

University of San Diego

Digital USD

---

Southern Cross Newspaper

Diocese of San Diego Collection

---

10-22-1981

## Southern Cross 1981, Volume 69 No. 41

Diocese of San Diego, California

Follow this and additional works at: <https://digital.sandiego.edu/southern-cross>

---

### Digital USD Citation

Diocese of San Diego, California, "Southern Cross 1981, Volume 69 No. 41" (1981). *Southern Cross Newspaper*. 434.

<https://digital.sandiego.edu/southern-cross/434>

This Newspapers is brought to you for free and open access by the Diocese of San Diego Collection at Digital USD. It has been accepted for inclusion in Southern Cross Newspaper by an authorized administrator of Digital USD. For more information, please contact [digital@sandiego.edu](mailto:digital@sandiego.edu).



## Bishop to Catholic schools: 'Fight for your rights'



Mark Ryland photo

**MISSION MASS** — Last Sunday was Mission Sunday, and diocesan parochial school and CCD students who contributed to the Holy Childhood Association during the year received special recognition from Bishop Leo T. Maher. Joining the bishop at the Immaculata was Father Francis W. Wright, CSSp (left), national director of the Holy Childhood and guest homilist.

## Nebraska diocese says 'no' to women lectors

By Liz Schevichuk

WASHINGTON (NC) — Women may read the Scriptures at Mass in parishes across the country but they won't be found in the Diocese of Lincoln — at least not officially.

The diocese has implemented and is tightening a local policy that only men over age 21 can be lectors, that those with children send them to a Catholic school, and that, by 1984, all lectors undergo a training program and installation ceremony open only to men.

A LINCOLN diocesan official said the Church prefers men as lectors.

But the chairman of the Bishops' Committee on the Liturgy and its director said the Church does permit women to be lectors and that the practice "is almost universal." As the committee chairman, Archbishop Rembert Weakland of Milwaukee, Wis., said, the Lincoln diocese's policy "is a step backward and offensive."

Moreover, a 1980 Vatican statement on the liturgy includes among "various roles that women can perform in the liturgical assembly" that of "reading the word of God..."

**THE LATEST** development in Lincoln came this summer when the diocese sent a letter to pastors stating

that Bishop Glennon Flavin had decided that as of Jan. 1, 1984, only "instituted" lectors will be permitted to read the Scriptures in the Mass and other sacred celebrations.

A Vatican decree of 1972 says that "in accordance with the venerable tradition of the Church, installation in the ministries of reader and acolyte is reserved to men."

Thus, women are not to be formally installed or instituted in a ministry as lectors, although, as subsequent Church documents and liturgical experts have added, they can serve in those roles (without being formally instituted or installed).

**NONETHELESS**, the Lincoln diocese is trying to fulfill the Church's true intent, said Father Robert Vasa, director of the diocesan ministries program.

"They're (women) allowed to be lectors but only by way of exception," Father Vasa said. "The intention of the Church is that those persons who function as lectors and acolytes indeed be installed."

Both Archbishop Weakland and Divine Word Father Thomas Krosnicki, bishops' liturgy committee secretariat director, disagreed with the Lincoln interpretation of the rules.

**"IT WOULD BE** my hope that no bishop in the United States would follow the example of Bishop Glennon Flavin in restricting the function of lector to men only," said Archbishop Weakland.

He cited paragraph 66 of the *General Instruction on the Roman Missal* which states that a bishops' conference may permit a woman to be a reader of Scriptures.

Archbishop Weakland also cited the 1980 Vatican Congregation for the Sacraments and Divine Worship

Please turn to page 6

## Parents, pastors, educators told schools bind family and parish

By Deacon James Steinberg

SAN DIEGO — Catholics have no political clout because they are not united on the issues that affect them, and the freedoms they are not defending "are effectively denied," said Bishop Leo T. Maher Oct. 13.

The bishop issued a direct challenge to San Diego Catholics "to politically bind together as a community to win the battle for our Catholic schools." He was speaking to over 200 pastors, principals, PTG and school board members to "emphasize our diocesan commitment to Catholic schools," said schools superintendent Father Dennis R. Clark, who sponsored the meeting.

**"SCHOOLS ARE** a very important part of the Church, and as a group working together what a power we are," said Bishop Maher. "But we do not recognize our own rights, and we are ignoring them and forgetting them; we even forget we are supporting the public schools."

The bishop said that inflation is a constant factor in school costs, and that hoped-for tax relief for parents sending their children to private schools, whether in the form of tax credits or tuition grants, is not in the offing. "The voucher is a dead issue for the time being, because we lack the political know-how to put it across," he said.

"We need to fight for our rights to educate our children, otherwise I believe we are going to lose ground in our Catholic schools," said the bishop. "The Holy Father said *this* is the place for the laity."

**GUEST SPEAKER** for the evening was Dr. Elinor Ford, a research professor of education at Fordham University in New York and director of the Jesuit institution's Institute for Nonpublic School Education. Dr.

Ford also participated in an all-day workshop Oct. 14 for diocesan schools personnel held at St. Therese Church.

"The big problem Catholic schools have is to tell the nation how great we are," said Dr. Ford. "We survived the terrible decade of the 70s and have entered a new springtime in the decade of the 80s. Surveys have proved to us beyond a shadow of a doubt that Catholic schools are terrific."

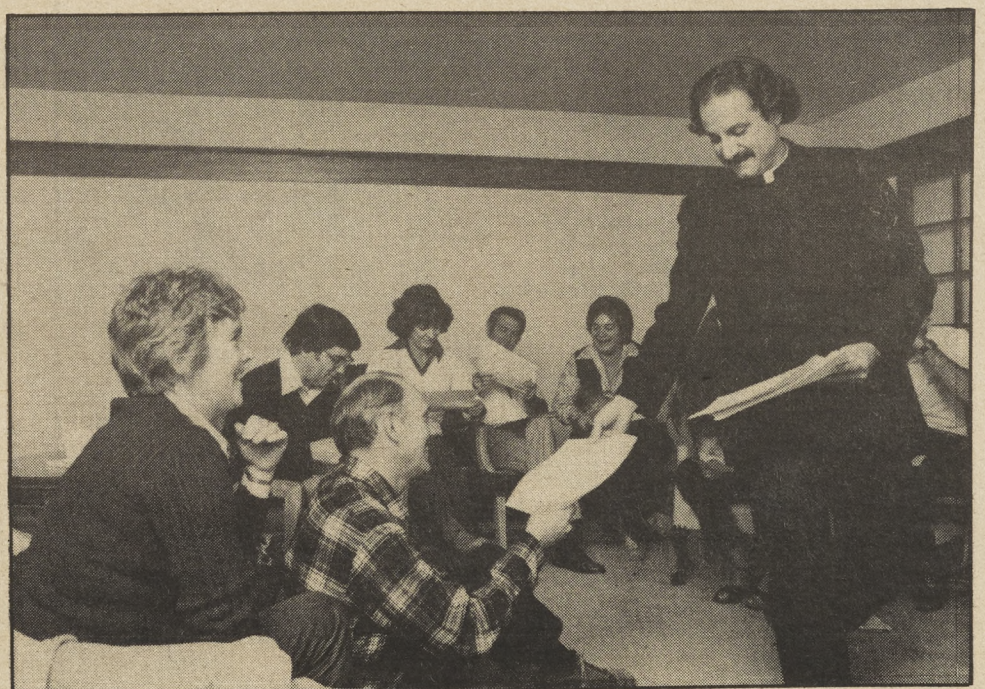
Catholic school children score significantly higher than others academically because they work in an atmosphere of love and concern on the part of teachers and other educators, said Dr. Ford. And the sacrifices their parents make in paying tuition, the sacrifices pastors and parishes must make to keep their schools open, pay rich dividends to the Church, she added.

**DR. FORD** has visited Catholic schools in 147 out of the 165 U.S. dioceses in the past four years, and said the education efforts in the Diocese of San Diego were "tremendous."

"The pastors have followed the lead of your bishop in maintaining your Catholic schools, and the reason they were able to do this is because they had the backing of the people who voted with their kids," she said.

The coming decade should be one of hope, noted Dr. Ford, but a dynamic rather than a complacent hope. "The role of the Catholic school is a new one, not a ministry to the children, but that of ministering to the family," she said. "The school must be seen as an outreach to the entire family, the parish, and the Church. Its goodness must be shared."

**THE RELIGIOUS** values and Please turn to page 12



Mark Ryland photo

**'MINISTRY COUPLES'** — Father Daniel Polizzi, associate director of the Department of Family Life, meets with married couples at St. Patrick Church as part of a program which trains husband-wife teams to work with couples preparing for marriage. A three-month formation period is required before any marriage can take place.

## Charity Bowl set

The eighth annual Charity Bowl football game between University High School and St. Augustine High School will take place Friday evening, Oct. 23, at Southwestern College in Chula Vista. Tickets are \$3 for adults, \$2 for students, and proceeds will benefit the athletic and educational programs at both schools. Game time is 7 p.m.



## Briefs

**MINIMUM BENEFITS** — The Senate has agreed to give members of religious orders under a vow of poverty another 10 years before removing their minimum Social Security benefits. Under the special provision Religious who begin drawing Social Security benefits prior to October 1981 will receive at least the \$122 monthly minimum benefit. For others the bill continues the minimum benefit for current recipients, except those receiving government pensions, but eliminates the minimum benefit for future recipients. The action partially reverses the decision by Congress last summer to go along with the Reagan administration's proposal to eliminate the minimum benefit as a cost savings measure.

**BISHOPS' WARNING** — The bishops of Honduras warned the government and political parties that fraud in the November elections could lead to turmoil similar to that prevailing in other Central American countries. "The electoral process must be honest and avoid even the suspicion of fraud," the bishops said.

## People

**Father Robert J. Rose**, 51, a priest in Grand Rapids, Mich., for 26 years, was named bishop of Gaylord, Mich., succeeding **Archbishop Edmund C. Szoka** of Detroit.

**Bishop-designate Nerses Mikail Setian**, rector of the Armenian College in Rome since 1960, will be ordained Dec. 5 as head of a new Armenian Rite Apostolic Exarchate with headquarters in New York.

**Msgr. Lawrence J. Corcoran**, 64, executive director of the National Conference of Catholic Charities since 1965, will retire as soon as a replacement is named.

**Passionist Father Richard Kugelman**, noted American scripture scholar, died Oct. 13 in West Palm Beach, Fla., at age 72.

**NCCB TO TESTIFY** — The National Conference of Catholic Bishops will testify Nov. 5 before a Senate subcommittee on proposed constitutional amendments on abortion. Archbishop John R. Roach of St. Paul-Minneapolis, president of the NCCB, and Cardinal Terence Cooke of New York, chairman of its Committee for Pro-life Activities, will deliver the testimony. The measure includes a controversial amendment introduced by Sen. Orrin Hatch (R-Utah), which would reverse the 1973 Supreme Court ruling on abortion by stating that nothing in the Constitution establishes the right to have an abortion.

## Vatican

**FAMILY'S FOUNDATION** — Beginning the fourth year of his pontificate, Pope John Paul II reaffirmed the indissolubility of marriage and condemned abortion. The pope said the transcendental Christian marriage and family values can be adapted to local cultures but never abandoned. The family's foundation is "matrimony, one and indissoluble," and "the missionary will never cease to teach that marriage is an event of grace," he said.

**STATUE LIGHTED** — Pushing a button which activated a satellite signal, the pope lit the statue of Christ the Redeemer which overlooks the city of Rio de Janeiro, Brazil, 5,700 miles away. The pope's action repeated the history-making gesture of the Italian inventor Guglielmo Marconi 50 years ago. The button used by the pope was the same one used Oct. 12, 1931, by Marconi, the radio pioneer who won a Nobel Prize for his work in wireless telegraphy.

**PRIVATE TALKS** — The pope spent two hours in private discussion with Polish Foreign Minister Josef Czerwinski. His meeting with Pope John Paul was one of the longest between the pope and a government official in his three-year pontificate. Papal audiences with politicians are generally courtesy calls lasting half an hour or less. Vatican sources said the talks centered on the political situation in Poland.



## Official

**Bishop Leo T. Maher:**

Thursday, Oct. 22, San Diego, 20th anniversary of Mercy Clinic, 2 p.m.

Thursday, Oct. 22, San Diego, Priests' Day and Mass for the 40th anniversary of St. Francis Seminary, 5 p.m.

Saturday and Sunday, Oct. 24-25, Tucson, Ariz., annual investiture of Knights and Ladies of the Holy Sepulchre of Jerusalem, Western Lieutenancy.

Tuesday, Oct. 27, San Diego, reception honoring Cardinal Maximilien de Furstenberg, grand master of the Order of the Holy Sepulchre, 6:30 p.m.

Wednesday, Oct. 28, Escondido, Mass and luncheon for meeting of the Diocesan Council of Catholic Women, Lawrence Welk Village, 11:30 a.m.

Wednesday, Oct. 28, San Diego, meeting, Diocesan Pastoral Council's Executive Board, Diocesan Office, 7:15 p.m.

**Father Daniel Dillabough**  
Secretary

**Bishop Gilbert E. Chavez:**

Monday, Oct. 19-Thursday, Nov. 19, Europe, conferences with U.S.A. servicemen.

**MARIAN PRAYERS** — Speaking to 300,000 pilgrims, mostly youths, visiting the national Marian shrine at Lujan, Cardinal Juan Carlos Aramburu of Buenos Aires, Argentina, urged efforts to reduce unemployment and achieve a peaceful outcome of the border dispute with Chile.



**...for your prayers and gift on Mission Sunday!**

with love from  
your friends in the Missions

Did you miss the Mission Sunday collection? Here's a chance to add your gift to the fund that will make a world of difference to the Missions.

Thank you, and God bless you.

*Fr. Anthony*

Rev. Anthony J. Chylewski, Director

Diocesan Director

Dear Father: I do want the poor of the Missions to share the joy I find in Christ. Please use my offering to share this joy with the children, refugees, lepers and poor families of the Missions.

☐ \$1,500 ☐ \$1,000 ☐ \$500 ☐ \$250 ☐ \$100  
☐ \$50 ☐ \$25 ☐ \$10 ☐ \$5

Please remember my intentions: \_\_\_\_\_

☐ When possible, I would like to share monthly with the Missions.



NAME \_\_\_\_\_  
STREET \_\_\_\_\_  
CITY \_\_\_\_\_  
STATE \_\_\_\_\_ ZIP \_\_\_\_\_

Make checks payable to: \_\_\_\_\_ TAX DEDUCTIBLE

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

Send your gift to:

Father Anthony Chylewski  
Diocesan Director  
P.O. Box 11011  
San Diego, Calif. 92111

Come to the  
**Shrine of Saint Jude Thaddeus**

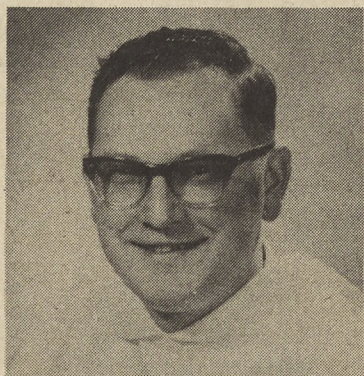
SAN FRANCISCO

OCT. 20 TO FEAST OF ST. JUDE OCT. 28

**SOLEMN NOVENA**

Services Daily—  
8:00 am and 5:30 pm  
(Mass, short sermon,  
blessing with relic of St. Jude)

Ample parking if you come by car.  
Bus service from airport and all bus  
transfer points. Buses Fillmore St. and  
Sutter St.; 1 California; 2 Clement; 3 Jackson; 4 Sutter  
All stop within a block of the Church and Shrine.



