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MINIATURE MARVEL — The beauty of the setting sun, which transforms the evening skies during this time of the year, captured recently with a sub-miniature camera. Scene is from behind the bishop's office on the USD campus (cross on right) looking towards ocean, with silver of San Diego river center. (For camera buffs, it is a 13mm negative). — SC photo.

Vatican delegate visits in San Diego

Southern Cross Reporter

The Apostolic Delegate, Archbishop Jean Jadot paid an informal visit to San Diego this week.

At midday Wednesday he was principal concelebrant for Mass in the Immaculata, with Bishop Leo T. Maher and 16 priests who afterwards lunched with the delegate.

ARCHBISHOP JADOT said how high the esteem of the Holy Father is for the United States, and his great concern for the nation.

"He impressed upon me how much he thanks the bishops of the United States for all they are doing

for the Church," the archbishop said.

He reminded the congregation — mainly students and faculty from the University of San Diego — that the coming Holy Year is an opportunity for reconciliation, the theme of the year.

BISHOP MAHER renewed the pledge of allegiance of the diocese to Pope Paul and asked the apostolic delegate to convey this to the Holy Father.

Archbishop Jadot had been visiting dioceses on the West Coast, including San Francisco and Los Angeles. He joined the celebrations in Los Angeles on Sunday for Our Lady of Guadalupe.

Plans against U.S. Supreme Court abortion ruling grow

The anniversary of the United States Supreme Court's decision legalizing abortion will be marked by special events throughout the nation.

The decision on Jan. 22, 1973, has resulted in the deaths of thousands of unborn infants and has brought new urgency to the work of pro-life groups.

IN SAN DIEGO the Catholic Physicians Guild plans a major dinner function for doctors and for anyone interested in furthering attempts to change the Supreme Court's decision.

Dr. Michael Kielty, president, said

the guild hopes to raise funds to bring widespread publicity to bear on the need to obtain legislative and other action to protect the life of the unborn.

IN WASHINGTON, D. C., materials and program suggestions are being readied by the U. S. Catholic Conference for those dioceses and parishes which plan to observe the Jan. 22 anniversary.

Bishop James Rausch, general secretary of the USCC, said, "The pro-life movement must exert every effort to reverse the abortion decisions, both in the law of our land and in the minds and hearts of the American people."

Coming next week . . .

Special Christmas issue of **Southern Cross**.

Including listing of many parishes' services over Christmas;

Special articles, features and pictures.

Then coming . . .

The new **Catholic Directory** for the diocese, listing all parishes, priests, organizations, officials, Masses, addresses, telephone numbers — and a host of other information. The directory goes to all subscribers to the **Southern Cross** in the first week of January.

All around the diocese

Thousands in fiesta mood for Guadalupe

Southern Cross Reporter

The full moon was low in the horizon Sunday afternoon when Bishop Maher and Bishop Rafael Garcia Gonzalez from Mexico released the symbolic white dove of peace with the message of Our Lady of Guadalupe.

The prelates were outside San Diego's Community Concourse, where earlier they and 10 priests concelebrated for 2,500 persons in the Golden Hall, a Mass in Spanish honoring the patroness of the Americas for her feastday.

HER MESSAGE, the bishops told the congregation, is one of "deep love and devotion for all her children."

"She is our model to fill our life with faith, hope and charity. We must follow her if we want to be close to her Divine Son and she will keep us from evil," Bishop Maher said.

BISHOP GARCIA, Auxiliary to Cardinal Jose Salazar Lopez of Guadalajara, gave the homily in Spanish.

"Our Lady is the joy of our hearts, the hope for

the poor," he said. "The seeds she planted in Mexico could not be destroyed even by the 100 years of trying to turn the people against the Church . . .

"She asked for a temple . . . and we gave her thousands of temples because in every church, home and heart of her children, we have an altar to her."

THE FEASTDAY also was celebrated in San Bernardino, Calexico, Riverside, Ontario, Imperial, Upland, Perris and other parts of the diocese.

In San Bernardino, at Our Lady of Guadalupe church, a Mass in Spanish, concluding a novena, was concelebrated by Msgr. Rudolph Galindo, pastor, and Bishop Juan Posadas Ocampo from Tijuana.

In Calexico, there was a procession and stadium Mass with Bishop Manuel Perez Gil of Mexicali, Msgr. Luis Balderas, pastor of OLG parish there, and other priests.

AT ONTARIO'S California Youth Authority institution, Father Charles O'Connor, chaplain, concelebrated Mass for inmates and visitors.

The warm sun was high in the sky for San Diego's traditional colorful procession of living floats and costumed marchers to the music of St. Augustine High School band. The two-hour parade ended at the Community Concourse for the Misa Pan-Americana.

THE GOSPEL, in Spanish, was read by Father Luis Bernal of San Ysidro and **Southern Cross** columnist. Gifts brought to the altar included fruit, a white dove, farm produce and a small replica of OLG apparitions. Folk music and singing was by St. Jude's choir and band.

College scholarships were awarded to 14 Mexican-American youths. The Spanish Speaking Conference presented plaques for contributions to Mexican-American welfare to Sister Carmelita Padilla of Mercy clinic, Mrs. Elisa Esparza, president, Confederacion de Gaudalupanos, and Ben Moreno, OLG, Chula Vista.

As the partial eclipse of the full moon ended at about 6 p.m., people were on their way to the U.S. Grant Hotel for a fiesta dinner. (See pages 3 and 8)

Around the diocese



Bishop Leo T. Maher

Thursday, Dec. 13, 5:30 p.m., San Diego, Holy Spirit Church, Mass, confirmation, visitation.

Tuesday, Dec. 18, 5:30

p.m., Riverside, St. Thomas Church, Mass, confirmation, visitation.

Wednesday, Dec. 19, 5:30 p.m., Arlington, Our Lady of Guadalupe Church, Mass, confirmation, visitation.

Thursday, Dec. 20, 5:30 p.m., Riverside, Queen of Angels Church, Mass, confirmation, visitation.

Father Richard Duncanson
Secretary

* * * *

Diocesan Senate of Priests meets Thursday, Dec. 13, St. Charles Priory, Benet Hill, Oceanside, with Bishop Leo T. Maher attending.

Stalpar Club Christmas party 6:30 p.m., Saturday, Dec. 15, Holy Family parish hall, Tait and Ulric Sts., San Diego.

Diocesan School Board meets 7 p.m. Tuesday, Dec. 18, Marian High School, 1002 18th St. Imperial Beach. Public welcomed.

Columbian Squires, K of C, collecting used stamps for kidney disease research. Send to Harry Louth, state Squire advisor, 1350 Taylor Place, Escondido, 92025. Details: 746-1172.

Son Valley Catholic Charismatic first dinner-meeting 7 p.m. Friday, Dec. 14, Wyatt's cafeteria, Inland Center, San Bernardino. Speakers Marilyn and Glenn Krammer of Hacienda Heights. Information: 883-1347.

Paulist Productions' color film series "Insight" on KECC-TV, El Centro, noon, Wednesdays, Jan. 2-April 3.

El Carmelo Retreat House, Sisters' Retreat, "Communication and Community," Dec. 14-16. Information, Box 446, Redlands. Phone 792-1047.

Haffernan Young Ladies' Institute Christmas party 7:30 p.m. Monday, Dec. 17, Columbus Club 4425 Home Ave., San Diego. Reservations: 295-6386.

Bishop Leo T. Maher marks the 30th anniversary of his ordination as a priest Dec. 18. At least 17 other priests of the diocese also were ordained in December.

University of San Diego Alumni Christmas Mass 7 p.m. Thursday, Dec. 13, Mission San Diego de Alcala, followed by reception with Msgr. I. Brent Eagen, pastor, host.

Father Lester A. Jenkins, SVD, will offer his first Mass of Thanksgiving in his parents' parish, Sacred Heart church, Palm Desert, 2:30 p.m. Dec. 16. He will be ordained Dec. 15 as Divine Word missionary priest at St. John the Evangelist church, Los Angeles.

Mercy Hospital and Medical Center Auxiliary Christmas luncheon-style show noon Thursday, Dec. 13, Atlantis Restaurant, San Diego.

Diocesan Sisters' Senate spiritual happening for all sisters, includes Eucharistic celebration and shared prayer, 2-8 p.m. Saturday, Dec. 15, Benedictine Convent, 3888 Paducah Dr., San Diego. Father Laurence Dolan celebrant. Details: Sister Eileen Marie, 298-7711.

St. Paul's Episcopal church, Fifth and Nutmeg, San Diego, free holiday concert by San Diego Mesa College community orchestra, singers and chorale, 8 p.m. Friday, Dec. 14.

San Diego Deanery, DCCW, 11:30 a.m. Wednesday, Dec. 19, MCRD Officers' Club, Gate No. 1, Barnett St., San Diego, canned food collection for needy. Information: 295-6254, 463-1808.

Our Lady of Perpetual Help choir Christmas concert 3 p.m. Sunday, Dec. 16, in church, 13208 Lakeshore Dr., Lakeside. Public invited free.

Pre-Christmas concert San Diego County Symphony and Serra Mesa Choral Society 8 p.m. Monday, Dec. 17, Hoover High School auditorium, San Diego.

St. Vincent de Paul Church, Hawk and Lewis Sts., Mission Hills, Catholic charismatic area Mass 7:30 p.m. Thursday, Dec. 13. Father Ronald G. Mendonca celebrant.

Court Mystical Rose, CDA, Christmas party and collection for needy 7:30 p.m. Monday, Dec. 17, St. Francis de Sales parish hall, 13th and Lime Sts., Riverside.

University of San Diego High School students present Christmas reflections on "House of Happenings," KGTV, Channel 10, 6:25 a.m., Dec. 17-21.

Court Teresa of Avila, CDA, plans bus trip Pasadena Rose Parade. Details: Mary Wagner, 466-7393, Lemon Grove.

Mercy Hospital and Medical Center Auxiliary invites high school students to become Candystrippers. Details: 294-8590.

Synod II

Synod T-shirts available at \$2 each — small, medium, large — from Dee Westendorf 16625 Boyle St., Fontana, 92335. Phone 822-3656.

Synod speak-up materials for all parishes available at deanery distribution centers.

Synod materials — colored narrative slides, prayer cards, etc., from Diocesan Synod Office, Box 80428, San Diego, 92138; phone 298-7711, ext. 44. In San Bernardino, Jack Clinton, 985-4914.

Other information — Sister Gail Lambers and Sister Mary Prose in San Diego, 297-3549. Jack Clinton in San Bernardino and Riverside, 985-4914.



