No buttons. The archdiocese and Women in Need (WIN) have received over 15,000 pieces of mail asking for the buttons, designed to give young people a new way to say "no" to improper advances and sexual harassment. The buttons may be obtained by writing to WIN, P.O. Box 6480, Denver, CO 80206.

Optimism only valid Christian response

DAYTON, Ohio (NC)—A world with a limited oil supply, without the traditional nuclear family, and in which many jobs that exist today will not be needed is a world Charity Sister Paula Gonzalez is looking forward to.

Sister Gonzalez, biology professor at Mount St. Joseph College, Cincinnati, told a group of Catholic teachers in Dayton that people in the future will be living in a far superior world; a realistic but optimistic view of the future is the only valid Christian response.

SHE TOLD THE EDUCATORS they have to "educate for a changing world." For example, Sister Gonzalez said, nearly half the jobs those children will hold are not even in existence today. Mushrooming technology will create jobs for fusion engineers, robotic experts, oceanic hotel managers, and other positions not yet imagined.

Rather than just teaching factual information, teachers will have to instill and develop creativity in children who will someday have to cope with rapid change.

"There's hope in the future. The hope lies within the children in our classrooms. We can have the world we want," she said.

SISTER GONZALEZ lamented what she described as "the lack of hope present today." Problems, she claimed, can be overcome if we tap the creative energies of all people.

"Many people look at today as a dark night instead of the night right before the dawn. The present struggles we are involved in can foretell a better tomorrow," she said.

Take the problem of energy shortages. According to Sister Gonzalez, although the world is running out of easily available oil supplies, that problem will open up a whole new world of possibilities with the tapping of energy from sun, wind, and water power.

"IT IS A CONVERSION to a hope-filled Christian outlook on reality. If we let doomsday cloud our outlook, we are not acting as Christians. If you're going to have hope, you have to have confidence that things can be done," Sister Gonzalez said.

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Throughout, the editor, John McCarthy, formerly Executive Editor of



Catholic Digest, has contributed a lively series of quips and jests about the Irish, humble and great.

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Around the diocese

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BENEFIT

St. Brigid's Parish Choir sponsors benefit Italian dinner, noon-6 p.m., Feb. 15, in new parish hall, 1035 Missouri St., Pacific Beach. Public invited. Donation \$5 for adults and \$3 for children under 12.

CONCERTS

Ancient Order of Hibernians sponsors concerts in its Irish Cultural Series, 8 p.m., Feb. 14, Lewis Junior High School, Allied Gardens; and 4:30 p.m., Feb. 15, Marston Junior High School, San Diego. Details: 569-2666, 462-9225.

EDUCATION

"Life in the Spirit Seminar" continues 7 p.m., Tuesdays and Fridays, through

February, Our Lady of Grace Church, El Cajon. Details: 464-1234.

Diploma program in religious education presents 10-week (or 30-hour) course on "Psychological, Moral, Faith Growth," with Ed Shafranske, starting Feb. 18, USD Camino Hall, sponsored by Diocesan Office of Religious Education and USD Continuing Education Center. Details/registration: 297-7110.

Augustinian Father Jerome Bevilacqua conducts scripture class 7:30 p.m., Feb. 16, St. Patrick Church, North Park; and Mass with healing service, 7:30 p.m., Feb. 17, St. John of the Cross Church, Lemon Grove. Details: 271-1675.

Psychotherapist Miriam Easton Berger will speak on "Nutrition and Options Therapy—Happiness by Choice," 8 p.m., Feb. 12, USD Salomon Lecture Hall, Alcala Park. Details: 291-6480, 296-9358.

LITURGIES

Court St. Vincent de Paul, CDA, new members' Mass and reception, 1:30 p.m., Feb. 15, St. Vincent de Paul Church, Mission Hills. Details: 299-1934.

Liturgical celebration in memory of the four slain American women missionaries in El Salvador, 7:30 p.m., Feb. 18,

Community of the Holy Spirit convent, 2610 San Diego Ave., Old Town.