**FATHER JOHN KLAIA, O.P.**  
PREACHER

(IF YOU CANNOT ATTEND,  
PLEASE MAIL YOUR PETITIONS TODAY)

**Shrine of Saint Jude Thaddeus**

c-o Father John V. Kane, O.P.  
St. Dominic's Church  
2390 Bush St. at Steiner  
San Francisco, Ca. 94115







NC photo from UPI

**PAPAL SAFETY** — Pope John Paul II arrives in St. Peter's Square for his first weekly general audience since being shot and wounded May 13. The pontiff was flanked by dozens of security agents and Swiss Guards, but he went into the crowds and greeted people personally, as before.

## Pope: food a 'fundamental right'

VATICAN CITY (NC) — Pope John Paul II has issued a strong call for a "new international order" which will be "capable before anything else of assuring sufficient food for every country in the world."

In a letter marking the Oct. 16 celebration of World Food Day and written to Edward Saouma, director general of the United Nations Food and Agriculture Organization (FAO), the pope said that each person has a "fundamental right" to nourishment.

**THE PONTIFF** pointed to a "serious imbalance between the need of the populations in vast zones and the available food."

He criticized a spirit of consumerism and the huge sums spent on armaments.

"It is a question of the unequal distribution of the products of labor, and of excessive spending on superfluous needs or to accumulate, in what is also a dangerous manner, wasteful armaments," the pope said.

"How can those who profess to follow Christ forget that this same Christ identified Himself with those who were hungry?" he asked.

Vatican Radio, in a program on World Food Day broadcast on Oct. 15, said:

- **More than 500 million** persons suffer from famine, defined as receiving less than 1,500 calories per day, the minimum to survive.

- **Of the 60 million** who die every year, medical experts calculate that about 40 million (15 million of them

children) die from illnesses related to malnutrition.

- **The equivalent** of one dollar is enough to keep someone alive in a hunger-ridden country for more than a day.

- **Five percent** of the money which the world spends on armaments would be enough to save every person threatened with death through undernourishment.

- **The total budgets** of the Food and Agriculture Organization since its origin in 1945 is less than 60 percent of the cost of one nuclear submarine.

World Food Day aims at calling attention to human beings faced with starvation and to spur action by governments and individuals toward increased food production and a more equitable distribution of wealth.

The day was celebrated in various ways. In the United States 45 governors issued proclamations and local groups organized hunger walks to raise funds for distribution to people in needy countries.

### Biblical spirituality

Dr. Jane Via of the University of San Diego will speak on "The Mission of Jesus in the Gospel of Mark" Saturday, Nov. 7, at USD's Hahn Nursing Building. The biblical spirituality day is sponsored by the Office of Evangelization and Adult Education.

## Washington cutbacks to cost CCS \$600,000 here

By Deacon James Steinberg

SAN DIEGO — When the National Conference of Catholic Charities held its 67th annual convention in Las Vegas earlier this month, the delegates had to go through the Sahara Hotel's huge casino — complete with one-armed bandits, spinning roulette wheels and poker and crap tables — on the way to their meeting rooms.

One of the delegates was Father Douglas Regin, executive director of Catholic Community Services. And the contrast of Las Vegas' hedonistic lifestyle and the hard realities of budgetary cutbacks the charities directors face served as a "sign of contradiction," they were

told by Bishop Norman F. McFarland of Reno, Nev.

"**THE PREVAILING** mood at the meeting wasn't optimistic and it wasn't pessimistic," said Father Regin. "There was an amazement at what is happening in Washington now. We were stunned. How could all this happen so quickly?"

Diocesan Catholic Charities across the nation face an overall cutback of about 25 percent in federal funding with fiscal year which began Oct. 1, said Father Regin. Nationally, Catholic Charities have budgets of over \$500 million, of which almost half is federally funded.

"In some dioceses 80 percent or more of the budgets could be lost," said Father Regin. "In San Diego our Catholic Community Services' budget is in excess of \$2.3 million, and we are going to lose about \$600,000 this year. That will affect various training programs we have."

**MOST OF** the cuts will have to be made in programs helping young people in the Imperial Valley, which has an unemployment rate of over 40 percent for its teenagers and young adults, noted Father Regin. Also affected will be a bilingual secretarial training program run by the Padre Hidalgo Center in San Diego. All the programs were funded under CETA, the Comprehensive Employment Training Act.

Budget cutbacks from social welfare programs really represent a transfer of funds to the military sector, said Father Regin. "I think it represents a conservative point of view which says we've already spent enough on these programs and it's time to reduce the amount."

"They are not saying that we don't care about the poor; they really believe the way to help them is to move them directly into the economic mainstream. But supply-side economics gives no assurances that the poor will benefit," he said.

**WHILE IN** Las Vegas, the NCCC delegates adopted two major policy statements concerning Social Security and the handicapped, as well as 18 separate resolutions on a wide variety of issues. Two of the most important, in Father Regin's mind, are one on economic justice which calls for decision-making in the marketplace to recognize human

Please turn to page 6

## Providence diocese cancels Mrs. Abzug

PROVIDENCE, R.I. (NC) — Former New York Congresswoman Bella Abzug spoke in a public library Oct. 15 after the Providence diocese canceled her appearance at a church-owned auditorium.

Bishop Louis E. Gelineau of Providence acted after receiving calls from pro-lifers questioning why Mrs. Abzug should be allowed to speak at a facility owned by the diocese.

**THE APPEARANCE** would have been canceled even if there had not been calls, according to Father Russell Page, secretary to Bishop Gelineau, because "it is standing policy not to let out any of our facilities for use by people such as Bella, who hold views contrary to ours."

The diocese had agreed to rent the auditorium in August, according to Father Page, but learned Oct. 14 that Mrs. Abzug would be the speaker.

Many of the calls were made in a concerted effort by more than one anti-abortion group in the state, according to Joanne McOsker, president of Rhode Island Catholics for Life.

**MRS. ABZUG** "stands for everything that we are fighting against — pro-abortion, pro-ERA, pro-lesbian, anti-family," Mrs. McOsker said. "Everything that we abhor, she stands for. So, no way could she come here."

In her speech at the library, Mrs. Abzug saved most of her criticism for the Reagan administration, which she said is eroding gains made by women.

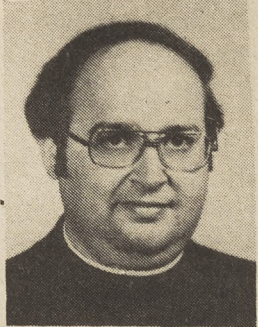


Mark Ryland photos

**LOCAL STUDENTS HELP** — A number of diocesan schools observed World Food Day recently. Students at All Hallows School in La Jolla held a week-long observance starting Oct. 11. Poster-making to raise everyone's awareness of other people's hunger (left and right photos) was followed by a food collection,

shared box lunches, and other activities. Students at St. Francis School in Vista (center photo) also held a week of activities, including a special Mass where everyone contributed canned goods as part of the offertory procession. St. Francis School youth shown are from Miss Kande Sullivan's fourth grade class.





## Editorial

By Brother William Bilton, CJM

### How do you spell relief?

Just as the medium has become the message, so has advertising itself become a product in American business. In sheer terms of volume, the advertising business is one of the largest in our country, with billings in the \$50 billion-a-year range.

The impact of advertising is felt not only in buying habits, but in every aspect of American life — suddenly, people are awakening to the power of the ad business and advertising finds itself under attack.

The Moral Majority and Ralph Nader both criticize advertising. The PTA and organizations opposing unbridled capitalism see dangers in advertising's impact.

The ad agencies recognize that they are being criticized, and they respond by generating advertising campaigns to sell the advertising industry.

Some of advertising's excesses are being addressed; others remain almost unnoticed. Most advertising watchdog groups object to the use of sex and violence in selling. The use of women as objects to sell products is as demeaning as it is offensive.

**But the subtle underlying motivation of much advertising is equally questionable for the Christian — and usually not recognized.**

As a medium for presenting products to the public and explaining the values of these products, advertising is indispensable. Advertising even has a role to play in creating markets for new products — thereby building business and creating jobs.

However, advertising often creates values that lean toward the materialistic and create a value system that equates success with things and untruthfully teaches that acceptance depends upon driving the right car or wearing jeans with the right symbol on the hip pocket.

The advertising media tells us everything; from what to wear, what deodorant to use, what beer to drink, to what to feed our cats and dogs.

Much of this advertising is an integral part of a mentality which supports amoral, if not downright immoral, activity. We all know the James Bond mentality — the praise of might over right — where the fastest gun wins, the strongest man triumphs.

**Such values are as morally objectionable as they are false. Such advertising has helped create a throw-away society, a self-centered society, a materialistic society. Such advertising uses the immense power of the industry to weaken and cheapen society, instead of using its power to build.**

The advertising industry contains numerous responsible and concerned citizens. Those with strong convictions must continue to work within the industry to correct its abuses and to help it become the strong supporter of positive values that it has the capacity to become.

The advertising found in the pages of *Southern Cross* support the positive values which are vital to our diocesan newspaper. The business firms which you see advertised in *Southern Cross* deserve your support.

## Southern Cross

Official newspaper of the Diocese of San Diego. Published every Thursday except the first Thursday in July and the last Thursday in December. Subscription price: \$12 per year.

**Publisher** ..... Bishop Leo T. Maher  
**Editor** ..... Brother William Bilton, CJM  
**Assistant Editor** ..... Deacon James Steinberg  
**Production Manager** ..... Gerald Korson  
**Photography** ..... Mark Ryland  
**Advertising** ..... Patricia Gray, John McKeon  
**Circulation** ..... Darcy Houseman  
**Administrative Assistant** ..... Elsa Y. Anraku

Diocesan Office  
USD campus  
San Diego  
(714) 298-7713



Mailing Address:  
P.O. Box 81869  
San Diego, CA  
92138

Second-class postage paid at San Diego, Calif. (USPS 505-680)

## Letters . . .

### 'Insubordinate nun'

You must have seen the article in the *San Diego Union* about Sister Elzear, a pitiful figure if I ever saw one. But my own thoughts were that she must have brought it all on herself — whatever she did to be "insubordinate," and *nobody* has to live in a dump.

It deeply saddens me to see our Church so abused publicly. Is it possible for your staff to investigate this story further and present the *Union* with a fuller understanding of what is involved? I think this is very important.

Rosemary Ymzon  
Bonita

**(We don't know much more about this unfortunate situation than you do. Sister Carolyn Link has some thoughts on this in her Reflection column in this week's paper. See below.—Ed.)**

### Prison 'visitors'

Now there is a way that you can perform the corporal work of mercy — to visit those who are in prison. If it is inconvenient or depressing for you to actually go to a jail or prison and visit the prisoners you can do it without leaving your home.

The Brothers of Christ the Prisoner is an organization that makes it possible for you to help save the souls of those who are in prison. This spiritual organization sends Bibles, prayer books, rosaries, Catholic books and magazines as well as medals and holy cards to the prison chaplains and they distribute them to the prisoners.

If you would like to write to a prisoner, we will help you get started.

Brother Raymond Kelly, PC  
48 Coral St.  
Huntley, Ill. 60142

### 'Thank you'

Thank you for sending your photographer to take pictures of our Rosary March which was held Oct. 4 at Nazareth Retirement House.

We read the *Southern Cross* today and noticed the nice picture of the Sisters of Nazareth carrying the statue of our Blessed Mother during the procession. We thank you very much for publishing this picture.

May Our Lady of Fatima bless you abundantly for the many little ways in which you promote the Blue Army. All of our board members thank you very much. God bless you.

Marie Stewart, Secretary  
Blue Army of  
Our Lady of Fatima,  
San Diego Division

### 'Untrue'?

In a recent article on block grants, Father Douglas Regin was quoted as saying that federal money intended for downtown housing for the poor, elderly, and disabled had actually been used to subsidize commercial redevelopment.

That statement is simply untrue. Absolutely no monies intended for housing have been used as an investment in commercial redevelopment.

Gerald M. Trimble  
Executive Vice President  
Centre City Development Corp.

**(Father Regin still maintains that redevelopment money has been used for commercial development instead of social services. —Ed.)**

## The Pope Speaks



### Suffering 'a special grace'

VATICAN CITY (NC) — In front of 30,000 pilgrims in St. Peter's Square Pope John Paul II reflected on last May's attempt on his life and said that his brush with death had made him more conscious of his own weakness and of the strength of God.

The pope called his experience of suffering and convalescence a "divine trial" which benefited him and the Church.

The experience of the last five months has been a "special grace," said the pope Oct. 14 at his weekly general audience.

Since his ordeal of suffering "and experiencing the danger of losing life," the pope said he has been able to give stronger testimony to the truth and the love of God.

The pontiff thanked the Holy Spirit "for this particular grace which has been offered me."

It was the coming of the Spirit into their lives, the pope said, which gave energy to St. Paul for his missionary journeys and to St. Peter in his preaching and pastoral apostolate.

The pope recalled the Church's early history and asked:

"How many successors of Peter in this Roman See have sealed with the sacrifice of their lives their witness of pastoral and teaching service?"

The pontiff noted that it was often through "bloody persecutions" that the Church made its greatest advances and said that "by the sacrifice of those who gave testimony to Christ crucified and risen, especially during the first centuries, the mystical body of Christ had grown."

## Reflection

By Sister Carolyn Link, CPPS



### Former Sister vs. Religious Community

According to a number of recent articles a former Sister was dismissed from her order more than a year and a half ago. The former Sister appealed her dismissal through the several channels open to her but wasn't satisfied with the results even though her appeal went all the way to the Vatican. She is now bringing suit in the civil court and as the reporter observes, she "misses no opportunity to bend a stranger's ear, protesting her dismissal."

She is described as living in a car in a junkyard, "rummaging through garbage cans and gutters in search of table scraps and soft drink cans," trying to protect herself "from the chill winds by plywood and aluminum makeshift walls," and confident the courts "will restore her to her order" so that "she will not have to spend another winter bundled in blankets in the cramped front seat of the car."

The writer would have us believe that here is an innocent victim who is courageously fighting her religious community and the Church to remain a dedicated, loyal Religious.

Scattered throughout the articles, however, are such tidbits as "local authorities took away her driver's license months ago"; she was "outspoken in her opposition to the reform of Vatican II"; and she is "the first Franciscan nun ever dismissed from the order against her will." My reaction is one of confusion — who really is the victim here?

Confusion soon turns to frustration and anger. The real victims are us readers. Good journalism not only reports facts as perceived by the reporter but those facts are also thoroughly investigated. Good journalism implies that the journalist has a reasonable grasp of what he or she is writing.

Such articles as these about this former Sister are examples of poor journalistic reporting and help no one. They succeed only in flaunting a very sad and very painful situation for all concerned.



## Our Christian Way of Life

By Enid Lanyon

# What do we really care about?

The most frustrating part of working in any capacity in the parish is the difficulty we encounter in trying to "get people out" for various occasions, particularly if they are purely devotional. People will come in gratifying numbers for dinners and dances, but hours of devotion not connected with the weekly liturgy almost always draw pathetic attendance.