HOLD HANDS — Bishop Maher smiles as Msgr. James McGinley, right, pastor of St. Pius X church, Chula Vista, grasps hand of Msgr. John Purcell of Coronado, second highest-ranking prelate of diocese. Scene was in St. Pius church Friday at investiture of Msgr. McGinley as honorary prelate. — SC photo

Red Barn

SEWING and VACUUM CENTER

wishes to show their appreciation for the year 1973 by having **SANTA CLAUS** on Dec. 15 & 16 taking **FREE PICTURES** with kids under 12 in the **RED BARN SUPER STOCK RACE CAR**

Red Barn will be a receiving station for **OPERATION 1000**

4361 University Ave., San Diego

Challenges in Christian Development

That matter of bread

These days, when someone asks if you've got any bread, you can't be sure what they mean. Remember when it was only an edible baked product? There are a lot of things that "eat" into the money version, as we all know.

Bread has long been symbolic of nourishment or provision, especially in Scripture and religious thought. Christ informs Satan that man lives "not by bread alone," yet tells us he is "the bread of life" and we must eat and drink of him to live. Then he directed the Church apostolic to distribute his presence in the form of bread.

Anyway, the point is that "bread" of one sort or the other is pretty important to life. And that's true of the new Diocesan Pastoral Congress scheduled for Feb. 23 and 24, 1974 (mark your calendars now, okay?). You'll be getting our Congress brochure in the January 10 issue of SC, but meanwhile we'd like to suggest you get ready by putting aside the registration "bread" (the same eight dollars as last year!) as your own Christmas gift.

But we'd also like any suggestions you may have for getting some bread while there. That lunch is always a challenge! Concession stands will be open, local eating spots will be researched, and if you fear there will be no bread for your "bread" we can't say whether or not you should bring your own bread. Any other ideas?

Father William F. Gold

* * * *

St. Kieran's parochial school and CCD children in Christmas pageant, parish grounds, El Cajon, 7 p.m. Thursday, Dec. 20. Supervised by Jeanna McClure, school principal and CCD coordinator.

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IMPORTANT ANNOUNCEMENTS*

Parishes and church organizations in San Diego County are invited to publicize, free of charge, fund raising events, bazaars, dinners and other sponsored happenings in these advertising columns. Announcements accepted on a first-come, first-served basis. Limit of two announcements per week. For reservations, please phone 298-7713. Deadline for reservations noon Friday preceding publication.

St. Kieran's Christmas Pageant

presented by St. Kieran's
school children and CCD
classes.

Thursday, Dec. 20, parish grounds, 1510
Greenfield Drive, El Cajon.

USD Alumni
Christmas Mass
&
Reception

7 p.m. at Mission San Diego
de Alcala. Reception following
will be hosted by Msgr. I. Brent
Eagen, pastor.

TONIGHT, Dec. 13

*The above space for public interest announcements is provided through the courtesy of the listed institutions.

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San Diego, California 92101
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628 Main Street
Ramona, California 92065
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171 "C" Avenue
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El Cajon, California 92020
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San Diego, Calif. 92121
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ENCINITAS MORTUARY 340 Melrose Avenue
Encinitas, Calif. 92024, Phone: 1-753-1143

ERICKSON-ANDERSON MORTUARY
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1408 Fourth Avenue
San Diego, Calif. 92101
Phone: 232-6168

LA JOLLA MORTUARY
7654 Herschel Avenue
La Jolla, Calif. 92037
Phone: 459-2929

LEWIS COLONIAL MORTUARY
3051 El Cajon Blvd.
San Diego, Calif. 92104
Phone: 283-7211

FOR FUNERAL INFORMATION, PHONE OR WRITE THE FIRM OF YOUR CHOICE LISTED ABOVE.

Catholic personnel to serve you

Farewell to Msgr. Stack

Southern Cross Reporter

Three bishops and 100 priests joined several hundred parishioners, friends and family of Msgr. Kenneth Stack for his funeral Mass, Dec. 6. The church of the Sacred Heart, Ocean Beach, where he had been pastor, was full to more than capacity.

The priest who had been chaplain, editor, bishop's secretary and pastor lay vested complete with mitre, signifying his rank of prothonotary apostolic. His open casket was closed before the Mass.

BISHOP JOHN MAY, from Mobile, Alabama, and Bishop John J. Sullivan, from Grand Island, Nebraska, joined Bishop Leo T. Maher to concelebrate the Mass.

The two visiting bishops were associates of Msgr. Stack in the Catholic Church Extension Society, where he had served as president and editor of its magazine. Another concelebrant, who also gave the eulogy, was Father Joseph Cusack,

current president of the society.

"He lived the priesthood as fully as he could," said Father Cusack of the priest so many had come to bid farewell. "He loved his priesthood and was anxious for the dignity of the priesthood."

The adult folk music choir, which has sung for Msgr. Stack's beach Masses, for his regular Masses and on charismatic renewal occasions which have sprung from that parish, sang "I am the resurrection and the life."

THERE WAS MUCH joy among the tears, for the "Good Shepherd" as Bishop Maher called him, who had "encouraged and inspired all with his love for his people of the parish."

"Time and time again," said Father Cusack, his longtime associate, "he said he didn't want a quick death. He wanted to suffer like Christ. His illness, for him, was his agony in the garden." An illness which took him three days into his 62nd year.



A PASTOR'S FUNERAL — Funeral Mass for Msgr. Kenneth Stack of Sacred Heart church, Ocean Beach, was concelebrated by three bishops last Thursday. Bishop Leo T. Maher is flanked by Bishop John J. Sullivan from Grand Island, Neb., left, and Bishop John May from

Mobile, Ala. Left of Bishop Sullivan is Father Joseph Cusack, president, Catholic Church Extension Society, who gave the eulogy; extreme right, Father John Sproul, associate pastor, Sacred Heart church; behind casket, Father Roger Lechner, vice chancellor. — SC photo

Knights esteem new monsignor at investiture

Southern Cross Reporter

CHULA VISTA — The whole aisle of St. Pius X church here became an archway of crossed swords of Knights of Columbus for the procession of investiture of the new monsignor.

The presence of more than 40 Fourth Degree Knights showed the esteem in which the order holds Msgr. James McGinley, pastor. In his new red cassock, he was installed as honorary papal prelate by Bishop Leo T. Maher.

PRIESTS, SISTERS and laity filled to overflowing the

church on East Naples Street which he has watched from its inception, the founding pastor of the 18-year-old parish.

"His heart speaks of happiness," said Bishop Maher of the new monsignor. "His very dedicated, pastoral life here has been full of joy. The aisle lined with Knights of Columbus typifies those whom he has served so long with encouragement and love."

With his sister and brother-in-law over from Ireland for the occasion, Msgr. McGinley responded by saying "I am only an

instrument in the hands of God, making this celebration possible."

THE NEW PRELATE is the fifth priest recently to be invested with the rank of honorary prelate. There is one more investiture — that of Msgr. Hugh McNelis of Sacred Heart parish, Palm Desert.

The Mass for the investiture was that of the Immaculate Conception, and Bishop Maher reminded the congregation that "we need Mary's power in our lives to protect us from the evil of our times."



COLORFUL PROCESSION — Costumed marchers at end of two-hour Our Lady of Guadalupe parade, San Diego, enter Community Concourse for Mass in Spanish. More than 2,500 were present for celebrations. Additional pictures, page 8. — SC photo



CAMERAS READY — Clicking of cameras was inevitable when Father James McGinley of Chula Vista was invested Rev. Monsignor. Here, hand on Scriptures he renews his oath of allegiance as honorary prelate to Pope Paul as he kneels before Bishop Maher. Father Richard Duncanson, the bishop's secretary, holds the oath. Msgr. McGinley was invested in St. Pius X parish which he founded in 1955. — SC photo

USD to start major in religion

Southern Cross Reporter

The University of San Diego will offer a major degree in religious studies starting in 1974.

The program, presented by the chairman of the religious studies department, Msgr. John R. Portman, was approved at the last meeting of the faculty senate.

THE DEPARTMENT will offer 21 courses, taught by six full-time and three part-time faculty members.

These include five with doctorates and four with masters degrees. There are also two Lutheran pastors and one rabbi on the teaching strength of the department.

To cover the needs of the new major, eight new courses have been added to the curriculum, two which replace present courses.

Total units required for the major will be 36, comprised of four lower division and eight upper division courses. The lower division studies include six units of Sacred

Scripture and three of Christology. Upper division units include three of Church, three of sacramental, three of grace and three of moral, with 12 units of electives.

AMONG PRIEST members of the department's faculty, in addition to Msgr. Portman, are Father Laurence Dolan, Father Joseph McDonnell, Father Norbert Rigali and Father Warren J. Rouse, OFM. Deacon Raymond Ryland is also a member.

Diocesan dispute board named

Southern Cross Reporter

The diocese has now established a process for Conciliation and Arbitration to settle disputes within the diocese.

A Council of Conciliation of four members and five arbitrators has been appointed based on the recommendations of the Priests' and Sisters' Senates, representing clergy, religious and laity. Bishop Maher has an-

nounced the members as follows:

- Council of Conciliation:**
 Msgr. Sean Murray, pastor, St. Therese parish, San Diego.
 Mrs. Roy G. Fitzgerald, San Diego.
 Father Thomas Vidra, pastor, St. Mary's parish, El Centro.
 Sister Mariella Bremner, USD, San Diego.

Process for Arbitration:

Father John T. Quinn, assistant chancellor.

Hon. Victor Gillespie, Superior Court Judge, El Centro.

Hon. Martin J. Coughlin, Court of Appeals, San Diego.

Msgr. Edward Creighton, pastor, All Hallows, La Jolla.

Sister Mary Therese Sweeney, Rosary High School, San Diego.

Members serve for one, two or three years, depending on type of appointment.

A time to keep
by Michael Newman

Life is a fatal disease

It was, I believe, Alan Watts, the popular contemporary philosopher, who said, "life is a fatal disease." And his ended before he was 60. It is a negative philosophy, but has some point, if only to remind us that the only inevitable thing in life is death.

If ever a man were prepared for his it was Msgr. Kenneth Stack, who was buried last week from his parish church in Ocean Beach. A man of love, of charity and of humility, he was much loved. He never spoke without kindness and driving optimism. A former editor himself, he always had a soft spoken word of encouragement for us on the *Southern Cross*.

His was an early death. After all, he was only 61, and apparently in reasonably good health until hospitalized a month or so ago. In these days, 61 is an early age to die. Yet Msgr. Stack was ready — as ready as anyone, priest or layman, could be.