ORGANIZATIONS

St. Valentine's Day dance, 8 p.m., Feb. 14, More Hall, USD, Alcala Park, sponsored by Catholic Alumni Club, Catholic Singles Club, and USD Student Bar Association.

Third Order Secular of St. Francis meets 2 p.m., Feb. 15, parish center adjacent to Mission San Luis Rey. Visitors welcome.

South Bay Deanery, DCCW, meets 10:30 a.m., Feb. 16, St. Michael Church, San Diego. Details: 435-8770.

Serra Club of San Diego luncheon meeting, 12:10 p.m., Feb. 25, Padre Trail Inn, Old Town. Speaker: Sister Maxine Kraemer of St. Madeleine Sophie's Training Center, El Cajon.

Court Mother of Divine Grace, CDA, meets 12:45 p.m., Feb. 18, with rosary before the meeting, Ocean Beach Woman's Club, 2160 Bacon St. Details: 223-7516.

Catholic Daughters of the Americas' organizational meeting for a new court centered at Good Shepherd parish, Mira Mesa, at 2 p.m., Feb. 14, parish's CCD building. Details: 222-4110.

RETREATS

Worldwide Marriage Encounter weekends Feb. 27-March 1 (Spanish),

March 6-8, April 3-5, and April 24-26 (Spanish), all at Mission San Luis Rey near Oceanside, and March 13-15 and 20-22 at Padre Trail Motel, San Diego. Details: 291-2007, 756-3133, 421-4649.

Special Day of Recollection for parish council members, 10 a.m.-2:30 p.m., Feb. 14, Franciscan Retreat Center, Mission San Luis Rey. Details: 757-3659.

Franciscan Retreat Center at Old Mission San Luis Rey, near Oceanside, holds retreat for married couples, Feb. 27-March 1. Team directors: Franciscan Father Warren Rouse and Deacon Michael Newman. Details: 757-3659.

SPECIALS

Free health screening clinics by appointment, except for blood pressure, at Cedar Community Center, 320 Date St., San Diego, for all senior citizens. Details: 235-6538.

Nikki Giovanni will speak and read her poetry, 6:30 p.m., Feb. 19, USD Camino Hall, Alcala Park. Details: 291-6480.

Please note that all items for insertion in **Around the Diocese** must be received at the Southern Cross office no later than noon on the Friday prior to the Thursday publication. We cannot accept items over the phone on Mondays and Tuesdays.

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Lic. #694

ST. DIDACUS SCHOOL HALL
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Thurs. 7-10 p.m.; Early Bird 6:30 p.m.
Lic. #666

ST. PATRICK PARISH
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Wed. 7-10 p.m.
Lic. #624

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.

GRAVES, Lester Jerome. Father of Lawrence J. Graves, Margaret M. Seright, and Evelyn R. Brunick; eight grandchildren, 10 great-grandchildren. Funeral Mass: Jan. 21, Holy Cross Mausoleum Chapel.

Goodbody Mortuary

HERNANDEZ, Joe M. Husband of Francisca Hernandez; father of Eloise G. and Ernest G. Hernandez; 12 grandchildren, 26 great-grandchildren, five great-great-grandchildren. Funeral Mass: Jan. 23, Our Lady of Guadalupe Church.

Goodbody Mortuary

LONERGAN, Anna L. Mother of Catherine Ann Finch; two grandchildren. Funeral Mass: Jan. 22, St. Patrick Church.

Goodbody Mortuary

LYNCH, Robert Francis, U.S. Navy Retired. Husband of Margaret Lynch; father of Terence M. Lynch; brother of Agnes De Frank; four grandchildren. Funeral Mass: Jan. 22, Our Lady of Grace Church.

Goodbody Mortuary

McCLURE, Julia A. Funeral Mass: Jan. 27, Blessed Sacrament Church.