It is rather as if members of a family were eager to share times of laughter and feasting and even hobbies, but are habitually too busy to spare time for those intimate moments of communication that are so essential to satisfying relationships. It happens that after the death of a brother or sister, one may quite often hear the remaining sibling say, "I never really knew him (her)" — because those opportunities for quiet meaningful interchange had not been taken when they presented themselves. So I suppose it is not surprising when the same thing happens in our relationship with Jesus.

**HE MUST BE DISAPPOINTED** by the mediocrity of our relationship with Him, too. One can imagine Him waiting, waiting, waiting through all the parish-sponsored hours of prayer, morning or afternoon

devotions, days of recollection, for the reluctant trickle of those who felt they could spare the time from all the other activities of their lives.

To as generous, faithful, and forgiving a lover as He, our indifference must be a continuing rebuff. It must seem as though everything else, however trivial and self-serving, is of more importance than such set-aside community times to be with Him.

"What can we do to bring the people out?" pastors and organizers are always asking. So we plan the lunches and the parties to entice an attendance and then sandwich in the times of prayer. Why are we like that?

**WHY ARE WE SO** often forgetful of the whole purpose of living, and so lethargic in our participation in spiritual life of our communities? It is hard to forget our worries. It becomes harder, the more attached we become to them. We can make worry a habit. We can grow habitually anxious about money or position or the welfare of our family until we can see no further. Even our prayer becomes limited by our blinkered vision, so that it is less a loving communication with a friend than a frantic

conversation with ourselves.

But it is precisely when life seems hard and the future obscure that time taken to be quiet and thoughtful in the presence of Christ will bring things into their proper perspective and calm our fears. And if our lives are happy and relatively trouble-free, time with God must remind us to whom we owe our gratitude.

**PERHAPS WE NEED** to ask ourselves more frequently what is really important to us — what we really care about, and notice how far down the list the name of Jesus appears. If it heads the list we may need to ask a few more questions to define just what that means in our lives and how other interests are subjugated to Him.

We are a foolish people — and have been since recorded time — in that we so consistently give second or third or no place to what is the one purpose and meaning of human existence, to come to know more and more intimately the God in whose image we are made through the Son who calls us so patiently to His side.

## Ins and Outs

By Most Rev. Norbert F. Gaughan  
Auxiliary Bishop of Greensburg, Pa.

# Consideration of others

A gentleman in California is reportedly organizing what he called a "Society to Promote Courtesy." He is appalled at the growing lack of consideration shown by the way we treat other people, and is determined to gather concerned Americans into a body to reintroduce decent behavior in society — not just men giving their seats to ladies in crowded streetcars and buses. What shocked him was the number of gratuitous acts of moral, even physical, violence.

The average American high school student upon graduation will have witnessed 10,000 acts of violence on TV. Who teaches courtesy these days? Who holds it up as a desirable quality? The period following the 70s is what sociologist Talcott Parsons called "The Expressive Revolution" — give vent to your feelings; let it all hang out.

**THE DECLINE** of consideration extends even to church-goers. The old-school Catholic was taught usually by nuns that courtesy and civility were

Christian deeds. One remembers fondly Chesterton's observation that in the painting of the Annunciation, the angel (male) is kneeling with a properly respectful attitude to the Virgin.

Bible scholarship informs us that many items in Paul's letters were not properly items of faith, but behavior codes which he adopted from the Graeco-Roman culture about him. For example, it is claimed, Paul's reminder for wives to obey their husbands is not a matter of faith but merely a reflection of Stoic philosophy, adapted by Paul to Christian marriages.

There has always been a considerable separation between the biblical call to love of neighbor and the working out of practical norms for conduct between people. Many can remember from church attendance of old the silent, formidable woman (usually large) who came early to Sunday Mass, plunked herself right at the edge of the pew and would not move no matter who came, even daring

any usher to force her to move. There is still a stampede to get out of church when the Mass is almost over.

**TRUE ENOUGH**, some of the previous codes of church conduct were legislated by the pastor as applications to situations. Some practices were familial, what parents thought was civil or courteous: "Take your hat off when you're speaking to Father." And who remembers the day, not that far gone, when young ladies had to wear gloves (white) as they received Communion? It's surprising that no pastor has yet legislated gloves for Communion in the hand.

These are inconsequential. The deeper problem is that "love thy neighbor" raises practical considerations as to how that love is turned into consideration for others. There are still a few cases where the sign of peace, extended to neighbor, is steadfastly ignored. Which would certainly imply that there is still a need for signs of respect, if not affection, to show regard for one another.

## The Sunday Readings

By Deacon James Steinberg

# For the love of God and neighbor

October 25, 1981, Thirtieth Sunday in Ordinary Time. Exodus 22:20-26; 1 Thessalonians 1:5-10; Matthew 22:34-40.

There is an unmistakable call to personal holiness in our readings, a call which equates the true love of God with our love of neighbor. It is a message embodied in the heart of everything the Church teaches about a just social and economic order.

Our passage from the Book of Exodus takes us back to the moment when Israel established her covenant relationship with God at Sinai, on which her worship and her laws were based, not only the Ten Commandments themselves, but the whole minutiae of ritual and legal observance as well.

**ALMOST FROM** the beginning of His formal relationship with us — what we call salvation history — God insists that we protect the weakling and the stranger in our midst — the poor, the widow, the orphan. This is a statement of basic civil rights, grounded in the 400 years that Israel was enslaved in Egypt.

The original covenant with Abraham required little more than circumcision. But now God has introduced something new into His covenant relationship with Israel: it will be impossible to love Him without loving one's neighbor.

Even business and financial transactions are not excluded. In our age of escalating — some contend usurious — interest rates, it is worth remembering that a loan cannot entail a disproportionate injustice. Of the wronged neighbor, the Lord says, "If he cries out to me, I will hear him; for I am compassionate."

**WE CONTINUE WITH** our reading of St. Paul's first letter to the Church at Thessalonika in northern Greece. It was Paul who turned the Thessalonians from pagan idols to worship of the one "living and true God," and he reminds them what this entails.

Having turned to God, they are now to "serve" Him while awaiting the second coming of the Son who has been raised from the dead and who will "deliver us from the wrath to come."

Christianity is not a spectator sport, the apostle

reminds these new Christians less than a generation removed from Jesus Himself. They are not to prove their faith by idleness, but in the active Christian service they extend to one another in the name of the Risen Lord.

**OUR GOSPEL PASSAGE** follows closely upon last Sunday's, as again the Jewish officials try to trap Jesus with a legal question. Divided themselves, they try to divide the people against Jesus. The Pharisees believed in the Law and 613 rabbinical prescriptions; the Sadducees in the Law and the Prophets only.

Jesus answers by quoting both the *Shema*, the morning and evening prayer which acknowledges that the Lord alone is God, and the admonition in Leviticus (19:18) to "love your neighbor as yourself." On these the whole Law — whether 10 items or 613 — rests.

St. Paul (Romans 13:8-10) and St. John (John 13:34) will take this one more step and reduce the two commands of loving God and loving neighbor to one: we express our love of God in the love we show our neighbor. Like the song, you can't have one without the other.

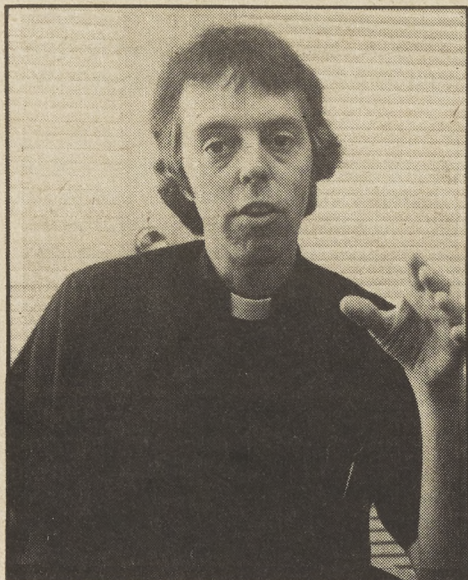


# Teachings 'not articulated'

Continued from page 3

values, something which Pope John Paul II called for in his encyclical *On Human Work*.

The other resolution, written by Father Regin, citing papal statements and Church documents on the arms race, opposed



Father Douglas Regin

increases in military spending. The U.S. bishops, he noted, are ahead of many American Catholics in their thinking on both issues.

"Our people have not really assimilated the social teachings of the Church, and we are partly at fault," he said. "How many people will actually sit down and read Pope John Paul's new encyclical *On Human Work*? Papal teaching has to be proclaimed from the pulpit and we just aren't doing it.

"WE SPEND an awful lot of time telling people that this is what Jesus wants us to do," he said. "Jesus came to show us how to live.

## 'Simplistic solution'

Auxiliary Bishop Walter J. Schoenherr of Detroit said restoration of Michigan's death penalty would be a "simplistic solution" to the roots of crime. "It is clear that the root causes of crime lie within society itself," he said on behalf of the Michigan Catholic Conference. "Their effects will not be eliminated by an act of retribution on the part of society."

We should concentrate on showing people how to live for others, but how many times do we only try to make people feel guilty when we ask for funds? People hear pleas for more and more sacrifices, but they don't hear our success stories. They don't hear the ones they've helped say 'This works, and I'm a living demonstration that it works.'"

While it got its cuts in social spending without too much difficulty this year, the Reagan administration will find the same kind of budget cutting tougher next year, said Father.

"THE ADMINISTRATION will have to tackle other groups like the veterans, and they will be more vocal and organized than the social service groups were," he said. "We were an easy target, because we don't have as effective a lobby as some of the groups they'll have to face next year."

## No women lectors

Continued from page 1

document, *Inestimabile Donum*, which states:

"There are of course various roles that women can perform in the liturgical assembly: these include reading the word of God and proclaiming the intentions of the Prayer of the Faithful." (It adds women cannot be altar servers at Mass.)

THE VATICAN therefore, in discussing women's roles, "mentions the reading of the word of God, without qualification, as first, since it has become by now an almost universal practice in the whole Church," Archbishop Weakland said.

In Lincoln the practice of using only formally trained and installed male lectors who are over age 21 and, if married, send their children to Catholic schools "really does add an emphasis to" the role of lector, Father Vasa said. "We're assured the men who go through training are deeply committed men."

The Lincoln ban on women lectors makes an exception for women's Religious communities, where men are not usually available for liturgies.



Mark Ryland photo

**FEAST DAY** — Oct. 15 was the feast day of St. Teresa of Avila, and the Discalced Carmelite Sisters invited Bishop Leo T. Maher to be the celebrant of a special Mass marking the occasion. The Sisters are cloistered, but in honor of the feast day and the bishop's presence, they allowed *Southern Cross* to enter their enclosure briefly and take this special portrait.

Continuous & dignified service to the Catholic community since 1946.



4710 Cass St.

488-5553

488-7575

Mission Bay Chapel & Pacific Beach Mortuary, Inc.



The Society for the Propagation of the Faith

## Reaching out

with Deacon Michael Newman

## Dramatic changes in world Catholicism

Figures can mean everything or nothing, depending on how they are used. But current figures on Catholicism in global terms are worth examination — if only to see how much work there is still to be done in spreading the Good News. The figures which follow come largely from the book "The Pope's Divisions" by Peter Nichols, London Times man in Rome for more than 20 years, who took a year off to survey the Catholic Church throughout the world and has produced a useful non-Catholic view of Catholic strengths and weaknesses.

It seems there are 1,556,754 people regularly "employed" in the work of the Church. This includes 403,801 priests, 4,456 permanent deacons, 68,426 laymen religious (brothers), 946,398 professed women religious (sisters) and 133,673 catechists in the missions.

However, the breakdown by regions is more than interesting, highlighting the great need for more workers in the vineyard in several areas: in Central America there are 1.4 priests to every 10,000 baptized Catholics, Africa 3, Europe 9.1, Oceania 9.8, and North America 11.6. That's an average of 5.5 priests for every 10,000 Catholics the world over, but disproportionately distributed as can be seen.

The 700 million people who call themselves Catholics make up 18 percent of the world's population. It is estimated that there are about 60 million Catholics in the United States, or more than one-quarter of the population. In England, by contrast, Catholics number about 10 percent of the 55 million population. The Scandinavian countries and Finland and Iceland have less than 1 percent Catholics while the rest of Europe

(Portugal, France, Spain, and so on) has from 60 to 80 percent Catholics. Poland, homeland of Pope John Paul II, is well over 90 percent Catholic, and Hungary in excess of 60 percent. And in Castro's Cuba the Catholic population has dropped from 80 percent to 40 percent among the 9 million people since the Bay of Pigs episode. Castro, incidentally, was Jesuit-trained.

What do these figures tell us? Certainly that we have a long way to go before we have brought our faith to the whole world. Just as certainly we can see that the greatest weight of Catholicism, if measured in raw numbers, is moving rapidly from the older countries of Latin Europe to the newer countries of Latin America. It is estimated that half of the world's Catholics will live in Latin America by the year 2000, and by the same year 70 percent of baptized Catholics will live in the Third World — which will by then have 90 percent of the world's total population. Brazil and Mexico lead the world in their size of Catholic populations, followed by Italy a long way behind. Brazil, with 100 million Catholics and a high birthrate, has double the Catholic population of Italy, with a falling birthrate.

These figures call out aloud the fact that there is a great need for priests and others to minister to these millions of Catholics, as well as huge numbers needed to carry the faith further, to those not baptized. Each of us, living in the comparative luxury of smaller parishes, plentiful priests, and a selection of Sunday Masses, is called upon in conscience to pray — and yes, to pay — for the expansion of the kingdom here on earth.

TO:

Rev. Anthony Chylewski, Mission Office  
P.O. Box 11011  
San Diego, CA 92111

I want to help the missions with prayer and my \$..... herewith.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_

ZIP \_\_\_\_\_

## Seniors Live Better at Grossmont Gardens



NOW YOU CAN JOIN THE HAPPY ACTIVE RETIRED WHO ENJOY ALL THESE ADVANTAGES

Mass celebrated on premises every Saturday

- No Investment Necessary
- Sheltered Care Available as Needed
- Recreational & Social Activities
- Private Air Conditioned Apartments
- 3 Delicious Meals Every Day
- Security Guard on Duty
- Pool, Shuffle Board, & Putting Green
- Bus Service for Shopping, etc.
- Over a Mile of Lovely Walkways
- Barber & Beauty Shop Facilities
- Care Wing Adjoining
- All at One Low Monthly Rental

## GROSSMONT GARDENS

A FULL CARE RETIREMENT COMMUNITY

5480 Marengo Ave., La Mesa, CA 92041

Call Now 463-0281



A Religious Education supplement to

# Southern Cross

KNOW  
YOUR  
FAITH

## Bringing Us Home

I Believe. . . We Believe

a special section to help the people of God grow in their faith

## A story to tell, a God to share

By Dolores Leckey  
NC News Service

Pilgrimages to religious centers have a privileged place in the history of the great world religions. This may be because the desire to journey to a place of divine presence lies deep in the hearts of all people.

All accounts of pilgrimages mention storytelling. Why? What does the telling of a tale have to do with the journey to God? Maybe a lot.

The journey itself, the search for God in some way, is a holy event, breaking down the walls of isolation between people and creating an environment of intimacy and equality.

Chaucer's "Canterbury Tales" are perhaps the most famous of pilgrims' stories.