Those Toreros heroes

It was inevitable that exception would be taken to remarks here about the USD football team and their success, when the hope was expressed the USD would not become the Notre Dame of the West — in a football sense. The letter from retired Msgr. Charles Popell in Opinion Forum (page 5) speaks for itself.

While there is much to emulate in Notre Dame, as one of the great learning institutions of the world, we have to be aware of the disruptive, expensive and moral aspects of big-time sport, particularly football. Sure, it brings fame — in a gimmicky sports page sense — but whether it brings anything else is a moot point.

There is far too much money tied up in professional football for it to be other than very big business. And university football is directly affected by professional overtones and temptations.

Let the USD Toreros rest content to be good, but don't let's get ideas "above our station." Coach Andy Vinci was quoted last week in the sports pages as saying "he believes he must have improved support from USD itself before his program can prosper." USD is financially strained enough, without getting involved in expensive expansionist football. In any case there are many other sports typical of southern California which are deserving of support, financially and otherwise.

From bad to worse

The incompetence shown by our federal officials, all the way from the White House down, over the energy crisis shows the disarray in which our government operates. The crisis appears daily in greater magnitude, after being played down by the administration and ignored by Congress. Now we are told it might "last our lifetime."

The truth seems to come out, once again, too little and too late. There is more concern to quieten the stockmarket than to deal with problems with alacrity and gravity.

To top it all, in a local sense, the rejection by the Coastline Commission of expansion of the San Onofre nuclear power plant is incredible. One can hardly believe they put a few hundred yards of not very attractive sandstone cliffs above the power needs of southern California.

Who can see the cliffs, anyway? I am as firm a conservationist as any, but with Camp Pendleton's 20-mile coastline and President Nixon's western White

House, anyone offshore around San Onofre is in "dangerous" waters. And from the air, en route to Los Angeles, it is difficult even to pick out the present nuclear dome, far less the cliffs.

Hirsute Holy Orders

Gone are the days when longer hair worn by priests would elicit strong comments. Like guitars, the style is probably here to stay. It is noticeable mainly among the younger priests, of course, but not restricted to them.

I've never forgotten the answer I was given about 40 years ago when I asked, in class, why our priests did not have mustaches and beards like some missionary and Orthodox priests. And I was told, by sister, "Priests can't have hair on their face because they would not be able to drink the precious blood without getting it on the mustache." Times have changed, and so have styles, and explanations.

Trucks and speed

It's very strange that the truck drivers have been complaining about the 55 mph speed limit. I always thought that's what the signs say along our freeways — but, of course, I never saw a truck stopped for speeding, either.

But those summer visitors with their trailers are another story. Ever noticed how many of them get stopped for exceeding the 55 mph limit proclaimed from the same signs which tell trucks to keep to that speed?

Secretarial need

You heard, of course, of the new qualifications for government secretaries: not that they should be able to type at 80 words a minute, but to be able to erase words at that speed.

Japan and abortion

If anyone wants to know how abortion affects a nation let them study Japan since the end of World War II. Abortion has been encouraged there, as a matter of government policy, since about 1948, in an effort to restrict population growth.

Now the Japanese are in deep trouble — not only with the psychological problems of the women who had abortions, but the state of the nation's age rate. Before long there will be a preponderance of older people, requiring old age benefits, and a minority of young persons earning enough to pay for them.

Then, no doubt, we'll hear more about the "ideal" of euthanasia.

Welcome new bishop

Surely all Christians in this part of the world will welcome the establishment of the new Episcopal Diocese of San Diego. With the major difference that it does not include San Bernardino county, the new diocese is similar to our own.

The election of Rev. Robert Wolterstorff as the first bishop is a popular choice, I am told. He has always shown a great spirit of Christian fellowship in ecumenical affairs. It is estimated the new diocese has about 20,000 members. Our diocese has more than 500,000.

Editorial

Time for change

There is little doubt that the people of the United States are experiencing a major change in their style of life. Time has caught up with us.

Those who settled the wide open spaces and plundered the resources of this continent to achieve the highest standard of living known to man, are faced with the reality of increasing shortages of vital commodities.

With world supplies of necessary resources diminishing, coincident with growing demands by formerly backward nations, it is likely that in the coming years we will see considerable change.

The emphasis will shift from a consumer economy dictated by Madison Avenue TV commercials, to a conserving economy dictated by common sense and a willingness to share.

A willingness to share . . . the heart of the Christmas message which we anticipate in these Advent days. A responsibility towards others, denying our own selfishness, should be our every intention.

If the current shortages bring home to us the realization that God's beneficence is consistently abused, and remind us of our duty to our neighbors everywhere, they may prove more benefit than deprivation.

Tiempo de cambiar

Hay cierta probabilidad de que el pueblo de los Estados Unidos está experimentando un mayor cambio en su estilo de vida. Nos hemos puesto a la par con los tiempos.

Los que conquistaron los inmensos espacios abiertos y saquearon los recursos de este continente hasta alcanzar el más alto nivel de vida conocido por el hombre, están ahora enfrentados con la realidad de la creciente disminución de las comodidades vitales.

Con el decrecimiento de las fuentes mundiales de los necesarios recursos, que coinciden con la creciente demanda de las naciones anteriormente retrasadas, es posible que en los próximos años veamos un cambio considerable.

El énfasis de la economía de consumo dictada por los comerciales de televisión de la Avenida Madison, cambiará hacia una economía conservadora dictada por el sentido común y la buena voluntad de compartir.

La buena voluntad de compartir el espíritu del mensaje Navideño que anticipamos en estos días de Adviento. Una responsabilidad hacia los demás, que combata nuestro propio egoísmo, debe ser nuestra universal intención.

Si la presente escasez nos trae a casa la realidad de que se abusa constantemente de la magnificencia de Dios, y nos recuerda nuestros deberes para con los prójimos dondequiera, esa escasez podría resultar más un beneficio que una privación.

Southern Cross



Bishop Leo T. Maher
Publisher
Michael C. Newman
Editor and Manager
Nicholas Biondo
Associate Editor
Father Warren J. Rouse, OFM
Consultant

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Opinions expressed in editorials are not necessarily those of the Diocese of San Diego, but do represent a Catholic viewpoint.

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Thursday
December 13, 1973



Living Spirit

The freedom and dignity of the person being helped should be respected with the utmost delicacy, and the purity of one's intentions in the exercise of charity should not be stained by a quest for personal advantage or by any thirst for domination.

Vatican II: Decree on the Apostolate of the Laity.

One minute Bible insight



When the sower sows his seed in our spirit we must respond: "As the rain and the snow come down from the heavens and do not return without watering the earth making it yield and giving growth to provide seed for the sower and bread for the eating; so the word that goes from my mouth does not return to me empty, without carrying out my will and succeeding in what it was sent to do." (Isaiah 55:10+)

Yet, not all of us will respond to the word of God in a fruitful way. In some the devil will snatch the seed away like the birds take it from the path; more seed will die because the rocks will crowd out the roots; and still again some of the seed will be choked by the weeds. (Luke 8:11-15)

When we open the Bible to read, it is necessary to be careful so that our efforts will not be fruitless.

Jesus often spoke in parables, as in the above example, because he knew

there were some who were not yet ready to receive his words.

Since Jesus did not want to overburden the responsibility of his hearers he spoke at times in a veiled and obscure manner. Some of the disciples, however, in their desire to be nourished, sought out Jesus, who alone had the words of eternal life (John 6:69), and simply asked him what the parable meant. (Luke 8:9-10)

We ought to go to Jesus in prayer before we open our Bibles and read as humble petitioners, not as proud thinkers. We need to approach the Word of God as a person to be loved and appreciated not as a problem to be figured out.

Father Jerome Bevilacqua, OSA

BIBLE READINGS AT MASS for the third Sunday of Advent, Dec. 16, are Zephaniah 3:14-18, Philippians 4:4-7, and Luke 3:10-18.

Opinion Forum

Ryan accused of male chauvinism

When I saw the cartoon by Joe Ryan (SC Nov. 22) putting women down again in the same old way, I wondered what good the Synod will accomplish! Since the Southern Cross welcomed this cartoon, it seems that is their opinion of women, too.

Would Joe Ryan have the men of the Holy Name Society looking over the nuns to see if there would be one who resembled the Elizabeth Taylor actress in his next cartoon?

"Christ himself treated women with a revolutionary equality, and thereby constantly shocked the masculine prejudices of his disciples," says Sidney Cornelia Callahan's *The Illusion of Eve*.

St. Paul also said, "For all you who have been baptized in Christ, have put on Christ. There is neither Jew nor Greek, there is neither slave nor freeman; there is neither male nor female. For you are all one in Christ Jesus."

We all need each other and can work side by side without putting anyone down.

Loretta Hogan
La Mesa

(Thanks for the idea for a cartoon on the Holy Name Society! — Ed)

Go! Go! Toreros ND of the West!

Michael Newman, Nov. 22, wrote, "The old 'Notre Dame of the West' tag has been used by sportswriters in

reference to the outstanding record of the University of San Diego in football. Let us hope it will never be so in fact."

Why not? I ask. Notre Dame is an outstanding school, has excellence not only in football, but in several of its academic departments, and in leadership for the Catholic Church. It is indeed to be imitated by other universities, not the least San Diego.

Knute Rockne came to ND a long time ago, and with him in time came money to improve the university's stature in buildings and equipment. Your further statement that "it can only be a debasing influence" has been disproved by Notre Dame.

So, let's go Toreros, and be that "Notre Dame of the West," a good place to start is where everybody can see you, the loud publicity after success, money for buildings and equipment, and excellence academically in other departments.

Although I risk being facetious, I would like to suggest that we get the school to adopt the following cheer:

"Go! Go! Toreros.
Be the Best!
Be the Notre Dame
of the West!"

Msgr. Charles W. Popell,
(Ret.)
El Cajon

(See 'A time to keep,'
page 4. — Ed)

Remarks on titles seen as insulting

It saddens me as a priest to observe such shallow

thinking among some of our laity as is evidenced in the letter of N.L., Ontario (SC Nov. 29).

I call that letter evidence of shallow thinking because it clearly leaves the implication that there has to be something "wrong" with a priest if he is not named a monsignor after a few years of parish administration.

I have served in the diocese of San Diego for almost ten years now and I can personally attest that any such implication is a direct injury, perhaps an insult, to our many fine pastors who have not been named monsignors.

Father Francis P. Kelly
Associate Pastor
St. John the Evangelist
San Diego

(And here we close the present correspondence on monsignors. — Ed)

Comet reminder of Bethlehem star

Star gazers everywhere are excited and curious about the new "star" called Comet Kohoutek. From our latitude it now can be seen low in the southeastern sky just before dawn, and will become larger and brighter.