Goodbody Mortuary

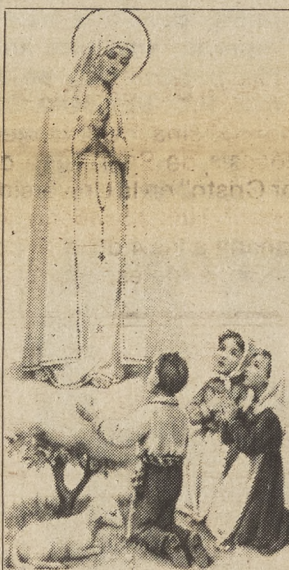
STOWSKI, Dieter W. Husband of Florence Stowski; one brother living in Panama. Funeral Mass: Jan. 22, Our Lady of Grace Church.

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STEWARDSHIP '81

DIOCESIS DE SAN DIEGO



"Aquellos que traen luz a la vida de otros obtienen esa misma luz para sí mismos."

CONDADOS — SAN DIEGO E IMPERIAL

Stewardship '81 empieza el domingo que viene

Cuando pensamos en la acción de dar, casi siempre pensamos en el bien que estamos haciendo a los demás. Pero la acción de dar es, por sí misma, igualmente gratificante y santificadora para el que da.

Esto es lo que el Padre William A. Kraft, director diocesano de programas financieros y donativos, y director de Stewardship '81, ha venido diciendo a los sacerdotes de la diócesis en preparación para la campaña Stewardship de este año.

"**TODA PERSONA** tiene una necesidad interior de dar, una necesidad más grande que la de la Iglesia," dice el Padre Kraft, quien funge como director de Stewardship por tercera vez. "Dar es

parte de nuestra naturaleza. Dar significa gozo espiritual y renovación interior. Digáos a su pueblo que son mayordomos de la bendiciones de Dios, de todo lo que poseen. Debemos servir unos a los otros, debemos ayudarnos. Al ayudarnos unos a otros traemos al mismo Cristo a nuestras vidas."

Stewardship '81 empezará por toda la diócesis este domingo 15 de febrero y en las juntas regionales efectuadas el mes pasado en San Diego, Vista, y Caléxico, el Padre Kraft urgió a los párrocos que enfatizen "la belleza y la teología" de Stewardship, que la necesidad de dar por las bendiciones que trae consigo es siempre más importante que las necesidades de la parroquia o de la diócesis.

Stewardship '81 será predicada en todas las parroquias, celebrada en la Santa Misa, implementada por medio de promesas individuales en sobres especiales de Stewardship, y financiará los muchos ministerios pastorales y educativos de la diócesis en los condados de San Diego e Imperial.

CADA PASTOR FIJARA una meta para su parroquia, y todos los fondos prometidos y donados a Stewardship en exceso de la cifra fijada será regresada directamente a la parroquia individual. El año pasado, Stewardship '80 devolvió más de \$500,000 a las parroquias para sus necesidades particulares.

El Sr. Obispo Leo T. Maher instó que un cristiano que se aísla de los demás no es un buen cristiano. El que se aleja de los demás puede causar daño a la Iglesia. Debemos todos cooperar en el trabajo de la parroquia, de la diócesis, de la Iglesia universal," dijo el obispo, porque Cristo estableció a su Iglesia para ser una comunidad de caridad y de verdad.

Estamos obligados a ser mayordomos porque somos embajadores de Cristo, dijo el Obispo Maher, quien recordó que el mensaje cuaresmal de Su Santidad, el Papa Juan Pablo II, dice toda la historia de Stewardship: debemos abrir nuestras mentes para ver a nuestro alrededor, nuestros corazones para entender y compadecer, y nuestras manos para ayudar.

"**LAS NECESIDADES** son muchas," dijo, el Obispo Maher, quien exhortó a todos los católicos "a crecer en el cumplimiento de la misión de la Iglesia."

Curso de evangelización en la USD

La Oficina de Evangelización Hispánica de la Diócesis de San Diego dará el curso "Visitadores por Cristo" en la Universidad de San Diego, Lounge, Camino Hall, el sábado, 14 de febrero de las 9 de la mañana a las 4 de la tarde. Es gratis. Toda persona que entienda español está cordialmente invitada.