The pilgrims of Chaucer's pages, men and women, come from all walks of life. The monk and the nun, the tailor and the doctor, a merchant, a clerk, a woman from the city of Bath and many others are among the cast of characters.

EACH PERSON tells a story and each, regardless of his or her background and status, is listened to with respect. The unsavory wife of Bath receives the same courteous attention as the proper nun.

What we discover in the Canterbury Tales is that the story as well as the telling of it are vehicles for God's revelation. The actual tellings of the story opens pilgrims to one another and to God's presence.

Both the telling and the listening become ways of entering one another's world, and of understanding the people we meet there.

When we tell our own stories, they may be about ourselves or about someone else or about an event. In any case, the stories we choose to tell say something about what we value and cherish, and something about our fears and longings as well.

The stories of communities also reveal God: stories of Jewish prisoners during the Holocaust, refugee camps, liberation movements and monastic orders. The



**'The Wife of Bath'**  
From Chaucer's *Canterbury Tales*



**'The Friar'**  
From Chaucer's *Canterbury Tales*

stories of communities reveal how people transcend their own personal goals to become a people, a community.

NOT ALL stories have happy endings, however. Eli Weisel, the author of several books, has chronicled the horrors of the Holocaust for our generation. The stories he tells vividly portray the abiding presence of God, even in the most difficult of circumstances.

One story is about three young Jewish men who are hanged in the concentration camp in retribution for some infraction of camp law. The hanging takes place in a small room. One prisoner was only a boy who did not immediately die.

The SS, assuming all three were dead, cut the ropes, and the bodies fell to the floor where they lay for awhile exposed to view. Another prisoner heard a guard call out to the fallen men, "Well, where is your God now?"

Then the observant prisoner saw the young boy stir and heard him whisper before he died, "God is with us."

Weisel's storytelling has kept alive not only the memory of the Holocaust victims (who were a special kind of pilgrim), but the memory of a God who is often hidden and silent, yet always present.

SINCE Vatican Council II in the 1960s, when bishops from all parts of the

globe met in Rome to discuss the life of the church, a prevalent image of the church has been that of a pilgrim people. The image calls forth many meanings. One meaning I would suggest is that of a community where people quite openly tell their stories, as in the Canterbury Tales.

After all, each person has a story to tell and a revelation of God to share. It may seem like a very ordinary story about one's family, job, neighborhood or parish. Ordinary people in ordinary places.

But when we listen to each other's stories with care, we find they are tales of hope and frustration, fear and courage, loyalty and love. We can see the marks of God in the stories and in the lives of the people who tell them.

Samuel Becket, the playwright, once said: "It is not enough to have lived; we have to talk about it."

SOMETIMES because we are so busy living our stories, and so close to what is happening, we can't see clearly that God is one of the principal characters in our lives. Companions in faith can often point this out to us — and we to them.

Like pilgrims of every century, we today are on a journey. Sharing our stories can ease the way.

© 1981 by NC News Service



# While traveling... Strangers' stories reveal how deep is their belief

By Katharine Bird  
NC News Service

The summer of 1981, a stranger far from home, I joined a group of alumni at Maynooth, Ireland. A non-alumna myself, I felt somewhat an outsider at first as we met to celebrate the 10th anniversary of Mount Oliver, an Irish institute for spiritual and religious renewal.

Gradually, however, over several days, the hospitable and gentle people made me feel at home. They began to tell me stories which revealed quite clearly how much belief was woven into the fabric of their lives.

The most riveting story was told by Sister of Mercy Veronica O'Brien, a religion and music teacher at a secondary school for 500 girls in a poor section of

Belfast, Northern Ireland.

A Belfast native, Sister O'Brien lives with the horrifying awareness her students and their relatives may encounter violence and even death in the relentless conflict between the IRA and the British troops stationed in Northern Ireland.

**THREE STUDENTS** from her school have been killed, she reported, all shot accidentally, victims in the wrong place at the wrong time. One 14-year-old girl was shot as she stood looking out a window.

Another person I met was Father Joop Valentin, a native of Holland who has worked in parish and catechetical work in Ghana for 16 years. Now the Christian journey is taking Father Valentin back to Ghana to "begin a new ministry aimed at people living on the fringes" of society.

Father Valentin "hopes to build a community" among the poor and those separated from the church. He considers the assignment exciting but risky, because he "has no chart to follow." He must find creative ways to approach people who have no contact with parish life.

Then there was Christian Brother John Heneghan, a staff member at an Irish retreat center.

**FOR BROTHER** Heneghan, Christianity means reaching out to youths "in the wasteland" that comes between their school years and the time they become family heads themselves. One measure of his success is that teen-agers willingly ride 250 miles by car or bus to attend the retreats.

Brother Heneghan focuses each retreat on the particular concerns of participants.

To probe teen-agers' religious attitudes and needs, he might ask them in a questionnaire: "What topic would you never bring up with an adult?"

Then, in his retreats, he deals head on with points raised by the teen-agers. Sometimes he uses role playing as an approach to a problem, asking a seminar leader to act out the situation that concerns the young people, along with ways of handling it.

Those are three people attempting to meet the demands of Christianity in a real-life situation. That is the backdrop for their stories of belief.

**LIVING IN** Belfast has forced Sister O'Brien to make some difficult decisions. Sometimes, she finds, Christianity requires courage and the ability to be non-judgmental under difficult circumstances.

A week before IRA member Bobby Sands started the hunger strike which later caused his death, Sister O'Brien joined a group visiting him in prison. Describing herself as "no rebel," she explained she went to the prison, with her arguments all in order, to try and talk Sands out of the hunger strike.

Much later, during an informal conversation with students, the Sister of Mercy told the girls of her encounter with Sands. This "personal touch made a difference" with the students, she said, causing them to see her as someone willing to get involved in things that mattered to them.

Other times, Sister O'Brien finds being a Christian involves using "simple human kindness." Once, when the brother of a student was killed, Sister O'Brien visited the home, "just to be with the student and her family."

**LATER**, she felt she should help keep the student from withdrawing into sorrow, so she tried to keep the girl actively involved in school activities and other relationships.

Belfast is the backdrop of Sister O'Brien's stories of belief. They are her personal stories — the stories of what she does. But they are also the stories of Belfast's people, of their tragedy and grief.

© 1981 by NC News Service

## Education Brief — The most natural thing in the world

Storytelling is the "most natural thing in the world," stated Dr. Lawrence Cunningham, a professor at Florida State University at Tallahassee.

Look what happens when two people meet on the street who have not seen each other recently. The first thing they do is "start telling their story," Cunningham said. This covers anything that might have happened to them — illnesses, promotions, deaths, inheritances.

Furthermore, storytelling is a basic means of communication for communities as well as individuals. "It's one of the oldest things people have done," Cunningham said. In the ancient world, he continued, stories were the ways communities remembered the past.

Think of religion, for instance. Cunningham pointed out that in

the Old Testament, religious traditions and events are often told in a series of stories. Telling stories is the way a community keeps its traditions of belief alive, he asserted.

**CUNNINGHAM** is the author of a book titled "The Meaning of Saints for Today." Telling stories, he thinks, gives people a sense of continuity and allows them to describe who they are as a community, politically as well as religiously.

Storytelling continues to fascinate people today, Cunningham said, judging by the success of such books as "Working," by Chicago author Studs Terkel. To write this book, Terkel traveled around with a tape recorder interviewing ordinary people, not the leaders of society. These stories are "intensely intriguing," Cunningham remarked.

This shows every individual has a story to tell, Cunningham said. "For every person's perception of the world is unique." Telling a story then serves as a "way of explaining that unique experience of life," he observed.

Finding a way of triggering the stories people have to tell can be a problem, Cunningham admitted. In discussion groups, he suggested that religious educators have people reflect on the questions: "What do you really believe? What is your personal creed?"

Then, in discussion, people quite naturally would explain why particular beliefs are important to them. And in the process — in ways that are very enriching for the others in the group — some of their individual stories might be revealed.

© 1981 by NC News Service

## St. Mark's Gospel:

# Jesus begins on his home turf

By Father John Castelot  
NC News Service

The first 13 verses of Mark's Gospel introduce his whole presentation. Here Mark portrays John the Baptizer as one who fulfills ancient prophecy and prepares for the ministry of Jesus.

In that way, Mark also situates Jesus in the framework of God's eternal plan. In Jesus God's plan will reach fulfillment.

In the Gospel, Jesus is identified as the long expected one, anointed with the Spirit and empowered to conquer evil. Both the battle and the conquest are symbolized by the brief but significant account of his desert struggle with Satan.

Then, Mark goes on to unfold the mission of Jesus. John the Baptizer's work is finished. Mark dispatches him simply but ominously. John, he says, was "handed over," and those words — "handed over" — foreshadow the fate of Jesus who also "is going to be handed over into the hands of men who will put him to death." (Chapter 9)

**THUS**, by looking closely at how Mark begins his Gospel, we can see that he is conscious of the cross right from the beginning, and he wants his readers to be also.

Then Jesus appears in public — in

Galilee, which is more than a simple geographic destination for Mark. It is Jesus' territory, his own turf, in sharp contrast to Jerusalem.

According to Mark, it is in Galilee that the ministry of Jesus is concentrated and it is to Galilee that the disciples are directed to return after the resurrection. There they will see Jesus once again. In Mark's Gospel, Jesus goes to Jerusalem only to suffer and die.

Jesus opens his public ministry by proclaiming "the Good News of God," that is, the eminently wonderful news that God's plan of salvation is about to be accomplished.

Mark summarizes that proclamation in language characteristic of the preaching of the early church: "This is the time of fulfillment. The reign of God is at hand! Reform your lives and believe in the Gospel!"

**ACCORDING TO** contemporaries of Jesus, God's plan was conceived of as following a predetermined timetable. The coming of Jesus on the scene marked "the time of fulfillment," the age in which the plan would reach its climax. The long-awaited reign of God was now at hand.

This notion of the kingdom or reign of

God was the heart of Jesus' message. Consequently, it is of supreme importance for an understanding of Jesus and his teaching. It is a complex notion, hard to capture in a single phrase.

The word "kingdom" can be misleading for us because it suggests something static, organized, institutional. "Kinship" or "reign" is closer. What Jesus was proclaiming was the dynamic, active presence

of God's saving love. The mystery of the reign is really the mystery of Jesus.

But while God's rule has now been inaugurated, he does not force his saving love on anyone. It is a gift people must accept freely.

For the Christian reader of Mark, this acceptance implies a total commitment to Jesus Christ, through whom God's love reaches out to the world.

## the Saints *by Luke*

**ST. MAGLOIRE** WAS BORN IN BRITANNY NEAR THE END OF THE FIFTH CENTURY. WHEN HE AND HIS COUSIN ST. SAMPSON BECAME OLD ENOUGH TO CHOOSE THEIR WAY IN LIFE, SAMPSON RETIRED TO A MONASTERY AND MAGLOIRE RETURNED HOME.

AMON, SAMPSON'S FATHER, HAVING BEEN CURED THROUGH PRAYER OF A DISEASE, CONSECRATED HIMSELF AND HIS FAMILY TO GOD. MAGLOIRE WAS SO AFFECTED AT THIS, THAT WITH HIS FATHER, MOTHER AND TWO BROTHERS, HE RESOLVED TO DO LIKEWISE AND THEY GAVE ALL THEIR POSSESSIONS TO THE POOR AND THE CHURCH.

MAGLOIRE AND HIS FATHER JOINED SAMPSON AND TOOK THE HABIT IN THE HOUSE IN WHICH HE PRESIDED.

WHEN SAMPSON WAS MADE BISHOP, MAGLOIRE ACCOMPANIED HIM TO BRITANNY AND AT HIS DEATH HE SUCCEEDED HIM IN THE ABBEY OF DOLE.

AT 70, AFTER THREE YEARS AS BISHOP, HE RESIGNED AND RETIRED TO A DESERT AND LATER TO THE ISLE OF JERSEY, WHERE HE ESTABLISHED AND HEADED A MONASTERY OF 60 MONKS. HE DIED ABOUT THE YEAR 575. HIS FEAST IS OCT. 24.

## ST. MAGLOIRE





# Discussion points and questions

## Discussion Points

1. Think for a while about the last journey you took. Now, with that event as a reference point, what might it mean to say Christian life is a journey?

2. Storytelling is the focus of some of our articles this week. Why is storytelling — the recollection of meaningful events in life — so much a part of our conversations?

3. According to Dolores Leckey, the "Canterbury Tales" are about people tell-

ing stories while on a journey. Do you see any connection between these pilgrims and yourself? What is it?

4. In Katharine Bird's article, how does Sister Veronica O'Brien help students adjust to the loss of a relative?

5. David Gibson relates a story about a grandfather as a young man beset by worries about losing his job. What do you think is the point of this story?

6. Having read Gibson's article, think about your own family. When was the last

time you experienced storytelling like this?

7. Father John Castelot points out a central concern of Mark's Gospel is the shadow of the cross. How does he demonstrate this?

8. Would it be helpful if people told each other their own stories of belief — stories about times when they began to see the meaning of belief . . . or when they discovered through another person's needs what belief demanded . . . or

when they experienced how it is that belief links their life to others, etc.?

## Resources

"Stories of Faith," by John Shea, 1980, 228 pages, The Thomas More Association, 225 W. Huron, Chicago, Ill. 60610, \$10.95.

"How To Enrich Bible Study," by Loretta Girzaitis, in the magazine, "Today's Parish," Twenty-Third Publications, 185 Willow St., Mystic, Conn., single copy price, \$1.75.

## Is everyone a storyteller?

By David Gibson  
NC News Service

People are full of stories to tell. Often their stories are about the private side of life; other times they are about life lived out with others — the community dimension of life.

On occasion, people tell stories about their religious journey — a journey taken with others, but a journey very much their own too. Even the ways people pray illustrates this: Sometimes people pray with others; sometimes they pray alone.

Wanting to tell what makes the journey of life their own is often what turns people into storytellers.

The story about to be told is fiction. But it is much like stories told every day in homes. It shows how the stories people tell grow out of the ordinary stuff of life.