Appearing at this time of year, it reminds me of another stellar visitor — the gleaming celestial sentinel that long ago poured its glorious rays over a cold little Bethlehem stable, signalling "peace on earth and goodwill among men."

Since that holy event nearly 20 centuries have passed, culminating in the current ecclesiastic indifference of most Christians. There is no peace nor goodwill because too many of us have allowed selfish personal ambitions to default strict obligations to God and fellowmen. The atrocious miseries tormenting this abused planet are a glaring emphasis of our spiritual lethargy.

However, as Christmas

skies brighten with Kohoutek's approach, I recognize the heavenly traveller not as just a brilliant comet, but rather as a new "Star of Bethlehem" signifying an omen and a promise — an omen for us to quickly shed our disgraceful infidelity, and a promise from the divine hand who launched it that we now have a second chance.

Lewis A. Abbott
Spring Valley

Reconfessing sins supported

With regard to Answer Please! (Oct. 11) which disagreed with confessing again sins already confessed, there are many authorities in favor of the practice, including Cardinal Gasparri's Catechism.

Here are others: Fr. Connell, CSSR, a truly great theologian, in his work *Spiritual and Pastoral Conferences to Priests*, writes: "It should also be noted that sins of one's past life, already properly confessed and forgiven, are sufficiently included if told as violations of purity, justice, etc., or as violations of a certain commandment."

Another great theologian, Gerald Kelly, S.J. in *Guidance for Religious*, states clearly: "Evidently, too, the law does not include sins already confessed and absolved. The obligation of confessing these has already been fulfilled; they are not longer necessary matter, but like venial sins, they are optional matter."

"It helps to include such forgiven sins in subsequent confessions, because this is an added incentive to contrition and to a continued purpose of amendment, and also because by the subsequent confessions, it is possible to reduce more and more the temporal punishment that might still be due for these sins."

Bernard Haring, CSSR in *The Law of Christ*, asserts: "Anyone who wishes to receive the Sacrament of Penance, even though his conscience does not accuse him of any mortal sin not yet confessed, can and may



accuse himself of a mortal sin already confessed and pardoned in the sacrament or he may confess his venial sins. From the standpoint of mere obligation, a generic confession is sufficient."

Doesn't that leave you with the definite impression that Answer Please! erred and that you should furnish a correction?

Father J. Busch, SVD
Riverside

Like to write?

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ALL QUIET AT VATICAN — Via della Conciliazione, the road to the Vatican, is usually packed with cars, but Italy's driving restrictions left only buses, taxis, bicycles and pedestrians. Romans and pilgrims reportedly took the ban in good humor and church attendance rose. — NC photo.

Canterbury statement raises hopes for eventual reunion

The new Catholic-Anglican Canterbury Statement, an agreement between theologians of both churches on the nature of the priesthood and ordination, could serve as a basis for the eventual reunion of the two churches.

The statement released by the Anglican-Roman Catholic International Commission (ARCIC) is only a study document and does not tackle some of the major issues — authority and primacy — which still obstruct unity.

BUT IF CHURCH officials and the laity of both the Catholic and Anglican communions are able to find the Canterbury Statement an adequate expression of their respective doctrines on ministry, priesthood and apostolic succession, Catholics could find the Anglican Church on a par with Eastern Orthodox churches or the Old Catholic Church with respect to the validity of its ordinations.

The Eastern Orthodox and Old Catholic churches are recognized by Roman Catholics as having a legitimate apostolic succession in the ordination of their priests and bishops, although these churches are not in union with Rome.

The major obstruction to recognition of

the Anglican priesthood's validity by Roman Catholics is a series of decisions which culminated in a declaration by Pope Leo XIII in 1896 that "ordinations enacted according to the Anglican rite ... are invalid and entirely void."

The Canterbury Statement does not tackle that issue directly, but attempts to look at the nature of the priesthood as understood by both churches. And theologians on the commission were able to agree on all points of essential doctrine.

SOME OBSERVERS feel that this agreement could have ecumenical effects extending beyond the Anglican-Catholic division and could be a significant step forward for the wider goal of unity among all Christian churches.

But there are still many obstacles to unity, even if the theologians' agreement is officially accepted by both churches.

According to Jesuit Father Herbert Ryan, a commission member, "One may prudently estimate that 50 or 60 years of full sacramental sharing and local partnership in mission will be required before any provincial or national structure would represent the 'organic union' that ARCIC wishes to achieve." — NC News

Significant ecumenical breakthrough

Catholics, Anglicans agree on ministry

WASHINGTON (NC) — The ecumenical Anglican-Roman Catholic International Commission (ARCIC) released a statement of agreement Dec. 13, on "essential matters" of doctrine concerning ministry and ordination in the two communions.

The agreement by theologians of both churches, a significant ecumenical breakthrough, was accompanied by strong cautions that the statement is not the official position of either church, does not change present ecclesiastical discipline, and still leaves major problems unresolved.

AMONG THE MAJOR points of the new statement, which is to be called the "Canterbury Statement," are fundamental doctrinal agreements by ARCIC members concerning:

- The priesthood of Christ as unique and unrepeatable.

- The "considerable diversity in the structure of pastoral ministry" in New Testament times, as well as distinctly discernible ministerial functions in the New Testament.

- The "full emergence of the threefold ministry of bishop, presbyter and deacon" in the first three centuries of Christianity.

- The historical relation to Christ and commission from Christ as essential to the apostolic nature of ordained ministry.

- The "essential element" of "responsibility for 'oversight'" in the ordained ministry, especially residing in the ordained bishop, but shared by the priest and by the deacon who is associated with the priest and bishop in the ministry of word and sacrament and who assists in oversight. (The Greek word for bishop is "episcopos," which means "overseer.")

- The sacramental character of ordained ministry, which is "irrevocable" and "is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit."

- The "authority to preside at the Eucharist and to pronounce absolution" given to priests by their union with the bishop in his responsibility for "oversight."

ARCIC said its statement gives a "new context" to the "issues raised by the judgment of the Roman Catholic Church on Anglican Orders," a reference to the 1896 declaration by Pope Leo XIII that "ordinations enacted according to the Anglican rite have hitherto been and are invalid and entirely void."

The Canterbury Statement, which was made public around the world on Dec. 13, with the permission of authorities in both churches, was accompanied by a careful warning that "it is not a declaration by the

Roman Catholic Church or by the Anglican Communion. It does not authorize any change in existing ecclesiastical discipline."

THE STATEMENT also warned that the commission has "not yet broached the wide-ranging problems of authority which may arise in any discussion of ministry, nor the question of primacy."

Despite such cautious disclaimers, the statement nevertheless represents major progress in the drive for reunion between the two churches.

According to Jesuit Father Herbert Ryan of Woodstock College, New York, an American member of ARCIC, the joint statement represents "total and unanimous agreement" among the commission members "on all essential points of doctrine" regarding the nature of the ministry and ordination of bishops, priests and deacons.

ARCIC first began its work in January, 1970, under the joint chairmanship of Catholic Bishop Alan Clark of Elmham, England, and Anglican Bishop H. R. McAdoo of Ossory, Ireland. Started by Pope Paul VI and Anglican Archbishop Michael Ramsey of Canterbury, the international commission is the official dialogue group for the two churches.

ITS CONCLUSIONS, however, have only the authority of the theologians who are members of the commission. ARCIC presents its conclusions to the officials of the two churches for their consideration, and possibly for their eventual approval.

The Canterbury Statement on ministry and ordination is the second major agreement reached by the commission. Its famous 1971 Windsor Statement, an agreement on fundamental doctrinal points concerning the Eucharist, has not yet received official approval by either Church.

First U.S. seminary to be sold

BALTIMORE (NC) — The site of the first Catholic seminary in the United States — St. Mary's on Poca St. — will be sold to the city of Baltimore, and the century-old seminary building that once housed over 400 students will be demolished to make room for a park.

Not included in the \$450,000 sale are the historic St. Mary's Seminary Chapel, Mother Seton House, and the convent.

A victim of declining vocations, the Poca street building was closed in 1969.

The seminary's history began when four Sulpician priests and five students from France arrived in Baltimore in 1791 to form the first U.S. seminary.



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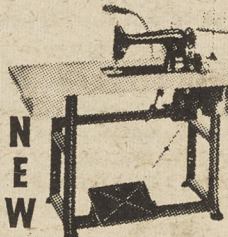
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Theology of the Synod

Spirit of dialogue important for renewal

This is the last in a series of articles by Father Francis Wieser, official theologian to the Diocesan Synod. The articles have been extracted from an introduction to Synod commission papers.

By Father Francis Wieser

Earlier articles have viewed synodal renewal exclusively from a theological perspective and we reached the conclusion that the presence of the Holy Spirit and our own openness to his presence constitute the two most essential theological points supporting the hope of success.

At the same time, Synod II is also very much a human enterprise and if we wish to achieve a shared renewal of our local Church we do well to heed processes of human psychology which facilitate change and growth. We must create the proper psychological climate for constructive change to occur.

THE SPIRIT OF DIALOGUE should be regarded as most important for growth and renewal. Genuine dialogue calls for a very specific personal attitude. No mere psychological technique can substitute for it.

In his encyclical, *Paths Of The Church*, Pope Paul VI appeals for a spirit of dialogue "which the Church should adopt at this period in the history," and at the same time he offers a beautiful description of the personal attitudes required to create a genuine climate of dialogue.

"The dialogue is, then, a method of accomplishing the apostolic missions. It is an example of the art of spiritual communication. Its characteristics are the following:

"(1) **CLEARNESS ABOVE ALL:** the dialogue supposes and demands comprehensibility. It is an outpouring of thought; it is an invitation to the exercise of the highest powers which man possesses. . . . This fundamental requirement is enough to enlist our apostolic care to review every angle of our language to guarantee that it be understandable, acceptable and well-chosen.

"(2) A second characteristic of the dialogue is its meekness, the virtue which Christ sets before us to be learned from him. . . . The dialogue is not proud, it is not bitter, it is not offensive. Its authority is intrinsic to the truth it explains, to the charity it communicates, to the example it proposes; it is not a command; it is not an imposition. It is peaceful; it avoids violent methods; it is patient; it is generous.

"(3) Trust, not only in the power of one's words, but also in an attitude of welcoming the trust of the interlocutor. Trust promotes confidence and friendship. It binds hearts in mutual adherence to the good which excludes all self-seeking.