El don de la libertad

Por el Obispo Gilberto Chávez

Con ocasión del regreso de los exrehenes de Irán, se han dicho muchas cosas sobre la libertad.

Este notable interés nos proporciona la coyuntura para esclarecer y ahondar nuestro conocimiento acerca de la autodeterminación en el mundo.

HACE ALGUNAS semanas el Presidente Reagan en su alocución inaugural indicó la importancia y preeminencia de ser libres. Dijo que el arma más formidable en nuestro arsenal era el valor moral y la voluntad del pueblo Americano respecto a la no restricción de sus derechos. Es ésta—afirmó Reagan—un arma que nuestros adversarios de hoy no tienen y que nosotros, como Americanos, sí poseemos. Esta libertad se obtuvo por la intrepidez moral, los esfuerzos y la sangre de nuestros antepasados y de nuestros héroes.

La semana pasada en la Misa de acción de gracias ofrecida por haber regresado sano y salvo el señor Richard Morefield, el Obispo Leo T. Maher dijo que "La libertad esencialmente está dentro de la persona. Y porque el ser humano ha sido creado a imagen de Dios, por eso el ser humano es inseparable de esa libertad que ninguna fuerza externa ni imposición alguna puede nunca arrebatar."

De los planteamientos anteriores se desprende que la libertad es una virtud moral que se nos da con el nacer. Su semilla está insertada en nuestra naturaleza, y se nos da la oportunidad de hacerla germinar.

EL OBJETIVO DE la libertad no es, sin embargo, alcanzar cualquier cosa que deseemos ni satisfacer todos nuestros caprichosos deseos. Su objetivo consiste siempre en obtener lo que es bueno y combatir lo que es malo. Así la verdadera libertad se logra cuando escogemos y realizamos lo que es el bien, sin que nada ni nadie nos imponga o nos impida hacerlo; y cuando combatimos y rechazamos lo que es el mal, sin que nada ni nadie no impida o nos imponga esta acción.

Esta absoluta autonomía para hacer el bien y rechazar el mal es con la cual Dios ha dotado al ser humano al crearnos según su imagen y semejanza. Así, cuando realizamos actos malos, escogemos la imperfección y el pecado; pero cuando cumplimos acciones bondadosas, elegimos la perfección, elegimos a Dios.

Ojalá siempre podamos disfrutar la libertad.

Classified ads

CATHOLIC COMMUNITY Services needs temporary foster parents for children and young people up to the age of 17. We will pay you \$10 to \$15 per day. For more information call: 231-2828, X43 or X44. Laura Roybal—Secretary.

PURSES: Louis Boiton. Satchels \$80, t-cases, etc. Eel handbags now \$160; watches, too. 942-1550.

TAXES: Refund early...file early. Christian CPA gives free estimate on personal or business. 942-1550.

A TO Z AUTO CLINIC
Tune ups, engines overhauled, brakes, rebuilt motors, electrical works, transmissions, valve jobs. A. Vislosky, 5468 El Cajon Blvd., 286-3822.

ACCION COTOLICA Hispana tendrá su venta de cosas usadas febrero 21 y 22 en el salon de la Iglesia del Sagrado Corazón en el este de San Diego, 42 y Orange.

OLD USED CENSOR, 4 chain, & boat needed for poor chapel. Some cash available for purchase. 565-2892.

YOUNG MAN needs work. Rectory cook/sacristan. Experienced. San Diego area, 295-3251.

SEWING MACHINE REPAIR: Special for Southern Cross subscribers. Save \$5.00 with this ad. Clean, oil, and adjust top & bottom tensions. Regular \$14.50. Only \$9.50 to Southern Cross. Central Sewing Center, 3041 Univ. Ave., San Diego, 298-6681.