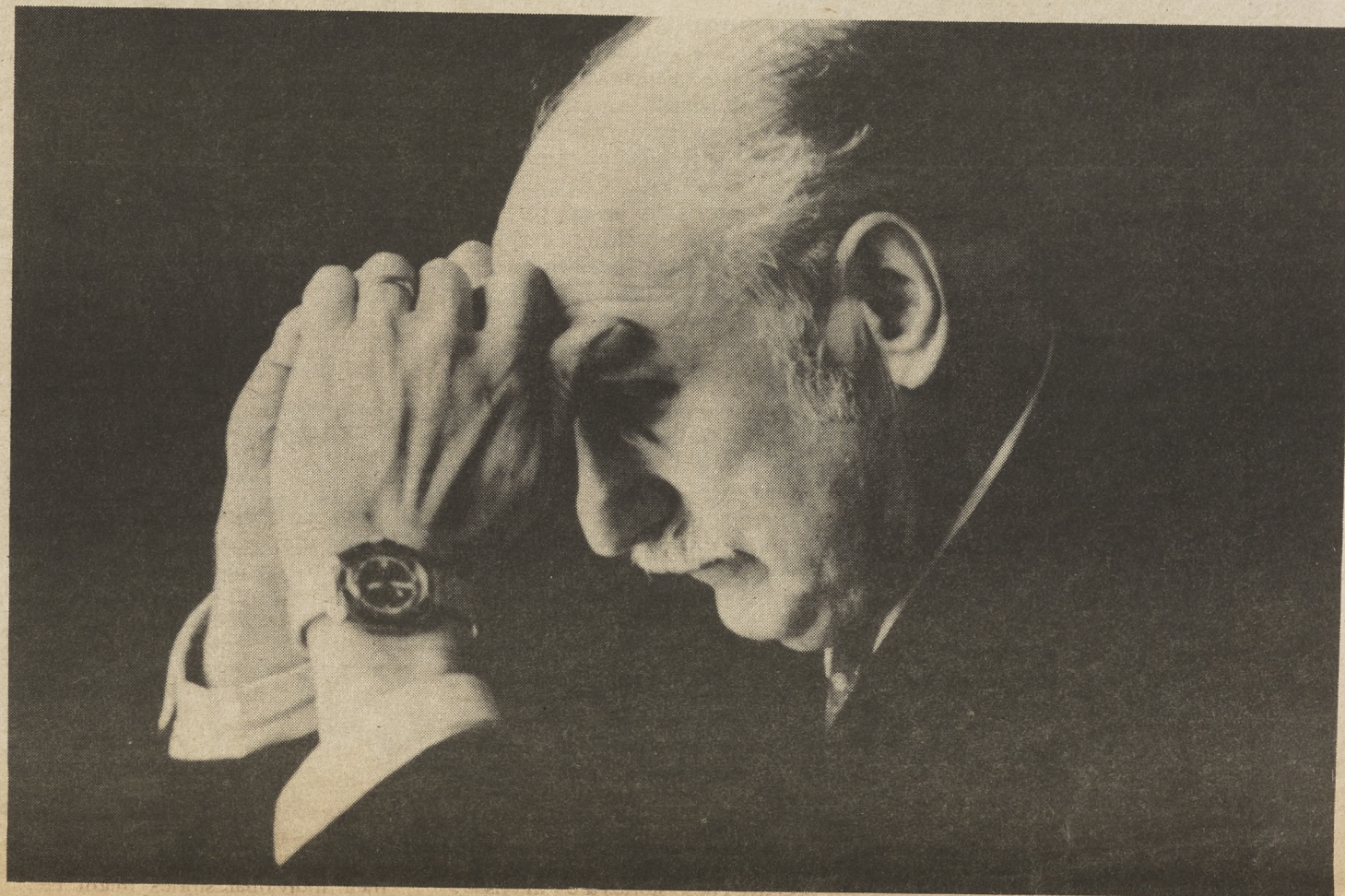
IT HAD BEEN one of those large family birthday parties that go on for hours. Now it was winding down. The conversation around Helen and Hal Lindsey's dinner table moved slowly.

Then Helen's sister said something about the recent death of her father, a sad time for all the relatives at the table.

One grandchild mentioned something rather funny that grandfather did a few years ago.

A minute later, the youngest one present told what grandfather said when it looked like it would take forever for him to get out of the church parking lot.

Then the conversation took off. Everyone had something to tell about grandfather. One person could hardly wait for the other to finish. Several started to speak at once.



'Often their stories are about the private side of life.'

GRANDFATHER'S advice was recalled by a teen-ager. Helen's sister remember how much her father hated to mow the lawn and how he paid her brothers to do it for him.

Hal told how angry grandfather once got about a business matter that seemed trivial now. One grandchild told a couple of grandfather's favorite jokes.

Everyone was having a good time remembering grandfather. He meant something to all of them, and something different to each one. They talked and talked.

The group turned quiet when Helen recalled a story some of them had never heard. Long before, when grandfather was a young parent, he felt certain his job was going to evaporate. The small company he worked with had experienced a series of financial setbacks.

THE YOUNGER people at the table remembered grandfather in his mature years, secure and content. The story Helen was telling about the difficulties in

his life's journey, long ago, was new to them.

Grandfather, Helen said, was frightened back then that he would not be able to support his family. Sometimes he came home at the end of a day and, for an hour or two, barely uttered a word. He lost sleep and some weight too. He couldn't see how things would turn out, or where he would get a new job.

Now Helen realizes her father had worry piled on top of worry. And then she got to the point of her story — her reason for recalling that time so vividly once again.

Every night at bedtime, Helen explained, her father and mother would come upstairs with her and the other children. Her father would sit at each of their bedsides awhile and ask about their

day. Then he and her mother would pray with them and make the sign of the cross on their foreheads.

HE MUST have realized that this difficult time might be difficult for his children. Several times in that period, he made reassuring comments to them.

It wasn't until much later, Helen added, that she understood her father's reason at that time for wanting to keep his children's bedtime so special. He was determined not to let them go to sleep with his worries in their heads.

During that whole time she never doubted he loved his family.

And that, she said, is why she recalls that difficult time now.

© 1981 by NC News Service

† KNOW YOUR FAITH

## KYF Synopsis — Two characteristics of storytelling

MOST people are storytellers. But they probably wouldn't describe themselves that way. The stories they tell are true stories derived from ordinary life.

This week on these pages we're looking at two characteristics of the stories people tell.

First, our writers explain, the stories people tell reveal what is important to them, what they value, what they hope for. In fact, our stories about belief can be a way for others to discover the

marks of God in our lives.

Second, the stories people tell tend to reveal two aspects of life that are like two sides of one coin: the personal, private journey each person takes in life; and the journey one takes together with others — the community dimension of life.

One reason people are so rich in stories to tell is because they have those two sides of life to tell about.

DOLORES LECKEY points to

Chaucer's "Canterbury Tales," as an example of stories told by pilgrims. And she quotes Samuel Becket who once said: "It is not enough to have lived; we have to talk about it." Mrs. Leckey is director of the U.S. bishops' Secretariat for the Laity.

In Katharine Bird's article, Sister of Mercy Veronica O'Brien explains how the violence and death in Belfast, Northern Ireland, have become the backdrop against which her stories of belief have emerged.

Ms. Bird is associate editor of Know Your Faith.

David Gibson tells about a family dinner where people exchange loving memories of their recently deceased patriarch. The story demonstrates, very simply, that each of us has a story to tell.

Father John Castelot explains why, in Mark's Gospel, Jesus begins his public ministry in Galilee. Father Castelot's ongoing series on the Gospel of Mark is a special part of our current series.



# They're used, abused, misused, not used

## SC News Analysis

CHICAGO — If the sacraments of the Catholic Church are the "doors to the sacred," then there is one door that American Catholics have slammed shut, locked, bolted and thrown away the key for. Confession (the rite of reconciliation) is being ignored by millions of Catholics.

In a recent issue of *U.S. Catholic* magazine, published by the Claretian Fathers and Brothers, David Sutor enumerated 10 reasons why Catholics have stopped going to confession. In extensive interviews with a cross-section of American Catholics, Sutor discovered that "relatively few Catholics seem to know anything about the new rite of reconciliation and, in many cases, don't care."

**CATHOLIC QUALMS** about confession center on the question: What is sin? Sutor says, "Catholics don't consider sin as being prevalent in their lives as much as they once did." Most Catholics now believe that serious sin is extremely difficult for most ordinary people to commit, so why bother to go to confession?

A middle-aged teacher places the question of sin in the perspective of changing ideas. "We have largely lost our sense of sin," she says. This is a mixed blessing. "Early on we were given an exaggerated sense of sin. Now many people have rejected not only the frequency of sin but also that serious sin even exists. Both extremes are bad."

Many who call themselves Catholic do not believe everything the Catholic Church calls a sin is a sin. Many Catholics experience a great rift between official Church teaching and daily life.

**CONTRARY** to the teaching of the Church, many Catholics now believe that it is no longer necessary to confess their sins to a priest — another human being — to receive forgiveness. Sutor says, "Catholics are increasingly convinced that their sins will be forgiven if, in true contriteness, they ask God directly for absolution. They believe that the confessional box, reconciliation

## Bishops, theologians will study confession

By Father Kenneth J. Doyle

ROME (NC) — "Reconciliation and the sacrament of penance" has been chosen as the topic for the coming year's work of the International Theological Commission, and an American commission member sees the decision as "a fine opportunity for the Church."

Father Carl J. Peter, dean of theology and religious studies at the Catholic University of America in Washington, said that the topic had been selected in response to a request from the world Synod of Bishops, which has chosen the same theme for its next meeting in 1983.

**THE COMMISSION** is composed of papally-appointed members and was founded to advise the Vatican on theological matters.

Father Peter said that the "sacrament of penance is in great trouble today, and this is a pastoral problem of the first order."

The American scholar said that the study of the topic by the theological commission and the ensuing synod discussion "could convert the problem into a fine opportunity for

room, and the priest are unnecessary."

In addition, many Catholics reject the new rite based on difficulties experienced with the old rite. The dark confessional box and all that went with it have left "numerous scars" on older Catholics, says Sutor, and that for many Catholics going to confession was like a regular trip to the supermarket — and just as meaningful.

Father Pierre Hissey of the Missionary Servants of the Most Holy Trinity believes the blame for confession's bad press lies with the clergy. "In the seminary," he said, "we were taught all the doctrines and rules of the Church, but I don't recall any emphasis being put on developing compassion, insight, and understanding." Furthermore, if most lay Catholics no longer go to confession, they "have been influenced by the example that's been set for them by the clergy."



**EASTER MYSTERY** — Chicago's Hispanic Catholics reenacted the crucifixion last Easter. Jesus, true man and true God, is the "root" of sacrament, Church, and grace. Through sacrament we encounter the Risen Lord, and share in the Paschal Mystery of His dying and rising.

the Church" to help resolve some of the tensions and issues which have developed because of the polarization.

**FOR THE PAST** three years, the commission has focused on Christology. Asked to explain the deliberations in laymen's terms, Father Peter said that the commission has been working on "what contribution knowing Christ makes to the human condition."

He noted that the living conditions and problem areas for Catholics differ greatly across the globe, but added that "the Vatican Council pointed out that Christ came to reveal to human beings what it really means to be human."

In the terminology of theologians, said Father Peter, the council's work has concentrated on "the connections between traditional creed and anthropology today."

**THE CONCLUSIONS** of the research papers done by several of the commission members were presented to the full commission in Rome during its annual week-long meeting, which ended Oct. 7. The conclusions will now be voted on by each of the commission's 30 members and presented to Pope John Paul II.

Speaking to the commission on Oct. 6 at Castelgandolfo, the pope highlighted the importance of the work of the world's theologians. He said that theologians work "for the spiritual good of the Church" and

Priests have shown an obvious disinterest in the sacrament."

**WHAT OF** the future?

Sutor says the new rite needs a new image. "If the Church really wants to see the sacrament of reconciliation live and thrive, then it should make a concentrated effort to improve and promote it."

The need for confession is still there and the Church must learn to tap the community's need for healing, the individual's desire for reconciliation, and the gifts of forgiveness and grace God has given us in the sacrament.

**SUTOR CONCLUDES:** "Catholics who have stopped going to confession say that they need to feel forgiven for their sins, but they seek forgiveness in places other than the confessional or the reconciliation room. The Church offers the sacrament of reconciliation. Maybe the two of them can still get together."

assist in "nourishing and reinforcing one faith in one Church."

The pope told the commission that the Church's magisterium (teaching authority) and the work of theologians, while they exist in harmony, "each have their own missions."

**REPEATING WORDS** which he addressed to a meeting of German theologians in November 1980, the pope said: "Love for the Church, which implies also fidelity to the witness of the faith and to the ecclesiastical magisterium, does not divert the theologian from his own work and takes away nothing from his necessary autonomy. The magisterium and theology have different missions, and they cannot be reduced one to the other. Both ways are in service to the same cause. It is proper, in this framework, that they should be in constant dialogue with each other."

Commenting on the pope's words, Father Peter said that while the role of the magisterium (Church's teaching authority) is "to insure that the identity of the Gospel is not lost in new translations," the mission of theologians is "to provide the new translations, to insure that the Gospel has a chance of being heard in terms of the ways in which human beings think and feel and dream today."

Father Peter said that "while there is bound to be some tension between the magisterium and the work of theologians, they are both aimed at service to the same Gospel."

ROME (NC) — Should a parish priest baptize a baby if he thinks the parents have serious doubts about the Catholic faith?

The issue is dividing the residents of the town of Ponte Mammolo on the outskirts of Rome and has been extensively covered in the Italian press.

**ACCORDING TO** the parents of the child, the priest has done "a gross injustice" by refusing to baptize their child.

The parents are Bruno Marini, 34-year-old unemployed house painter, and Antonietta Caputo, 44.

The pastor is 47-year-old Father Franco Amadori, who has been pastor of St. Gelasius' Church in Ponte Mammolo for the past 10 years.

**THE REASONS** for the refusal to baptize the couple's three-month-old baby, Alfredo, differ according to the speaker.

The couple claims it is because they are not married. The priest says that it is because the couple does not understand the Catholic faith, has serious doubts about it, and is thus incapable of educating the child in Catholicism.

Two years ago Mrs. Caputo left her husband and began living with Marini.

**SAID MARINI:** "The pastor does not want to baptize our child because we are not married, so he holds that we are therefore outside the Christian norm and incapable of raising our child in a Christian way."

"If we had asked Christ to baptize the baby, what would His answer have been?" he asked.

But for Father Amadori the issue is not that simple.

"Believe me," he said. "I'm searching for even a hint of a solution. But I am not some sort of vending machine which dispenses baptisms and marriages automatically upon ordination."

**NOTING THAT** baptism is a "serious thing" because it is a sacrament through which one enters a community which believes certain truths, the pastor said: "It is not the marital situation of the couple which compels me not to baptize their baby. The question is something else. The lack of understanding in the couple and their evident negativity toward the faith each time that we have met impede me from baptizing the child for now."

"I'm not saying," he continued, "that I will never baptize the child. I am willing to continue to meet with the couple until I no longer see in them signs of doubt."

Msgr. Pietro Garlato, secretary general of the Diocese of Rome, cautioned against "performing religious acts only because of custom and attachment to tradition."

**"THE ATTITUDE** of Father Amadori conforms to the orientation of the Church. If it is true that these parents, whether in theory or in practice, are far from the possibility of carrying out their function as teachers and educators, according to the guidelines of Christian doctrine, then baptism cannot be conferred," he said.

The controversy over the pastor's decision has overflowed the rectory and spilled into the streets, shops, and bars of the Roman suburb, with arguments being advanced pro and con by many people.



## Paterson bishop: Nuclear warheads a 'sin'

PATERSON, N.J. (NC) — Building the neutron warhead "really is a sin against mankind," said Bishop Frank J. Rodimer of Paterson. He said the weapon "is a ferocious way of taking life and of endangering the entire civilization."

By advancing the concept of limited nuclear warfare, he said, it reduces resistance to use of nuclear weapons and "just advances the day when an all-out holocaust will take place."

**HE STATED THAT** other U.S. bishops, including Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, have also publicly objected to the Reagan administration's decision to build and stockpile neutron warheads.

The issue is not simply political but moral, the bishop said, and his opposition "is a moral decision that follows from the Gospel imperative."

He suggested the billion-dollar-plus cost of the weapon be used instead to "educate children" or to "supply food or means of supplying food for the Third World."

**"THERE IS A** strong conviction on the part of many bishops and of others that once the neutron bomb is used in its intended manner, the door will be left open to full-scale nuclear war," he said.

"For our country to contemplate limited nuclear war is to court disaster, and that seems to be what is being presented to us as our national policy."