"(4) **FINALLY, PEDAGOGICAL PRUDENCE**, which esteems highly the psychological and moral circumstances of

the listener, whether he be a child, uneducated, unprepared, different, hostile. Prudence strives to learn the sensitivities of the hearer and requires that we adapt ourselves and the manner of our presentation in a reasonable way lest we be displeasing and incomprehensible to him.

"In the dialogue, conducted in this manner, the union of truth and charity, of understanding and love is achieved.

"In the dialogue one discovers how different are the ways which lead to the light of faith, and how it is possible to make them converge on the same goal. Even if these ways are divergent, they can become complementary by forcing our reasoning process out of the worn paths and by obliging it to deepen its research, to find fresh expressions.

"**THE DIALECTIC OF THIS** exercise of thought and of patience will make us discover elements of truth also in the opinions of others."

If your speak-up group or, better yet, your parish community can create a climate of dialogue nearly as ideal as Pope Paul describes, only great things can happen.

The courage to face conflicts and the skill to handle conflicts represents another indispensable psychological requirement to render the efforts of shared renewal effective. Without "growing pains" no genuine change can take place in a group.

Sociologically it is established that no community will make significant changes unless some forces exert pressure. The Church communities are not exempt from this point. History furnishes ample evidence that the great reforms which took place within the Church were responses to heavy pressures brought about by changed social circumstances.

The same sociological law holds good for your Synod sessions. Unless we muster the courage to exert pressure on sore spots, no significant reactions can be expected. The current polarization of positions and attitudes among Catholics also make conflicts a necessary ingredient in the search for positions and policies.

Conflicts, constructively handled, can be healthy incentives to rally energies and interests and may prove a powerful stimulus to search for solutions.

YET WITHIN THE CHURCH, conflicts are often experienced more as a threat, painfully forcing people to choose between entrenchment against change and willingness to change ourselves. The optimum situation in a parish community is not absence of conflict, as is the case where parishioners are apathetic and lacking in initiative.

Speak-up sessions should not avoid controversial issues for the sake of escaping conflicts. This is, often enough, a symptom that relationships are tenuous. Where interpersonal relationships are not firm, where people don't know each other, where they have but a minimum amount of trust,

the normal tendency is to suppress and avoid conflict.

On the other hand, when people care about one another and what they do, then there can be creative conflict of opinion and interests. Where there is trust and mutual respect in a group the participants will also be able to express strong feelings and to accept them in return.

To handle conflicts creatively, feelings must be dealt with just as profoundly as the issues themselves. A conflict situation which is successfully resolved has the power to forge new bonds of solidarity.

It was good foresight on the part of the diocesan Synod Board to place within each speak-up group a trained facilitator. His most important function is to referee conflicts and, thus, prevent them from becoming disruptive rather than constructive.

THE SMALL GROUP CONTEXT is a third psychological item of great importance. It is generally agreed that small groups who meet on a frequent basis are the best for genuine dialogue and for resolving conflict.

This led the Synod Board to the decision to arrange the speak-up sessions for small groups of 10.

The merits which speak for dialogue within a small group ought to convince our parishioners to join a speak-up group offered by Synod II, and to invest some time.

"**THERE ARE MANY THINGS** a person can do alone, but being a Christian is not one of them." (J. Casteel, *Spiritual Renewal Through Personal Groups*) So, let us join ranks during Synod II to build a better Church and for the sake of our own spiritual growth and renewal.



SINGING FOR BLIND — George Nagel, right, uses hand language to help Larry LeBlanc, deaf and blind, singing carols in St. Michael's hospital, Toronto. About 60 blind persons attended annual event. — NC photo

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.

ADAMS, Harriet R. Wife of Eugene Adams, mother of Joan Iles, Roberta, Eugene and David Adams, daughter of Roberta Russell. Requiem Mass, Dec. 6, Holy Spirit Church. Goodbody's Blvd. Chapel.

DEARING, William J. Husband of Goldie L. Dearing, father of Loretta J. Lessman, also three grandchildren. Requiem Mass, Dec. 2, Blessed Sacrament Church. Goodbody's Blvd. Chapel.

CONTASTI, Raffaella. Mother of Mary De Maria and John, Sam and Dr. Joseph Contasti, also seven grandchildren. Requiem Mass, Dec. 5, Our Lady of the Rosary Church. Goodbody's Ivy Chapel.

GIEL, Margaret. Mother of William Giel, sister of Catherine Mulroe, also one grandchild. Requiem Mass, Dec. 3, St. Patrick's Church. Goodbody's Ivy Chapel.

ROMANO, Amalia M. Wife of Ciro Romano, mother of Luigi and Rosa Maria Romano, daughter of Mr. and Mrs. Giovanni Villani, sister of Maria Tedesco and Concetta and Pasquale Villani. Requiem Mass, Dec. 6, Our Lady of the Rosary Church. Goodbody's Ivy Chapel.

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LIVING TABLEAU — Children portray Guadalupe apparition, watched by Msgr. Rudolph Galindo, San Bernardino, left, and Bishop Juan Posadas Ocampo, Tijuana. — Gill photo

ESCENA VIVIENTE — La aparicion de la Virgen de Guadalupe represenada por jovencitos, ante Mons. Rodolfo Galindo, de San Bernardino, izquierda, y el Obispo Juan Posadas Ocampo, de Tijuana. — Gill foto

Viva la Guadalupana

El sol brilló el Domingo de Nuestra Señora de Guadalupe por toda la diócesis cuando miles de personas celebraron su fiesta con procesiones, carros alegóricos, Misas, cantos y música.

En San Diego, el corazón de la celebración fué en el Salón Dorado del Community Concourse, donde el Obispo Leo T. Maher, con una casulla con la imagen de la Guadalupana, concelebró una Misa en Español con el Obispo Rafael García González de Guadalajara y 10 sacerdotes más.

Al terminar la celebración, antes del banquete en el Hotel U.S. Grant,

había un eclipse parcial de la luna llena — como diciendo “bien hecho.”

Otras de las celebraciones se llevaron a cabo en la parroquia de Nuestra Sra. de Guadalupe en San Bernardino, con el Obispo Juan Posadas Ocampo de Tijuana, en Calexico con el Obispo Manuel Pérez Gil de Mexicali, y en Ontario, Riverside, Imperial, Upland, Highland, Perris y en otras muchas parroquias.

En la Misa de San Diego, el Obispo Maher presentó becas a 14 jóvenes México-Americanos. Fondos para las mismas vinieron de la fiesta inter-parroquial que tuvo lugar recientemente en el Community Concourse.



QUEEN TO QUEEN — Fiesta queen Martha Catano, Chula Vista, places flowers at Our Lady's statue.

DE UNA REINA A OTRA — Reina de la Fiesta Martha Catano, de Chula Vista hace una ofrenda floral a la estatua de Nuestra Señora.



SCHOLARSHIPS — Rosario Guizar, one of 14 winners, gets scholarship from Bishop Maher. Center, Bishop Rafael García González from Guadalajara.

BECAS — Rosario Guizar, una de los 14 ganadores, recibe una beca de manos del Obispo Maher. Al centro, el Obispo Rafael García González de Guadalajara.



HALL ENTRY — Procession into hall for San Diego Mass as 2,500 persons applaud. — SC photos

GRAN ENTRADA — Mas de 2,500 personas aplaudieron la entrada de la procesion a la Misa en San Diego. — SC foto

Bishop's letter on Holy Year

Call for 'witness in visible Church'

Plans for the local observance of the Catholic Church's Holy Year have been announced by Bishop Leo T. Maher. In a pastoral letter he calls for "witness, seen, felt and lived in the visible Church."

"It seems to become increasingly evident that the new society now evolving is one that is characterized by the absence of God," he states. "The Holy Year will be directed towards the world that the Church wishes to serve, that the world may believe."

Churches designated as places of pilgrimage so that Holy Year indulgences may be gained

are: St. Joseph's Cathedral, San Diego; Mission San Diego de Alcalá, the first church established in the diocese, and the church of every dean. There are 12 deaneries in the diocese, with currently two vacancies of deans — La Jolla and El Centro.

As reported in Southern Cross, Nov. 1, Catholics may gain plenary indulgences in connection with observances of the Holy Year from the first Sunday of Advent (Dec. 2), already passed. The Holy Year itself will run from Christmas 1974 to Christmas 1975.

Full text of Bishop Maher's letter follows:

Dearly Beloved in Christ:

THE GIGANTIC STRIDES made in science and technology in modern times have raised man to a new pedestal of glory in the universe. It has ushered in a new era in which man empowered by the work of his own hands attempts to control and harness the forces of nature to make them more useful to himself. In so doing he strives to make the world a materially better place for himself.

But this phenomenon has fostered a type of humanism that touches on man's relationship with the Infinite. As a result man is tending to seek the answer of life without recourse to God. And it seems to become increasingly evident that the new society that is now evolving is one that is characterized by the absence of God.

Man's own mind has become soiled and insensitive. While he acknowledges the things he receives, he concentrates on the gift rather than the giver. It creates in him a type of sin that one could call the consumer mentality.

FOR SUCH A MENTALITY life consists in getting, spending, having. It is an acquisitive mentality and becomes an aggressive mentality, exploiting without responsibility not only nature but other human beings. In some instances it develops into a modern form of idolatry.

Deeply conscious then that a return to God is indispensable for a re-establishment of right order in our relations with God, the Holy Year comes at an opportune time as a means of reconciliation and renewal.

As we stand at the threshold of this great event of spiritual reawakening and interior renewal, we should be conscious of the significance of this great moment in the life of the Church, and in this we share with the Holy Father the sincere desire and hope that the Holy Year will be for each one of us a year of exceptional grace, a year of the great return to God and a year of reconciliation — reconciliation with God, reconciliation with one's neighbor and reconciliation with one's self — so that united with Christ and each other we may be one as the Father and the Son are one.

IN THE FIRST PLACE A reconciliation with God is essential for interior renewal. "Repent and be converted! Turn back to God!" was the call of the prophets to the people of old. This same call resounds today through the voice of Peter's successor.

It is a call to all those who have left their Father's house to turn back from the path of sin and speedily return to His open arms and ever-forgiving heart. The Second Vatican Council has emphasized this need for conversion and penance, so that man by freeing himself from evil may cling wholeheartedly to Christ, "the model, master, liberator, saviour and life-giver." (Ad Gentes, 8)

The Apostolic Constitution *Poenitemini* of Pope Paul VI has further explained the meaning and the truly Christian value of penance, in the affirmation that only through "the profound and total transformation of the whole man, in all his

feelings, judgments and acts" is it possible to reach the Kingdom proclaimed by Christ. (*Poenitemini*, 5)

THIS RECONCILIATION WITH GOD through penance necessarily leads to reconciliation among all men: within the Catholic Church herself and in her relationship with the other Churches and in society surmounting every difference of class, race, nation and social and economic development.