CAMERA FOR SALE: Mamiya C 2/4 camera system, complete. Includes 2 bodies, 3 lenses, porro, accessories and case. Call the Southern Cross at 298-7713.

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DESIRE PRIESTHOOD? SISTERHOOD? Over 30? Father Nigro, Gonzaga U. Spokane, 99258.

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EL PROGRAMA DE "Nuestras Familias" de Servicios Católicos de la Comunidad necesita hogares temporales para niños y jóvenes hasta la edad de 17 años. Les pagaremos \$10 a \$10 por día. Para más información llame al: 231-2828, X43 o X44. Laura Roybal—Secretaria.

RUMMAGE SALE: Feb. 21 and 22. Our Lady of the Sacred Heart Church at 42nd and Orange, E.S.D. Sponsored by the Catholic Hispanic Action.

NEED CARPETS, drapes, or vinyl? Call 280-2700 for free estimate. Foremost Carpet, 2895 El Cajon Blvd.

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Divine Word Father Michael Manning is making a Catholic dream come true.

The long-awaited series, *Thirty Minutes With Father Michael Manning*, is airing locally on XETV, Channel 6, on Sundays at 8 a.m., and is being seen in other key cities across the United States also.

ON THE PROGRAM, Father Manning presents biblical answers to problems facing the Catholic Church and society today. Some of the questions he addresses include: "Is the Church Necessary?", "How to Make a Good Marriage Grow," "Who'll Care for Me When I'm Old?" and "Who Is the Real Jesus?"

To help him confront these issues, Father Manning interviews guests such as Cardinal Timothy Manning of Los Angeles, actors Dale Evans Rogers and Pat O'Brien, sports stars Roger Staubach and Joe Rudi, singer Andrae Crouch, and leaders of the Worldwide Marriage Encounter.

The program also includes interaction with the studio audience and a short inspirational message by Father Manning.

ACCORDING TO the *Los Angeles Times*, "Manning (no relation to the local cardinal) frankly admires the achievements of the Protestant-dominated electronic church. 'I'm a fool if I don't see that the Protestants are affecting a lot of people,' he said."

Father Manning has pointed out that the sum total of all Catholic television efforts does not equal what even one of the eight leading Protestant evangelists is doing.

"Who is speaking to the disenchanted and uncommitted Catholic?" asks Father Manning. "A Catholic television ministry should. What is needed is a strong call from the Catholic Church for an enthusiastic commitment to and love for Jesus."

"THERE ARE 61 million Catholics in this country,

of which 48 million are practicing," he asserts, with a note of urgency in his words, "and they're hungry. They're desperate for food—spiritual nourishment. We need to share the unity, spirituality, and sacramentality that we Catholics can convey."

Father Manning's vision of using the mass media for Catholic evangelism is a reflection of the National Conference of Catholic Bishops' growing interest in the use of radio and television as a means of sharing the joy of Christ's Good News.

In 1979 Father Manning was appointed the Provincial Superior of the Divine Word Missionaries in the Western Province of the United States. He also has written two books: *Pardon My Lenten Smile* and *A Life Full of Surprises*.

A WARM, PERSONABLE man, Father Manning displays the joy he has found in Jesus through his motto: "May Jesus' love for you always make you smile."

'Rock Revival' at Knott's to feature stars of the '60s

They were among the rock 'n' roll superstars of the '60s—Rick Nelson, The Association, The Grass Roots, Herman's Hermits—and they'll be gathering in Southern California with other well-known rock groups of that decade for an unprecedented "Rock Revival" at Knott's Berry Farm during the upcoming Lincoln/Washington Birthday weekend through Sunday, Feb. 13-15. And it's all free with paid admission to the park.

Rick Nelson and the Stone Canyon Band will be headlining the weekend's entertainment in Knott's 2100-seat Good Time Theatre and performing songs like *Travelin' Man* and *I'm Walkin'* on Friday at 3:30, 5, and 9:30 p.m., and Saturday and Sunday at 6:15, 9:30 and 10:30 p.m.

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