He also challenged the tactical rationale behind the neutron warhead, developed chiefly as a war-theater anti-tank weapon in response to the threat of a massive Soviet tank invasion in West Germany.

**"THE PENTAGON** proposes to use the neutron weapon's enhanced radiation (six times greater than that of a standard nuclear weapon) as a kind of invisible death ray to kill the crews inside Soviet

tanks," the bishop said.

"However, a tank crew could continue to operate and fight for several hours or even a day after receiving a lethal dose. NATO commanders would have no visible evidence of which tanks had received lethal doses and, therefore, would have to continue conventional anti-tank weapons defense in any case. U.S. knowledge of Soviet strategy suggests that tanks would be deployed over a wide area, including populated areas.

"Thus, hundreds of neutron weapons would be used, involving many civilian fatalities and damage to buildings (this damage being only 10 percent less than that inflicted by standard nuclear weapons of the same kilotonnage)."

**HE NOTED THAT** in 1968 the U.S. bishops called the neutron warhead the "most dramatic illustration of the anti-life direction of technological warfare" and that several other American bishops have publicly condemned the Reagan administration's decision earlier this year to go on with its production.

### R.E. Riling Plumbing

PLUMBING CONTRACTOR  
Plumbing, Heating, Repairing  
Clem G. Berrill  
3371 Adams Ave.  
San Diego 282-8172



### Wearing Apparel for Women Size 6 to 46

Large selection of quality merchandise  
at budget prices!

Basic Blouses from \$11.95

Fashion Blouses from \$14.95

Matching Pants in fashion colors \$11.95

**ALSO, AT REASONABLE PRICES:**

Skirts, Sweaters, Dresses, Robes, Pantsuits



Hours: Mon-Sat. 10:00-6:00  
Mission Gorge Rd.  
& Cuyamaca, Santee  
(in Von's/Sav-On center)  
449-1244

### SAN DIEGO VOLVO INC.

5316 Kearny Mesa Rd.  
San Diego, CA 92111 279-9700



VOLVO — A CAR THAT YOU CAN BELIEVE IN

## DaNino's

pizza-fishette-sandwiches

On Morena Blvd.

(corner of Ashton, next to Baci's)

Open 11-7 p.m. Tues.-Sun.  
Closed Mon.

Food To Go Call

275-0321

ANY LARGE PIZZA \$1 OFF

## WOW!!

"McCALL'S CLEANING SERVICE made my carpet, draperies, woven woods, and upholstery look like new, with space age technology and old country thoroughness."

World's finest truck mounted carpet cleaning unit. And the revolutionary Kleen-rite System for draperies and upholstery. Cleans right in your home.

McCALLS

Authorized  
Applicator



Scotchgard  
Carpet & Upholstery  
Protector

CLEANING  
DIVISION  
583-3260

24-HOUR  
ANSWERING SERVICE



RESIDENTIAL — INSURED — COMMERCIAL

### There's still time to call in your reservation for the RIGHT TO LIFE Council of San Diego County's Oct. 24th ANNUAL DINNER

Cafe Del Rey Moro  
(Balboa Park)  
1549 El Prado Blvd., San Diego

No Host Cocktails 6:30 p.m.

Dinner 7:30 p.m.

\$15.00 PER PERSON

Guest speaker will be

**Congressman**

**ROBERT DORNAN**

Presenting "Masters of Irish Folk Songs" — New York Times, March, '81

The Fabulous

## CLANCY BROTHERS

with Robbie O'Connell



FRIDAY, NOVEMBER 6th  
8:00 p.m.

at The East County Performing Arts Center  
210 East Main Street • El Cajon, CA 92020

TICKETS NOW ON SALE at \$8.50 & \$9.50

Tickets available at Theater Box Office and any Ticketron outlet

Charge Line (714) 440-2277

## Pope's recuperation over

VATICAN CITY (NC) — Pope John Paul II spent his first 24 hours of resumed fulltime residence at the Vatican in a flurry of activities, including Mass and dinner at a Rome college, a concert, and an appearance before 80,000 people in St. Peter's Square.

The 61-year-old pope signaled the end of his recuperation from a May 13 assassination attempt with his return, by helicopter Oct. 17 from his summer residence in Castelgandolfo.

Shortly after his arrival in Vatican City, Pope John Paul joined 14 cardinals and about 6,000 other invited guests at a concert in the pope's honor in the Paul VI Audience Hall.

## Builders Extraordinaire

I Will Build Anything  
From Family Rooms & Kitchens  
to Custom Homes, Patio Covers,  
Decks & Hot Tubs.

TRYING TO BUILD THE BEST REPUTATION  
IN SAN DIEGO COUNTY  
State Contractors License No. 2908978

442-5252

4605 DICKEY DR., LA MESA

### FUND RAISERS SELL-A-BRATION

STIK-EES ARE PRE-CUT  
GLUELESS PLASTIC DECALS

Reusable Year After Year



STIK-EES 1011 Camino Del Mar, Suite 264  
Dept. FRM Del Mar, CA 92014 (714) 755-0088

EARN MONEY FOR:  
YOUR CHURCH OR SCHOOL!!  
YOUR CLUB OR GROUP!!  
OR — FOR YOURSELF!!!

### HERE'S WHAT STIK-EES OFFERS

- \* 50% PROFIT  
(Buy for \$2.47, sell for \$4.95)
- \* FREE SELLING KITS
- \* LOW ORDERING MINIMUMS
- \* SELL ALL YEAR 'ROUND  
12 Delightful Holiday Styles (most in multi colors)
- \* NO COMPETITION  
Not available in stores.

STIK-EES - Selling Happiness  
for 28 Years!

## A ROUND TUIT

We've All Heard It Said — "I'll Do It  
Someday When I Get A Round Tuit!"

SO SELL STIK-EES THIS YEAR  
AND GREAT PROFITS ARE NEAR.  
YOU'LL BE GLAD THAT  
YOU GOT A ROUND TUIT!

PLEASE RUSH FREE SAMPLE PACKET!

Name: \_\_\_\_\_  
Organization: \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Phone ( ) \_\_\_\_\_

STIK-EES - Dept. FRM  
1011 Camino Del Mar, Ste. 264  
Del Mar, CA 92014  
(714) 755-0088

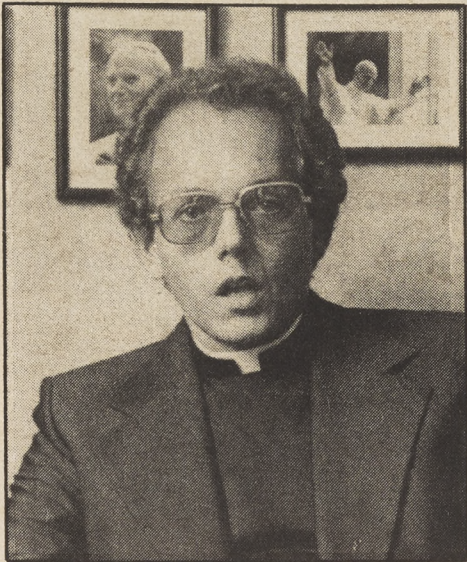


# Our 'weekend' society gets liturgists' attention

By Deacon James Steinberg

SAN DIEGO—Time, our perception of it and its impact on the liturgy, was the subject of the eighth annual International Congress of the Societas Liturgica in Paris this summer.

One of the congress participants at the Institut Catholique was Father Dennis Krouse, chairman of the Department of Religious Studies at the University of San Diego. The



Father Dennis Krouse

meetings, held every two years, provide liturgists with a forum for exchanging papers on the historical, theological and pastoral aspects of the liturgy.

"THE THEME OF this meeting was the liturgical year," said Father Krouse. "We looked at time and our understanding of it, and at religious celebrations *vis a vis* the secular world."

We live in a society "that worships the weekend," notes Father Krouse. "What does that do to our Sunday worship, or our Saturday night observance of it?

And what about some of our liturgical feasts and Holy Days? How can you call Ascension Thursday a real feast day when everyone is working? People observe them after work...if at all."

The liturgy, said Father Krouse, "brings us into the eternal now where our redemption is accomplished. The liturgical year, the sacraments, the Eucharist above all, is our participation in the saving events of Christ.

"IT IS A reliving of the past in virtue of a future fulfillment, though something we can possess here and now," he said.

But instead, he noted, we tend to obscure the "cosmic dimension" by quantifying or historicizing past events. Christmas, for example, becomes a search for the exact date of Jesus' birth or a "peep into exactly what happened that night in Bethlehem."

Our perception of time has changed dramatically in a shift from an agricultural to an industrial society, said Father Krouse. Where once people measured time by the seasons and tended to stay in one place all of their lives, "time is money" to us today and even distances are measured in time—how long it takes to get there, and not how many miles.

"IN THE LITURGY past and future come together in a great crescendo of the present," said Father Krouse, speaking of the sacramental element; but there is also a cultural element in the liturgy. "We know that early Christians adopted the customs of their time, but do we do the same? Thanksgiving today is a more observed feast than the Assumption, at least in America. These are problems we face, because in this country Christianity



Mark Ryland photo

**CCS OPEN HOUSE** — Gwen Plank (left), refugee resettlement director for Catholic Community Services, and Aiden Lancaster, volunteer coordinator, view a display of Vietnamese folk art during a recent open house at CCS. In the display are models of the boats many refugees escaped in.

is something of a counterculture."

Sunday was the original feastday observed by the Church, notes Father Krouse. "It is Jesus Christ dead and risen, the day we gather to celebrate the Eucharist. Only after a long period of time were other feastdays developed, usually adaptations of the customs of the ancient world, both Jewish and pagan."

What concerns liturgists today, said Father Krouse, is what the Church of every age has asked itself: How can we best celebrate the mysteries of Christ's death and resurrection? To that end, he noted, the Church is still working to implement the liturgical reforms mandated by the Second Vatican Council.

**SOCIETAS LITURGICA** is "one of the great vehicles for the study and

renewal of the liturgical life of the Church," said Father Krouse, who feels that Protestant participation in the meetings can help the cause of ecumenical progress.

"There are Protestant objections to the Catholic teaching of Mass as sacrifice. They ask how can there be more than one sacrifice of Calvary which the Mass re-presents. We can approach this mystery in terms of making up what is lacking in the Body of Christ," he said.

Participation in the select group of scholars who make up the Societas Liturgica and who elected him to membership takes on an added dimension for Father Krouse because he gets the opportunity to meet with some of the same men who wrote the textbooks he has read. The next exchange of papers will be on Eucharistic spirituality, he noted.

## Diocesan parochial schools given 'A'

Continued from page 1

atmosphere of the Catholic school are just as important as their demonstrably better academic qualities, said Dr. Ford, who noted that the test results for San Diego's parochial school children are "staggering" when compared with the rest of the nation. "You do not understand how great San Diego is," she added.

Although parochial school children are "highly competent" academically, said Dr. Ford, the real value of the parochial school is that it brings the child, through the teacher, into contact with Jesus and the Church in an environment built on love.

"Kids who graduate from Catholic schools are more hopeful, flexible, and socially concerned. And while

having a world view, they are more committed to the past values and traditions of the Church," she said.

"THE INTERACTION between family and school offers the greatest chance for a kid to get hooked on Jesus," said Dr. Ford. "What counts is not preaching doctrine at the kid—that's not to say that doctrine is unimportant, because it is—it's the fact that the child heard from the lips of his parents, 'I go to Church on Sunday because I love Jesus.'"

The importance of the parochial school serving the family in the coming decades and into the next century cannot be underestimated, said Dr. Ford. "The Catholic school must be dedicated to the family. It ties the family to the parish and gives it its vitality."



Father Dennis R. Clark, Dr. Elinor Ford, Bishop Leo T. Maher (left to right)

## 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.*

**ALGERMISSEN, Thomas J.** Husband of Catherine S. Algermissen; father of Sarah C., Anna K., and Stephanie A. Algermissen; son of Lester and Viola Algermissen. Funeral Mass: Oct. 2, Our Lady of the Sacred Heart Church.

Goodbody Mortuary

**BROCCARDO, Rose Cecilia.** Wife of Alfred Broccardo; mother of Nydia B. Vian and the late Joseph P. Broccardo; sister of Angelina Segalla; daughter of Elisabeth Garasso and the late Clemente Garasso; four grandchildren, five great-grandchildren. Funeral Mass: Oct. 6, St. Patrick Church.

Goodbody Mortuary

**DORAN, Helen Marie.** Mother of Helen E. Spineto and Walter J. Doran; sister of Emma H. and Jacob Burger; five grandchildren, two great-grandchildren. Funeral Mass: Oct. 2, Queen of Angels Church.

Goodbody Mortuary

**PLACEK, Lillian Agnes.** Four nephews, three nieces, one great-nephew, two great-nieces. Funeral Mass: Oct. 6, St. Didacus Church.

Goodbody Mortuary

**SALANGA, Fernando Sison.** Father of Andres, Ponciano, Lorenzo, Loures, Eufemio, and Fernando Salanga Jr., Paulina Burlaza and Gliceria Ariz; brother of Patricio, Dominador, Santos, Juan, Balbino, and Maria Salanga; 20 grandchildren. Funeral Mass: Oct. 13, Blessed Sacrament Church.

Goodbody Mortuary

BOULEVARD CHAPEL  
5027 EL CAJON BLVD.

**Goodbody**  
MORTUARIES  
582-1700



## Media Notebook

### Baby boom 'bust'?

By Henry Herx

NEW YORK (NC) — There is little room in today's job market for young people, no matter how well qualified. Their problem is not simply the troubled state of the economy but the fact that they belong to a generation whose future holds little promise, according to *Downward Mobility*, a documentary airing Thursday, Oct. 29, 8-8:30 p.m. on most PBS stations (check local listings).

A third of all Americans today are 20 to 35, the postwar "baby boom" generation born between 1946 and 1961. The economy expanded as their numbers grew during almost three decades of unprecedented prosperity.

This report concentrates on those who went to college and were graduated with advanced degrees and no prospects of ever working in their chosen field. They are the ones most frustrated and disillusioned: "The American Dream has become a nightmare," one of them says, "because it isn't keeping its promise."

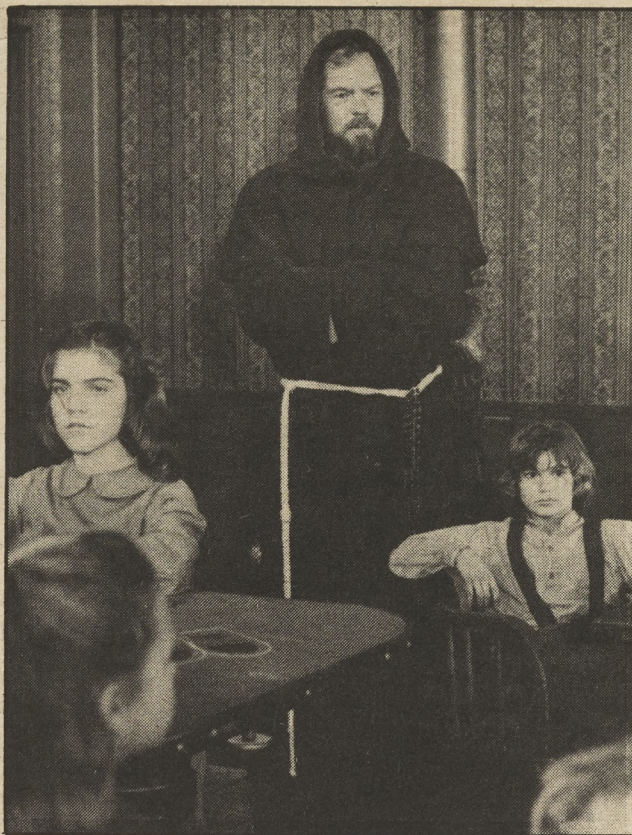
### Objectionable, condemned

By Michael Gallagher

*Rich and Famous* (United Artists): Two very different women (played by Candice Bergen and Jacqueline Bisset), both of them writers, preserve a friendship for more than two decades despite the strains caused by emulation and jealousy. Directed by George Cukor, this is glossy soap opera for the most part, with fond attention paid to locations such as Malibu, rural Connecticut, and Manhattan — especially the Waldorf and the Algonquin — for the vicarious pleasure of those of us who are neither rich nor famous.