Thus, the Holy Year will offer to all men the opportunity for genuine reflection upon the basic values of life directed towards a new seeking for Christ. The Holy Year will be concerned more with the interior life of the spirit than with the external manifestation: it will be directed towards the world that the Church wishes to serve, that the world may believe.

At this time when faith is challenged on many sides, the Holy Year will remind all the People of God of the need for continued, strong and devoted love for Christ's Church. The witness of the Church to the presence of Christ in the world is a sign to all men of Christ's saving grace. That witness can only be expressed if it is seen, felt, and lived in the visible Church — the evidence of Christ's incarnation in our day.

WITH THIS AIM IN VIEW, the coming Holy Year will be conducted in such a way as to offer the greatest possible number of people the chance to share fruitfully in the Jubilee.

I, therefore, designate as places of pilgrimage, so that the indulgences of the Holy Year may be obtained, the Mother Mistress of Churches in the diocese — the Cathedral; the first church to be established in the diocese, Mission San Diego de Alcalá, and the church of every dean in the diocese.

During the course of the Holy Year special eucharistic celebrations should be planned in harmony with the general theme of the Holy Year for the renewal of man and his reconciliation with God and his brothers.

IT IS RECOMMENDED THAT such penitential services, weekend renewal, days of recollection, parish prayer groups, Sunday evening services, lecture series, the liturgy of the Word, Bible vigil services and pilgrimages to the designated churches, especially the Cathedral, be held.

To coordinate the spiritual programs and pilgrimages, we request each deanery to be responsible for promoting the liturgical celebrations.

*Commit your life to the Lord,
trust in him and he will act,
so that your justice breaks forth like
the light,
your cause like the noon-day sun.*

Sincerely in Christ

Leo T. Maher

+Leo T. Maher
Bishop of San Diego



LECTOR SEMINARIAN — Michael D. Jones, seminarian from San Diego diocese, installed as lector by Bishop George Speltz, of St. Cloud, in Collegetown, Minn. Jones of Kaneohe, Hawaii, is completing his second year of theological studies.

Catholics greet Episcopal diocese

Southern Cross Reporter

Catholics of the diocese welcomed the establishment of the new Episcopal Diocese of San Diego and the election of its first bishop.

In a letter to Episcopal Bishop Francis Eric Bloy of Los Angeles, Bishop Leo T. Maher sent greetings to the convention of the Protestant diocese which he called "memorable."

"TO YOUR OWN prayers I join mine," said Bishop Maher, "that the Holy Spirit will guide your people in the election of another bishop and in the inauguration of your new diocese."

Msgr. John R. Portman, chairman, Diocesan Ecumenical Commission, said he was "pleased with the establishment of the new diocese," adding that the Los Angeles diocese "has done an excellent job with its creation."

"We know," he said, "that now we will be able to develop more ecumenical

programs because of the deep concern we share in this area and which we were not able to do previously."

THE EPISCOPAL diocese was formed officially at a convention of 66 ministers and 117 lay delegates at St. Paul's Episcopal church, San Diego.

Elected first bishop was the Rev. Robert M. Wolterstorff, rector of St. James by the Sea Episcopal church, La Jolla, for 16 years. He will be consecrated after his election is ratified by a majority of Episcopal dioceses in the U.S.

Carved out of the Los Angeles diocese, the new diocese includes 39 churches, about 70 clergy and 20,000 members in San Diego, Imperial and southeastern Riverside counties.

IT IS THE third largest in California, following Los Angeles with about 67,000 members and San Francisco with 50,000.

Ethics key to new MBA degree at USD

Southern Cross Reporter

A masters program in business administration concerned with ethical values will be started by the University of San Diego in the spring semester.

In announcing the graduate program, Dr. Author E. Hughes, USD president, and Dean Clement Nouri of the School of Business Administration, said it will continue the USD tradition as a Catholic university which places emphasis on Christian values.

"OUR MBA IS value-oriented, the same as all programs at USD," Dean Nouri said. "We will address the ethical and moral implications of decision making in business and related fields."

"Profit-making as the only motive in business is an abandonment of social and moral responsibility which should take precedence over other motives."

Noting that USD's School of Business Administration was formed only two years ago when the university was

integrated, Dr. Hughes said "upgrading of the undergraduate program has led to the formation of a MBA in direct response to requests from the business community."

DEAN NOURI explained the MBA program "is tailored to meet the needs of the student. Most programs are made up of bits and pieces to conform to a degree. At USD every MBA student's program is different. We can do that because we are small."

The program calls for 48 credits over four semesters. But up to 18 credits will be waived depending on a student's work experience and education.

In the past year, Dr. Nouri observed, more than 150 inquiries have been received from this country and abroad regarding a USD graduate business program. The first year's enrollment is expected to be about 60 students, 45 in evening and 15 in day courses.

THE SCHOOL OF Business Administration now has about 240 undergraduates, with 400 other students taking some business classes. Tuition is \$65 a credit, but Dr. Hughes said this will go up to \$70 in 1974-75.

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As women will
by Enid Lanyon

A Christmas story

As women will, we were talking about . . . the gaiety and family celebrations and the joy of the Christmas season — and the loneliness and depression that may make its mark on too many among us at this time.

It is a sad but inescapable fact that for many people living alone or away from their families, the intimate gatherings of relatives and friends during the holiday period may only emphasize their own exclusion — their own unwantedness.

AND YET, IT NEED not be so. Once I travelled thousands of miles to be with an elderly aunt on Christmas Day. She was, I knew, arthritic and suffering from a heart ailment, living alone and frugally on a meager annuity.

The slight apprehension I felt as we approached the pretty cottage, with a sprig of holly in the window which bordered a meadow in the small town where she lived, was dispelled by the sight of her and the vivacity of her greeting.

There was no sign of the depression or loneliness we had feared. Both her person and her home were attended to and dressed with the same fastidious care that had distinguished her in earlier years, and she bore her eighty years with pride and an amusing touch of vanity.

ALTHOUGH SHE HAD NO warning of our arrival, Christmas dinner was in the oven. No, she was expecting no one. Some friends in the neighborhood had invited her to share their meal, but she had declined.

"Well, dear, you know, I like to have Christmas Day in my own home," she explained. There were cards on the mantle over the fireplace and opened packages stacked neatly among their gift wrapping on the table.

This one, she explained later, was from her friends, that from the young boy who delivered the newspaper each day. There was a cake, baked and frosted by the lady — also elderly — who owned the small haberdashery down the street.

THERE WERE FRESH EGGS from the grocer, candy from the local

confectionery, a small bottle of perfume — I remembered the brand from childhood — from a "gentleman friend" who called in frequently to see that all was well with her. "So kind, but, oh, so difficult to get rid of him. He does talk so much."

There was a rosary brought by the priest who came every other week to bring her Holy Communion and stayed to chat and take coffee — and tease a little now and again.

SOMETIMES THEY WOULD bring fruit from their trees, which she would preserve "and then I have something to give in return . . ."

"Oh, my dear, I am never lonely. I have so much and there is so much to do. Each week they bring me books from the library, too — and I love to read.

"THEN, YOU KNOW, CHRIS (her husband) is still very much with me. Perhaps it is because we never had children and were alone together so much, that I feel his presence still. It is very companionable. And then there are so many lovely surprises — like your coming today."

She was smiling through tears then. "And I am getting old. God will be calling me to Him soon, so I try to get ready for that. I spend a little time each day, saying my prayers and reading the Bible and just thinking about seeing Him."

She looked around the room. "Especially at Christmas. This is His time, His birthday and I like to make it a happy day."

SHE WOULD BE DISTRESSED to realize that she humbled us in her contentment, but it would please her to know the happiness and love that overwhelmed us.

This Christmas we will be thousands of miles away again, but, please God, we will not forget the difference a thoughtful card, inexpensive present or unexpected visit may bring to some other person, young or old, who might be alone this season.

This time of commemoration of the beginning of the Christian era — the beginning of the gospel of brotherly love.



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Answer Please!

By Father Warren Rouse, OFM

Question:

Didn't the Pope say recently that we are to return to Latin music at Mass?

The 1963 Constitution on the Sacred Liturgy, approved by Pope Paul, by no means abrogated the use of Latin music. In fact, he stated just this last August:

"As to music, what a problem! But let us take courage: it is not insoluble. A new era is arising for Sacred Music. Many ask that the Latin and Gregorian chant of the Gloria, the Credo, the Sanctus and the Agnus Dei be kept for all countries. May God will that it be so. One can study how this can be done."

On Oct. 12, the Holy Father spoke to the International Association of Sacred Music and stressed the need to preserve the older forms of music which are "the inheritance of the Latin Church." At the same time he encouraged the development of new forms of sacred music fitted to the modern liturgical reforms.

He also charged church musicians "to make every effort to insure that worship (is accompanied) by dignity and beauty and that it affords all the Christian people the opportunity to participate in the prayer of the Church with profit."

"Both . . . and" rather than "Either . . . or" seems to be a true reflection of his thought.

Questions:

What are the spiritual indulgences connected with the upcoming Holy Year? Are they just for people who can travel to Rome?

Guidelines for the 1975 Holy Year have been established by Roman authorities particularly for those who cannot go to Rome. Briefly:

From the first Sunday of Advent, 1973, until the day on which the Holy Year is officially opened in Rome, everyone may gain the following indulgences:

1. A plenary indulgence for those who make a pilgrimage to the cathedral church or to other churches designated by the bishop where a solemn community celebration is to take place. (See page 9.)

2. A plenary indulgence is also granted to the faithful if they make a group pilgrimage (e.g., families, school children, professional associations, members of pious sodalities) to the cathedral church or to other churches which may have been designated by the bishop. They must spend some time there in devout recollection, concluding with the Lord's Prayer, the Apostles' Creed, and a prayer to Our Blessed Lady.

3. If people are unable to take part in a pilgrimage because of illness or other serious reasons, they will be able to obtain a plenary indulgence if they join spiritually with those who actually make the pilgrimage, and offer their prayers and sufferings to God.

Talking Point

What's happened to the liturgy?

On Dec. 4, 1963, Pope Paul VI signed a major document that was to change the life-style of the Catholic Church throughout the world.

Drawn up by the world's bishops meeting together in the Second Vatican Council, the Constitution on the Liturgy called for the reform and renewal of the Church's central acts of worship and unity, the liturgy, and especially the liturgy of the Eucharist, the Mass.

The reform had begun much earlier, with Pope Pius XII easing the laws of the eucharistic fast and allowing evening Masses in 1953, the major reform of the Holy Week liturgy in 1955, and the introduction of the "dialogue Mass" in 1958.

THE 1958 REFORM was a call for lay participation in the Mass, through common singing (at high Masses) or saying (at low Masses) of the responses of the server, plus the then-Latin Gloria, Credo, Sanctus, Pater Noster, Agnus Dei, and Domine non sum dignus — all prayers that until then had been said privately by the priest or sung by a choir.

But hindsight shows that liturgical reform had barely begun when the Constitution on the Sacred Liturgy was published on Dec. 4, 1963. Following are highlights of some of the major changes that have occurred since then, as a result of that historic document.

— **May 1964:** Vatican confirms U. S. bishops' request to use English in lessons, epistle, Gospel, Kyrie (Lord, have mercy), Gloria, creed, Sanctus (Holy, holy, holy), Lord's Prayer, chants between lessons, offertory prayer and communion prayer.

— **September 1964:** U. S. begins using English for absolution formula in Sacrament of Penance;

first major Vatican guidelines published for putting reforms into practice.

— **November 1964:** English parts of Mass approved in May are introduced generally in U.S.

— **March 1965:** English in Mass becomes mandatory in U.S.; Psalm 42 dropped from prayers at the foot of the altar, "Last Gospel" and prayers after Mass dropped; Vatican allows Communion under both species for laity in some circumstances.

— **October 1965:** Vatican approves English for collect, prayer over gifts, preface, prayer after Lord's Prayer, and postcommunion in U.S.

— **1965-66:** Bible vigils gain popularity, church furnishings gradually change in accordance with Vatican guidelines — some Communion rails disappear as people begin to receive Communion standing, temporary altars facing the people appear in many churches, along with president's chairs for the presiding priest and new ambos (reading stands) for reading of lessons and Gospel. Concelebrated Masses become popular for special occasions.

— **March 1966:** U. S. Church begins using English prayers approved by the Vatican the previous October.

— **February 1967:** Vatican approves idea of non-Latin Canon of the Mass (Eucharistic Prayer) in principle, and urges translations be submitted to be approved for use (decree made public in May).

— **April 1967:** New optional readings for weekday Masses in U. S., Canon of Mass (in Latin) recited aloud for first time in centuries.

— **October 1967:** Canon in English introduced in U. S.

— **1967:** Several U. S. bishops begin requiring altar facing the people throughout their diocese.

— **February 1968:** Musical instruments besides organ officially approved by Vatican for use in Mass, marking the beginning of the "guitar Mass" era.

— **June 1968:** Pope Paul VI publishes Latin version of three eucharistic prayers for use as alternatives to the Roman Canon, which becomes known as Eucharistic Prayer No. 1.

— **December 1968:** Vatican publishes new rite for ordaining deacons, priests and bishops.

— **January 1969:** U. S. begins using three new Eucharistic Prayers in English.

— **April 1969:** Pope Paul's Novus Ordo Missae — **The New Order of the Mass** — is published after six years of work. Replacing the Tridentine Mass, published by Pope Pius V in 1570, it signifies the end of the major reform of the liturgy of the Eucharist. The Vatican also publishes the new marriage rite in April.

— **May 1969:** About 30 saints are removed from the worldwide Church calendar, including St. Nicholas, St. Christopher, St. Patrick and St. George.

— **August 1969:** Vatican introduces new rite for funerals.

— **March 1970:** Vatican allows Saturday evening Mass to fulfill Sunday obligation, new marriage and baptismal rites introduced into U.S.; new lectionary (three-year cycle of



THE WAY IT WAS — A priest gives one of the many blessings prescribed in the Mass as celebrated a decade ago. Altars were placed against church walls and a priest prayed the Mass in Latin with his back to the congregation. The priest in this reconstructed Mass is Father James P. Meyers of Washington, D. C.

readings for the first part of Mass, the Liturgy of the Word) published in U.S.

— **January 1971:** Temporary breviary (divine office; liturgy of the hours) published in U.S.

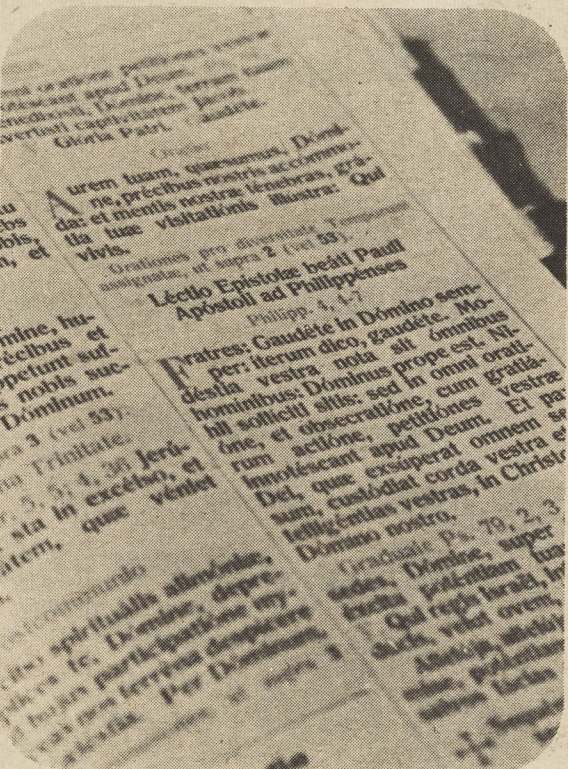
— **June 1971:** Vatican publishes revised breviary in Latin. A massive, 6,000-page work in four volumes, its translation into English will not be completed until sometime in 1974, and it will not be approved and published until at least 1975.

— **September 1972:** Provisional English sacramentary (altar missal) for Sundays and major feasts published in U.S.; Pope suppresses "minor orders" and office of subdeacon, and establishes new lay ministries of reader and altar server.

— **November 1973:** U. S. bishops approve final parts of English translation of the **New Order of the Mass**, which will probably be published in 1974 (pending final approval by the Vatican).

Correction

In last week's Talking Point the name of Mary Jane Friedrichs, of Escondido, was incorrectly spelled Fredericks.



LATIN READINGS — The third Sunday of Advent was known as Gaudete Sunday based on the first words of the reading, then called Epistle, "Gaudete in Domino . . . (Rejoice in the Lord)."

Pope's special message

'Peace depends on you too'

VATICAN CITY (NC) — "Peace depends on you too" was the cry of Pope Paul VI in his message for the Jan. 1, 1974, World Day of Peace.

"Listen to me again, you who have arrived at the threshold of the new year 1974," the Pope began. "Listen to me again: I am before you making a humble entreaty, a strong entreaty."

HE REAFFIRMED his message of last year, that "peace is possible," and said it is more than just possible — it is a duty, a moral necessity and a "supreme ethical objective."

He scored the politics of fear and of balance of power, saying it operates on "the outspoken and sceptical conviction that, in practice, peace is impossible."

"Peace is the ideal of mankind. Peace is necessary. Peace is a duty. Peace is beneficial," the Pope said. "It is not a fixed

and illogical idea of ours; nor is it an obsession or an illusion. It is a certainty. Yes, it is a hope: it holds the key to the future of civilization and to the destiny of the world. Yes, peace."

POPE PAUL denied that peace is the "pale and timid abstraction" of contemporary political experience and thought, and he dismissed the idea that man is "a permanently insoluble problem of living self-conflict."

The Pope argued against "the confusion of peace with weakness (not just physical but also moral), with the renunciation of genuine right and equitable justice, with the evasion of risk and sacrifice, with cowardly and supine submission to others' arrogance, and hence with acquiescence to enslavement."

"This is not real peace,"

he said. "Repression is not peace. Cowardice is not peace. A settlement which is purely external and imposed by fear is not peace. The recent celebration of the 25th anniversary of the Declaration of Human Rights reminds us that true peace must be based on a sense of the untouchable dignity of the human person, from which arise inviolable rights and corresponding duties."

HE CALLED for a "fundamentally spiritual concept of humanity" as a basis for peace. "To regard struggle among men as a structural need of society is not only an error of philosophy and vision but also a potential and permanent crime against humanity," he said.

Finally, he urged Christians everywhere to become peacemakers. "Are we not able to preach peace, above all else?" he asked.



SINGERS MEET POPE — Pope Paul VI chats with members of the Black Nativity, a Gospel singing group from Philadelphia, during an audience at the Vatican. The group sang several spirituals for the pontiff. — RNS photo.

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ROME — For the first time in more than a century a Pope rode through the streets in an open four-wheel carriage. It was a gesture toward the ban on private cars on Sundays and holidays.

"It was a happy moment for all," Pope Paul said after riding from St. Peter's Basilica to Rome's downtown Piazza di Spagna to place flowers at a statue of the Immaculate Conception.

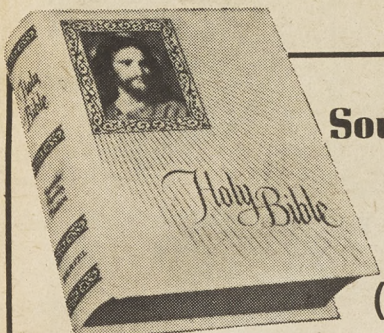
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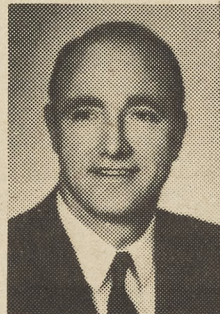
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'Healer' stresses power of prayer

ATLANTA (NC) — "Basically the God our Catholic people believe in is a monster, a pagan god," according to Dominican Father Francis MacNutt.

The reason for this, Father MacNutt said, is that the ordinary Catholic has the idea that God is in some way responsible for sickness and evil.

FATHER MACNUTT made his comments in a speech given to the Catholic Hospital Association's workshop here.

Once a premedical student, Father MacNutt has given his last six years exclusively to the ministry of psychological and physical healing through prayer. However, he said, he shies away from the term "faith healing" because of its association with quackery.

Father MacNutt laid the groundwork for his ministry in these terms: "Just as nature always moves toward health, God's normative rule is always toward health. So in a practical situation the norm is that God always wants this person to get well."

AS AN INDICATION of this, Father MacNutt recalled the constant concern of Jesus with bringing people to health, a concern he passed on to His followers: "Every time Jesus sent out the disciples to preach, he also sent them out to heal."

In today's world God works for healing through medicine and prayer, he noted, but while the belief in healing through medicine is almost universal, the belief in healing through prayer is not.