*Rich and Famous* has been classified B, morally objectionable in part for all, by the U.S. Catholic Conference. The Motion Picture Association of America has rated it R, restricted.

*Tattoo* (Fox): Bruce Dern, a fine actor trapped by



NC photo

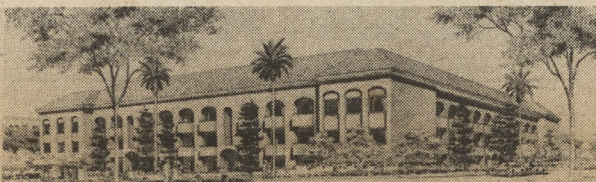
**IN PRIEST'S CLOTHING** — Merlin Olsen stars as a gruff 1870s gold miner who on occasion pretends to be a priest to keep authorities from closing an orphanage he runs in an abandoned saloon. The new *Father Murphy* series will air Tuesdays beginning Nov. 3 on NBC.

### Don't Live Alone... Retirement Living Is Affordable!

Yes, the elegant new Balboan Hotel offers the very finest of retirement living at a price that is sensible—and with every service to make your life comfortable and interesting.

**VISIT US SOON AND COMPARE OUR BENEFITS:** Finest accommodations — 3 gourmet meals daily — Full security — Recreation & activities — Near Balboa Park and Downtown SD — 24-Hr. service — No lease req. — Fire sprinklers throughout.

**FROM ONLY \$775 MO. (single occ.) LIVE WITH US**



Yes, send me more information about the Balboan Hotel.

NAME .....  
ADDRESS .....  
CITY, STATE .....  
PHONE ..... ZIP .....

**Balboan Retirement Hotel**

2340 4th Ave., San Diego, CA 92101 (714) 232-2996

### The Rosary Hour

announces  
new times  
and stations.

Radio Station KTYM-AM (1460 on dial)  
7:45 p.m. Monday thru Friday

and Station KMJC-AM (910)  
8:15 p.m. Mon.-Fri.  
in El Cajon/San Diego area

The Rosary Hour is now making available a Rosary compact cassette. It will make a most beautiful gift to a loved one on a birthday or anniversary, or at Christmas or Easter. Please write us.

Pray the Rosary Daily for World Peace.

**THE ROSARY HOUR**

Msgr. John V. Sheridan, Dir.  
809 So. Flower St., Los Angeles, CA 90017  
Tel. (213) 627-6863

typecasting, gives another portrayal to fit into his one-man gallery of great fruitcakes of the American screen. This time poor Dern has become obsessed with the mystique of tattooing while in Japan and has set up shop for himself in Hoboken. (New Jersey and Japan both, apparently, are responsible for Dern's disordered state of mind.)

Because of its exploitative nudity and graphic sexuality, it has been classified C, condemned, by the U.S. Catholic Conference. The Motion Picture Association of America has rated it R, restricted.

## Help fill A SHIP FOR POLAND

### The Situation in Poland



is very severe, especially with regard to food shortages, in large part due to two bad harvests. Several strikes have been organized as a protest against hunger and, after the strikes, there is more hunger. The food shortage has become critical. Indeed it has been described as potentially catastrophic: already some three million children under the age of 14 are reported to be severely undernourished.

### How You Can Help



Buying, wrapping and sending foodstuffs individually, or even to a central warehouse, makes little sense because of the costs and administrative problems. Individuals who send their donations marked "A Ship for Poland" will therefore be assured that they are making the most effective contribution to enable us to buy the foodstuffs which the Polish Caritas has declared to be the most essential.

Participate NOW in "A Ship for Poland" — one of the largest hunger relief actions of post-war Europe

### Aid to the Church in Need

19362 El Toro Road  
P.O. Box 1000, El Toro, CA 92630

International Catholic pastoral relief agency approved by the Holy See

NAME .....

ADDRESS .....

(city) ..... (state) ..... (zip) .....

SC

### A TALKING COMPANION

The Mother of Christ Crusade has developed a Cassette Tape to take along with you in visiting the sick and other Shut-ins.

It is especially helpful and encouraging to the terminally ill with cancer (or other serious illness), the deeply depressed, the extremely poor and destitute. It brings such peace and hope that many, after hearing it, look forward to entering Eternity with anxiety and joy. They are no longer afraid.

There are eight short talks, answering the most difficult questions that many are afraid to ask even their closest friends. It removes the embarrassment of not knowing what to say when visiting the seriously sick or depressed. It will cheer up both of you. It is free. However, we are now very poor. We went broke giving away 730,000 Mother of Christ Crusade books telling the true story of Our Lady's apparitions at Fatima. A donation should be made to help pay for materials, postage and electronic equipment. Any money left over will be used to print more free Crusade books.

**MOTHER OF CHRIST CRUSADE, INC.**

1444 Janie Ave.  
Billings, Mont. 59105

SAVE  
UP TO  
**\$24**  
per tire



### At John Horsman's Chevron in Santee

For All Your Automotive needs  
SHOCKS • TIRES • BATTERIES  
ALIGNMENTS • SMOG DEVICES  
TUNE UPS • AC SERVICE

**CHEVRON SERVICE**  
8888 N. Magnolia Ave.  
448-1463  
John Horsman, Owner





# Around the Diocese

## "Sunday Mass, a Catholic Liturgy for Television"

Channel 39

Oct. 25, 7 a.m.

Father Frederick Florek  
Celebrant

### BENEFITS

**Most Precious Blood** parish benefit dinner, noon-6 p.m., Oct. 25, at 1245 Fourth Ave., Chula Vista. Donation: \$5. Public invited. Details: 422-2100.

**Mercy Hospital and Medical Center Auxiliary** benefit rummage sale, Oct. 23-24, Mercy Hospital Auditorium, San Diego. Details: 294-8590.

**St. Madeleine Sophie's Training Center** benefit pumpkin festival, Oct. 24, Methodist Church of La Mesa, 4690 Palm Ave. Public invited. Details: 442-5129, 442-1919.

### CONCERTS

**Academy of Our Lady of Peace**, San Diego, presents "Salute to Four American Composers," Nov. 6-8. Tickets and details: 297-2266.

## Special ed course offered at USD

The diocesan Office of Special Education is sponsoring a 20-hour training course for persons interested in becoming special education catechists or teachers' aides.

The course will be given 7-10 p.m., four Wednesdays, Oct. 21, 28, Nov. 4 and 11; and 10 a.m.-4 p.m., two Saturdays, Nov. 14 and 21, all in room 152, Camino Hall, USD, Alcala Park.

For more information please call 297-7110.

### EDUCATION

**Office of Evangelization and Adult Education** sponsors "The Mission of Jesus in the Gospel of Mark" day-long seminar, Nov. 7, USD Hahn Nursing School, Alcala Park. Donation: \$4. Details and registration: Box 11277, San Diego, 92111.

**Lecture, discussion, and refreshments** for singles 25-45, with Father Dennis Mikulanis speaking on the ecumenical movement, 7:45 p.m., Nov. 6, Santa Sophia parish hall, 9800 San Juan St., Spring Valley. Details: 465-5334.

**"Involuntary Sterility — Its Emotional Effects"** lecture, 10:30 a.m., Oct. 29, Catholic Community Services, 349 Cedar St., San Diego. Details: 231-2828.

**St. Michael Church** in Poway offers video-cassette talks on Corinthians with Marist Father George Montague, 7:30 p.m. Sundays. Details: 487-4755.

**Diocesan Charismatic Renewal Center** presents "Thy Kingdom Come" with Jesuit Father George Maloney, Oct. 23-25, St. James Church, 625 So. Nardo Ave., Solana Beach. Details: 459-3255.

### LITURGIES

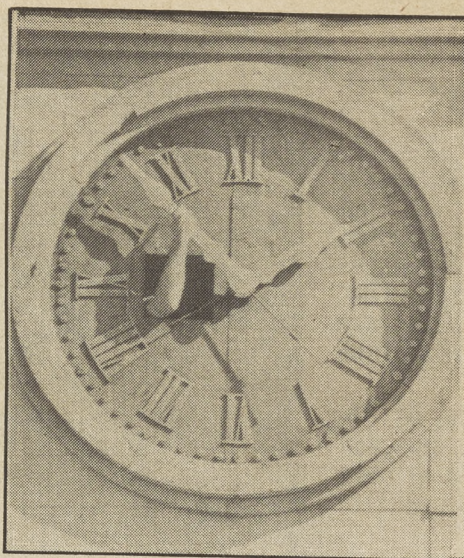
**Holy Hour for Peace** with rosary in Latin, Spanish, Lebanese, German, and Vietnamese, 2 p.m., Oct. 25, Benedictine Convent of Perpetual Adoration, 3888 Paducah Dr., San Diego. Public invited.

**Augustinian Father Jerome Bevilacqua's** Mass with healing service, 7:30 p.m., Oct. 27, Holy Family Church, Linda Vista. Details: 271-1675.

### ORGANIZATIONS

**Right to Life Council of San Diego County** annual dinner, 6:30 p.m., Oct. 24, Cafe Del Rey Moro, Balboa Park. Donation: \$15. Details: 560-7853.

**St. Martin's Women's Club** in La Mesa sponsors bus tour to Las Vegas Nov. 9. Information and details: 466-5587.



NC photo from WW

**FALL BACK** — That could be your arm turning the clock back one hour at 2 a.m., Sunday, Oct. 25 — about one week earlier than usual because of the last split weekend of this month. Also it makes for spooks a week before Halloween.

**Catholic Daughters of the Americas** district meeting, Oct. 24-25, Holiday Inn, Mission Valley, with St. Vincent de Paul Court as hostess. Msgr. Peter Mimmagh celebrates CDA Mass, 5 p.m., Oct. 24. Details: 238-1949, 295-0634.

**North County Patrons** for divorced, separated, and widowed Catholics, wine and cheese party, Oct. 24. Location and other details: 741-2110.

**Catholic Alumni Club** for single college graduates and nurses, dinner-meeting, Oct. 25, Cafe Del Rey Moro, Balboa Park. Details: 224-8753.

### RETREATS

**Widows' Day of Recollection** Nov. 17, Old Mission San Luis Rey, near Oceanside. Reservations: 757-3659.

## Signed Masses

A signed Mass for the deaf and hard-of-hearing is being offered at 5:15 p.m. Saturdays at Resurrection Church, 1445 Conway Dr., Escondido. The Mass will be signed by Robert Culver, Jr., who has worked with the hearing handicapped for more than two years.

Culver also signs the 7:30 p.m. Mass on Saturdays at St. Gabriel Church, Poway. For more details, please phone 747-6984 or 747-2322.

**Prayer and reflection retreat** for men considering a religious vocation, Oct. 30-31, Austin House, 1605 28th St., San Diego. Details: Augustinian Father John Keller, 233-9141.

**Office of Youth Ministries** plans diocesan retreat for young adults, Nov. 6-8. More information: 297-5882.

**Carmelite Day of Prayer** with Father Donald Buchanan, Oct. 24, Little Flower Haven, 8585 La Mesa Blvd., La Mesa. Details: 284-6889, 222-0243.

### SPECIALS

**Immaculata parish**, Alcala Park, forming choir under direction of Father Nicolas Reveles, with auditions 10 a.m.-1 p.m., Oct. 24, in the church. Details: Mercedes Bennett, 274-3444.

Please note that all items for Around the Diocese must be received no later than noon on the Friday preceding the Thursday publication. We cannot accept any items over the phone at any time.

See you at  
Marian High's

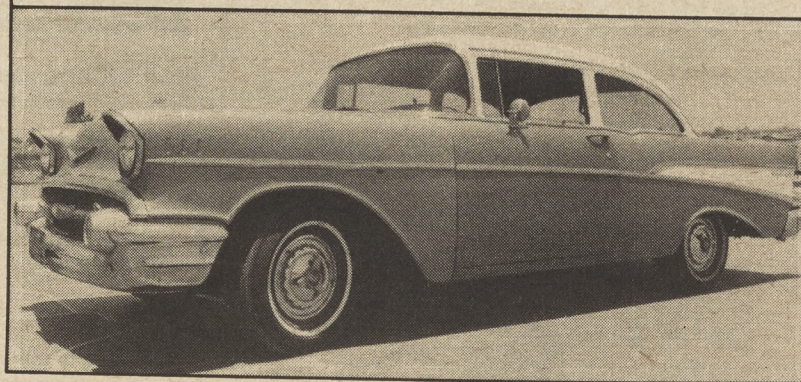
## OKTOBERFEST

Oct. 24, 10 a.m.-9 p.m.

Oct. 25, 12 noon-7:30 p.m.

YOU MAY BE THE LUCKY OWNER!

## Special 1957 CHEVY



The 1957 Chevy is an original model purchased from original owner with original equipment. V-8 engine has been tuned, has new master cylinder and new tires. Tickets may be purchased at school office and during Oktoberfest.

## BINGO! BEER GARDEN!

Booths — Games — Entertainment

FOOD! FUN!

Marian High School

1002 18th Street, Imperial Beach

## SUPPORT OUR ADVERTISERS

### BINGO KING • BINGO BOY Supplies & Equipment

Showroom and Warehouse — 24-hr. Delivery

WESTERN GIFT DISTRIBUTORS

1156 Morena Blvd., San Diego, CA 92110  
M-F 9 to 5, Sat. 9 to 1 (714) 276-0360



## Michael G. Kielty

M.B., B.S. (Lond.), F.A.C.S., F.A.C.O.G., K.C.H.S.

Diplomate of the American Board of  
Obstetrics and Gynaecology

Scripps Medical Centre  
9844 Genesee Avenue  
La Jolla, Calif. 92037

Telephone  
(714) 453-1553

## BINGO SCHEDULE

**ST. ELIZABETH SETON  
PARISH CENTER**  
6628 Santa Isabel, Carlsbad  
Mon. 7:00 p.m.; doors open 6:30 p.m.  
Lic. #21010

Advertise your  
parish bingo schedule  
here! Call 298-7713

**ST. DIDACUS  
SCHOOL HALL**  
4630 34th St., San Diego  
Thurs. 7-10 p.m.; Early Bird 6:30 p.m.  
Lic. #666

**ST. PATRICK  
PARISH**  
3585 30th St., San Diego  
Wed. 7-10 p.m.  
Lic. #624



# CELEBRAMOS 450 ANIVERSARIO PREPARANDONOS

## PARA EL TIEMPO DE ADVIENTO

QUIEN Rev. Ricardo Ramirez, CSB y Sr. Rosa Maria Icaza, CCVI  
WHO del centro de MACC en San Antonio, Texas

QUE Un TALLER para líderes de parroquias, coordinadores, catequistas,  
WHAT? miembros de Movimientos etc. etc.

PARA UNA PREPARACION ACTUAL EN LAS CELEBRACIONES QUE TOMARAN LUGAR EN  
LAS PARROQUIAS Y PARA QUE HAYA UNA MAXIMA PARTICIPACION DEL PUEBLO  
en las siguientes Festividades:

VIRGEN DE GUADALUPE - POSADAS - MISA DE GALLO - LOS REYES...

Musica e ideas muy practicas - Un programa listo para implementar  
en sus casas.

## PROFUNDIZACION BIBLICA Y TEOLOGICA

CUANDO VIERNES 13 de Noviembre de 7:30 - 9 p.m.  
QUEN? Sabado 14 de Noviembre de 9 a.m. - 5 p.m.  
Domingo 15 de Noviembre de 9 a.m. - 3 p.m.

PATROCINADO POR: OFICINAS DIOCESANAS DE CATEQUESIS, EVANGELIZACION Y  
SPONSORED BY LITURGIA PARA HISPANOS.

WHERE DONDE: UNIVERSIDAD DE SAN DIEGO - ALCALA PARK - DE SALES HALL

COSTO: \$6.00 si se registran antes de Noviembre 1, despues del  
COST: lro de Noviembre seran \$8.00 por participante

ATENCION: EL CUPO es limitado y solamente los que se registran primero  
ATTENTION: participar. Esperamos que cada parroquia mande representantes que  
puedan y desean implementar el programa en sus parroquias.

COORDINADORES - HNA. ALICIA SALCIDD, RJM. Oficina de Catequesis 297-7113  
ER. Roberto Martinez - Oficina de Evangelizacion 297-7117

## REGISTRO

NOMBRE TELEFONO  
NAME

DIRECCION  
ADDRESS Calle # Ciudad Estado Zona Postal

PARROQUIA ¿En que Ministerio  
Participa?

POR FAVOR: llene esta forma y mándela a: OFICINA HISPANA DE CATEQUESIS  
P.O. BOX 11277

Con esta forma mando: \$ por mi, y por # personas que me acompañan

# Tardeada de la amistad pro Iglesia de San Ysidro

La bella ciudad de San Ysidro, siempre dinámica y emprendedora, está en un momento importante de su vida: la inauguración del nuevo templo parroquial.

Es una realidad viva. El templo católico ha sido y debe continuar siendo el faro de luz evangélico de todos y cada uno de los moradores de esta zona fronteriza. Es la casa de todos porque es la morada de Dios.

A fin de recaudar fondos para poder hacer frente a tantos gastos, invitamos a ustedes a la gran tardeada que celebraremos el día 7 de noviembre en el salón de actos de la Parroquia de N. Sra. de los Angeles (Calle 24 #656, San Diego). Es una ayuda inapreciable que agradecemos vivamente.

Por ello estamos empeñados en celebrar esta gran tardeada fraternal, donde el compartir y convivir humano y cristiano sean clima, tónica, ritmo y

canción. Necesitamos conocernos más, dialogar, enriquecernos para amarnos más y servirnos mejor, y de esta forma comprometernos en la edificación de la iglesia. Una buena oportunidad es el festival que proyectamos y al que le invitamos cariñosamente.

DIA: 7 de noviembre

HORA: de 8:00 p.m. a 1:00 a.m.

LUGAR: Parroquia de N. Sra. de los Angeles, San Diego

AMENIZA: Los estelares "Black Stone"

DISCO: Ricky Perez

DONATIVO: \$10.00 por persona

Ayúdenos de esta forma a terminar el templo de San Ysidro.

El Excmo. Sr. Obispo Gilberto E. Chávez, los sacerdotes de la comunidad y todos los amigos de la parroquia y simpatizantes de San Ysidro, los bendicen. Los esperamos llenos de alegría.

—Comité Organizador

## Calendario de Eventos Diocesanos para Hispanos

### Octubre 22-28

Oficina de Educación Religiosa ..... 297-7113

Oct. 23: Taller para maestras de pre-escolar, Ntra. Sra. del Sagrado Corazon, 6-9 p.m.

Oficina de Juventud ..... 297-5882

Oct. 24: "Seminario: ¿Tienen Fé los Jóvenes?" St. Mary, Escondido, 10 a.m.-3 p.m.

Oficina de Evangelización ..... 297-7117

Oct. 23: Clases de educación para adultas, Ntra. Sra. de Guadalupe, Otay, 7-9 p.m.

## ADVERTISE WHERE IT PAYS.

# WANT ADS!

CALL  
298-  
7713

### LEGAL NOTICES

**SUPERIOR COURT FOR THE  
STATE OF CALIFORNIA FOR  
THE COUNTY OF SAN DIEGO  
NO. 476907  
ORDER TO SHOW CAUSE  
FOR CHANGE OF NAMES**

In the Matter of the Applications of  
DANIEL ARTHUR SMITH and  
EILEEN PATRICIA TUCKER SMITH  
and their Minor Children  
PETER DANIEL SMITH and  
MOLLY THERESA SMITH

Whereas the petition of DANIEL ARTHUR SMITH  
and EILEEN PATRICIA TUCKER SMITH, and their  
minor children PETER DANIEL SMITH and MOLLY  
THERESA SMITH has been filed with the clerk of  
this court for an order changing Petitioners' names  
from DANIEL ARTHUR SMITH to DANIEL ARTHUR  
BENNETT, and from EILEEN PATRICIA TUCKER  
SMITH to EILEEN PATRICIA TUCKER BENNETT,  
and changing the names of petitioners' minor  
children from PETER DANIEL SMITH to PETER  
DANIEL BENNETT and MOLLY THERESA SMITH to  
MOLLY THERESA BENNETT, respectively.

IT IS HEREBY ORDERED that all persons  
interested in said matter appear before this court  
at 8:30 a.m. Dec. 1, 1981, in the courtroom of Dept.  
17, to show cause why this application for change  
of names should not be granted.

IT IS FURTHER ORDERED that a copy of this  
order to show cause be published once a week for  
four successive weeks prior to the day of said  
hearing in Southern Cross, a newspaper of general  
circulation in the County of San Diego.  
Dated: Oct. 15, 1981

CARLOS CAZARES  
Judge of the Superior Court

**DID YOU KNOW** that the Southern  
Cross publishes legal notices? Compare our price with other papers: only  
\$25 for publishing your fictitious  
business name statement. Mail a copy  
of your statement with payment to:  
Southern Cross, Legal Notices, P.O.  
Box 81869, San Diego, CA 92138.

**POSITION OPEN:** Director of  
Charities, Diocese of Sacramento.  
Send resume before December 1st,  
1981 to Catholic Charities Study  
Committee, P.O. Box 1706, Sacra-  
mento, CA 95808. For information call  
Fr. K. Kenny, (916) 448-5628.

**VACUUM CLEANER** Repair. Save  
\$5.00. Regular \$12.95. Now \$7.95.  
10 point check-up. Free bag & belt.  
Central Sewing, 3041 Univ. Ave., San  
Diego, 298-6681.

**GOODBODY'S BLVD. CHAPEL**  
5027 El Cajon Blvd., 582-1700.

**SEWING MACHINE REPAIR:** Special for  
Southern Cross subscribers. Save  
\$9.00 with this ad. Clean, oil, and  
adjust top & bottom tensions. Regular  
\$18.50, only \$9.50 to Southern  
Cross. Central Sewing Center, 3041  
University Ave., San Diego,  
298-6681.

**INDEPENDENT ELECTRICIAN,** problem  
diagnoses, 120/240 volt installation.  
Custom wiring and lighting. Low  
prices. No job too small. Day or  
night—7 days. 462-8202. Call Eric.

**YOUNG FAMILY MAN**  
Needs hauling and tree work. T. Nor-  
thcutt, 277-6484.

**AVAILABLE: CARMELITE COOKERY**  
II. The Teresian Centenary edition  
produced by the Carmelite Monastery  
with the help of friends and compiled  
by Sr. Ada. The donation for this  
unique cookbook is \$6.00 plus \$1.00  
handling and postage charge. All  
contributions are tax-deductible.  
Orders may be sent to Sr. Ada, OCD,  
Carmelite Monastery, 5158 Hawley  
Blvd., San Diego, CA 92116. Allow  
three weeks mailing time and THINK  
CHRISTMAS EARLY. Get the bargain  
offer — 10 or more books at a \$5.00  
donation each, plus handling and  
postage charge.

**WHAT KIND OF PEOPLE** read the  
Southern Cross Want Ads? People  
looking for goods and services, that's  
who. Mail the order form on this page  
and begin running your ad today!

**HARDY'S TREE SERVICE**  
Economy tree work, hauling, and  
spraying. Fully licensed and insured.  
15 yrs. exp. Free estimates. Also,  
yard cleanups and odd jobs. Call to-  
day. 278-2963.

**YOU'VE TRIED THE REST** now try the  
best! McCall's Cleaning Division,  
583-3260, makes your carpet,  
draperies, woven woods, and  
upholstery look like new with space  
age technology and old country  
thoroughness. World's finest truck-  
mounted carpet cleaning unit. And the  
revolutionary Kleen-Rite system for  
draperies and upholstery. Cleans right  
in your home. Authorized Scotchgard  
service. See our ad page 11.

**ARMSTRONG CATERING SERVICE**  
Wedding receptions and lunch and din-  
ner parties. 284-8405.

**SPANISH** for businessmen, lawyers,  
doctors, police officers, or any  
specialty. Individual or group  
sessions. Five one-hour lessons, \$49.  
460-0044.

**CATHOLIC CHURCH** in San Diego  
needs secretary - bookkeeper. Exper-  
ienced. Send replies to: Dept. C,  
Southern Cross, P.O. Box 81869, San  
Diego, CA 92138.

**TYPING:** prompt, personal attention,  
resumes, business letters, manu-  
scripts, misc. clerical, 2 yrs. exper.  
TFC Design - Rita. 463-2036.

**CAR COVERS**  
For information call Got Ya Covered,  
565-1526.

**ALL BREED DOG GROOMING** and board-  
ing. Bath and Flea Dip for any dog \$5  
while you wait. A DOG'S WORLD,  
2324-1/2 30th St., San Diego,  
280-4880; 2869 Ridgeway Dr., Na-  
tional City, 267-2577.

**PIANOS FOR SALE,** discount prices.  
ABC PIANO, 2903 El Cajon Blvd., San  
Diego, 281-3717.

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

**NEED A ROOFER?** Don't settle for less  
than the best quality work. Affor-  
dable prices. Call Ray's Roofing Co.,  
479-8096.



### Need a ROOFER?

Call J.P. WITHEROW  
297-4701

Serving San Diego 43 years

## Selling Goods or Services? Want Ads Bring Business!

You can reach 27,000 homes in San Diego and Imperial Counties for as little as \$5 per week with a Southern Cross Want Ad! Simply print or type your ad on the lines below or on a separate sheet. We guarantee 33 characters and spaces per published line (based on standard size and quality of type). Rate is \$1.25 per line, with a \$5 per week minimum charge. Box numbers are available for \$2, with postage extra if forwarded. **Deadline: Fridays, 12 noon.**

NAME: PHONE:

ADDRESS:

CITY, STATE, ZIP:

Run my ad \_\_\_\_\_ weeks. ☐ Payment enclosed. ☐ Bill me.

MAIL TO:  
Southern Cross Want Ads, P.O. Box 81869, San Diego, CA 92138

(714) 298-7713

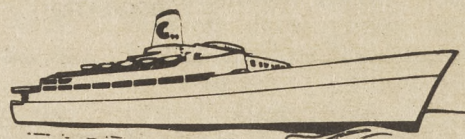




# Get the full flavor of the Caribbean for what others charge for just a taste.

**Exclusive Caribbean Cruise aboard  
the fabulous MTS Daphne Especially for  
Southern Cross Families and Friends**

**COSTA CRUISES**  
It's an Italian Festival



## MTS Daphne 7-Day Cruise

PORT OF CALL	DAY OF WEEK	ARRIVE	DEPART
San Juan, Puerto Rico	Saturday		Midnight
At Sea	Sunday	—	—
Curacao, Neth. Antilles	Monday	8:00 AM	9:30 PM
Caracas (La Guaira), Venezuela	Tuesday	8:00 AM	5:00 PM
Grenada, West Indies	Wednesday	2:00 PM	7:30 PM
Guadeloupe, West Indies	Thursday	Noon	6:00 PM
St. Thomas, Virgin Islands	Friday	Noon	Midnight
San Juan, Puerto Rico	Saturday	8:00 AM	

**From Only \$1199** <sup>MTS DAPHNE</sup>

per person double occupancy  
Plus \$23 Port and Service Charges  
Price includes air fare from San Diego.

## Your Exclusive Cruise Includes . . .

**TRANSPORTATION:** Round-trip scheduled air transportation from San Diego to San Juan.

**TRANSFERS:** Round-trip transfers between airport and pier for passengers and two pieces of luggage.

**CRUISE:** 7 nights on the MTS DAPHNE . . . spacious air-conditioned staterooms, each with full bath . . . superb international cuisine six times each day . . . lavish entertainment . . . full band . . . complete use of all ship facilities including swimming pool, sauna, gym, lounges and disco, theatre, library, game room, shops and deck activities.

**SPECIAL EVENTS:** Captain's Party . . . Masquerade Party . . . Gala Farewell Party.

**A lot more cruise for  
a lot less money.**

CAT.	DESCRIPTION/DECK	PRICE
A.	Inside, two lower beds. MELPOMENE or CLIO DECK	\$1199
B.	Inside, two lower beds. ERATO or POLYMNIA DECK	\$1299
C.	Outside, two lower beds. MELPOMENE DECK	\$1399
D.	Outside, two lower beds. CLIO DECK	\$1499
E.	Outside, two lower beds. ERATO DECK	\$1599
F.	Outside, two lower beds. POLYMNIA DECK	\$1699
G.	Deluxe Suites, sitting area, refrigerator-bar, TV. POLYMNIA DECK	\$1899



**For more information call or write Southern Cross,  
P.O. Box 81869, San Diego, CA 92138  
(714) 298-7713**

Make checks payable to:  
Joe M. Flake & Co.  
Mail to: Southern Cross  
P.O. Box 81869  
San Diego, CA 92138

San Diego Departure  
Departs: January 30, 1982  
Returns: February 6, 1982

Daphne

Enclosed please find \$ \_\_\_\_\_ as deposit (\$250/person) for \_\_\_\_\_ person(s). An interim payment of \$250 per person is required 5 months before departure. Final payment is due 70 days before departure.

Name(s) \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone (Home) \_\_\_\_\_ (Work) \_\_\_\_\_

☐ CAT A \$1222

☐ CAT D \$1522

☐ CAT G \$1922

☐ CAT B \$1322

☐ CAT E \$1622

☐ SMOKING

☐ CAT C \$1422

☐ CAT F \$1722

☐ NON-SMOKING

Sharing with \_\_\_\_\_

I have read, understand and agree to the Terms & Conditions as stated. (If your traveling companion(s) is not a member of your immediate family, then his/her signature(s) is also required.)

(Signed) \_\_\_\_\_

(Signed) \_\_\_\_\_

(Signed) \_\_\_\_\_

Effective June 1, 1981 thru May 31, 1982