Father MacNutt has traveled the country in the work of healing, operating from a base in St. Louis called Merton House, a house of prayer.

HE HAS witnessed innumerable physical healings, he said, not only of such maladies as headache and backache, but even of bone deformity, cancer and other severe internal disorders.

The percentage of those physically sick who are healed or at least helped in some way at small-group prayer meetings is almost 50 percent, he said. The healing percentage rises to 75 percent for those who seek cure from psychological or emotional problems.

The key element, according to Father MacNutt, is faith in God, faith reposing in the one who seeks healing and faith in the one praying for the healing, but not necessarily an extraordinary faith.

"THE FAITH needed," he noted, "is the faith that God ordinarily heals." The customary simple technique for the healing, he explained, is prayer and laying on of hands.

Every priest, Father MacNutt maintained, potentially has healing power. "Ordination," he added, "empowers every priest to be a healing channel for the Church."

Yet, because Catholic priests are not doing it, Father MacNutt sees more charismatic healing going on

through those outside the Church, most notably Kathryn Kuhlmann, Oral Roberts, Agnes Sanford and Ruth Stapleton, the sister of Georgia Governor Jimmy Carter.

FATHER MACNUTT urged priests to "try it out and see if it doesn't work."

Catholics slow with laity pension plans

WASHINGTON (NC) — Catholic schools do not follow the example of Christ very well in their treatment of lay employees, according to a new booklet issued here by the National Catholic Educational Association (NCEA).

The booklet, a study paper written by Brother Joel Damian, executive secretary of the Christian Brothers Conference, describes the structure and the pros and cons of a "self-insured, self-administered, trustee, funded, and IRS-approved" pension plan to take care of the retirement needs of lay employees in Catholic schools or other institutions.

SPEAKING FROM 10 years of experience with such a plan for the Christian Brothers schools across the country, Brother Damian asserts that self-insured,

self-administered plans are viable for almost any group with 200 or more employees, and they offer higher benefits for lower investments — usually at about 30 percent savings — when compared with commercially run pension plans or annuities.

In footnotes and an appendix he outlines the differences in structure required to establish similar pension plans for members of religious orders.

"Catholic social principles dictate that a person employed for many years in the Catholic school system should be taken care of when he can no longer work and must retire," says Brother Damian.

"THESE PRINCIPLES can be implemented partially but practically by the establishment of a pension plan."



ENERGETIC ABOUT ENERGY — Despite cold and rainy weather, seventh graders from Queen of Peace School in North Arlington, N. J., march with homemade signs supporting conservation of energy.

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Temas de actualidad

Vuelve Jesu Cristo al mundo?

Por el Padre Luis F. Bernal

Todas las naciones de la tierra celebrarán el próximo 25 de Diciembre el nacimiento de Jesús, incluso por ejemplo, el Japón sintoísta, la India brahmanica, la Arabia musulmana, la Rusia atea. Por qué? Quizá porque Cristo fué un "gran hombre"? Pero de "grandes hombres" está poblada la historia y

sin embargo de ningún otro se solemniza universalmente el natalicio con esa fiesta anual.

Indudablemente la doctrina de Jesús ha convenido a la humanidad, y cada año necesitamos los hombres que vuelva un poco, en alguna forma el Redentor, porque son tantos los asuntos mundiales que andan mal por el abuso de la libertad y el triunfo de los

egoismos... y solo puede remediarlos el Amor que se encarna verdadero solo en Cristo.

Y JESUS, el Amor poderoso y verdadero vuelve cada año y muchas veces al mundo, pero le acontece como hace 20 siglos, que los hombres se ciegan y muy pocos entienden su Signo. Porque Cristo, ayer en su vida mortal, y hoy vivo en su Iglesia, es el Signo externo o Sacramento del encuentro de Dios con los hombres.

Pero ayer cuando vino en figura humana lo comprendieron solo a medias 12 apóstoles, 5 inteligentes mujeres, 72 discípulos... ni siquiera un centenar de humanos!

Hoy cuando viene tras el signo de su Iglesia, lo entiende y lo recibe quizá el uno por ciento de los bautizados Católicos? El resto de la humanidad lo presiente, lo desea, lo necesita, lo recuerda, y celebra universalmente su Navidad, pero... no quiere comprometerse con El, no quiere convertirse a El, porque es pobre, porque es obrero, porque es de otra raza, porque no es un rico industrial, profesional, técnico, científico influyente, sino es un crucificado en cuya resurrección muy pocos creen...

SEREMOS nosotros de ese uno por ciento de los bautizados que si entendemos la vuelta de Cristo al mundo? Si es así, entonces comprendemos el espíritu

del Adviento que estamos viviendo estos días, y esperamos al Señor no solo como pretexto de una alegre fiesta de Navidad, sino que lo aguardamos con fe en cualquier momento de nuestra vida, como una sorpresa del Amor, cuando llega la muerte que para nosotros es solo un paso hacia la felicidad; y lo esperamos en cualquier otro momento de la historia, cuando una nación cae juzgada y se levanta otra; y lo aguardamos al fin de los tiempos para la glorificación universal.

Conocemos que El es la Luz y el Amor, pero la conciencia nos dice también que hemos pecado, y por eso en nuestro Adviento o expectativa mezclamos con la esperanza el arrepentimiento, y con la fe y la alegría ponemos la penitencia.

Un símbolo de todo esto, de significado un tanto desconocido, que aparece por estos días en los mercados, y nosotros colgamos en las puertas o lo adornamos sobre mesas y lo vemos en los templos, es "La Corona de Adviento y Navidad." Es ella verde, fabricada de ciprés, con hojas y frutos rojos de mirto, y debería tener en su centro muchas candelas.

TUVO SU origen entre los pueblos del norte donde reina la oscuridad por seis meses cuando el sol se aleja de allí en su marcha sobre la órbita inclinada. Para aquellos pueblos la

vuelta del sol a su cielo era la fiesta de la felicidad, la fiesta de la Luz.

En su larga noche de frío y sombras colocaban sobre la mesa del hogar una corona de plantas que no se marchitan y en el centro de ella iban encendiendo una tras otra las candelas en espera del advenimiento de la Luz.

Cuando esos pueblos se convirtieron al Cristianismo la fiesta de la Luz se transformó en la aparición del Sol Divino la noche de Navidad, y la corona de la expectativa vino a ser nuestra Rueda del Adviento.

EN EL CENTRO de ésta colocamos tres velas de color morado que encendemos en los primeros domingos, como símbolo de nuestra conversión, del arrepentimiento y de la penitencia, del compromiso de lucha en favor del bien y contra el mal.

Una cuarta candela de color rosa nos habla de la alegría y esperanza que la Iglesia expresa en el cuarto domingo de Adviento llamado de "Laetare" (Regocijo) pues se aproxima la Luz de Dios que ilumina y perdona a los arrepietidos. Y un quinto cirio blanco en la mitad de la corona se encenderá gloriosamente en la media noche del 24, cuando el Señor ha de nacer una vez más, una vez más ha de volver a nosotros y al mundo para redimirnos. Todos estos simbolismos

tienen poesía y belleza, pero para la mayoría de los bautizados Católicos son cosas externas sin el contenido total humano y religioso de la conversión. Así muchos continúan adornando cada año la Corona de Adviento y bautizando niños y haciendo fiestas de matrimonio y de quinceañeras en los templos.

PERO ESOS mismos no vuelven luego durante largos años a la Iglesia ni confiesan sus pecados ni asisten jamás a la Eucaristía de la Misa ni viven unidos por la fe, la oración, el amor y el servicio a su comunidad eclesial... Solo se contentan con la práctica externa de los signos sin contenido....

Christmas TV Mass for handicapped

A Christmas Mass for the handicapped will be televised on Channel 8 "Lead Kindly Light" program 8:30 a.m. Sunday, Dec. 16. It will be celebrated by Father William Gold, CCD director, and Father Eugene Lyons of Chula Vista.

Attending will be children from St. Madeleine Sophie's Training Center for Retarded Children, El Cajon, and Home of Guiding Hands, Lakeside.

Prayers will be led by Lutheran Pastor Edwin Svendsen, chaplain at Home of Guiding Hands.

Legal Notices

NOTICE TO CREDITORS FILE NO. PN3099

Superior Court of the State of California for the County of San Diego

Estate of MARY SARKISIAN Deceased.

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned c/o

CLEMENT J. O'NEILL Attorney at Law 1357 Rosecrans St., Suite "C" San Diego, California 92106 which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice. Dated October 17, 1973 RONALD SARKISIAN Executor of the Will of the above named decedent CLEMENT J. O'NEILL Attorney at Law 1357 Rosecrans St., Suite "C" San Diego, California 92106 Phone: 224-2975 SC: 11/29, 12/6, 13, 20

NOTICE TO CREDITORS FILE NO. 104894

Superior Court of the State of California for the County of San Diego

Estate of PAUL EDWARD FISHEL, aka PAUL E. FISHEL, and as PAUL FISHEL Deceased.

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at the office of

FRANCIS J. MAHER, Attorney at Law 4766 Cass Street San Diego, California 92109 which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice. Dated December 3, 1973 JACK CARTER Executor of the Will of the above named decedent FRANCIS J. MAHER Attorney at Law 4766 Cass Street San Diego, CA 92109 Attorney for Executor SC: Dec. 13, 20, Jan. 10, 24

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Pope Paul hails Asia-Europe link

In VATICAN CITY, Pope Paul hailed completion of a new bridge linking Asian and European Turkey across the Bosphorus as symbolic of increasing unity of the two continents.

Noting Turkey's connection with early Christianity, he said, "Christians of Turkey today who, together with their fellow Moslem citizens, share a common faith in the one God who directs the destiny of people, will continue to collaborate, following teachings of their faiths."

What, not who bishop to people

In ALBANY, N. Y., Bishop Edwin B. Broderick, defending distribution of Communion by the laity, said, "When you receive Holy Communion, you receive the body and blood of Christ, and it is that which matters..."

"You are confusing the issue if you say the hands of the person distributing Holy Communion must be anointed. They do not."

Winning movie fights abortion

In NEW YORK, a film about a high school girl's struggle whether to have an

abortion won a silver medal at the 1973 International and TV Festival. It was written and directed by Father Bill Cogan of Chicago.

The young unwed mother decides to have her baby after long consideration. Nearly 200 prints of the 22-minute film have been sold in this country, Canada, Central America and Australia.

Cuban refugees dedicate shrine

In MIAMI, Fla., a Marian shrine designed and financed by Cuban refugees in gratitude to America was dedicated by Cardinal John Krol of Philadelphia, president, National Conference of Catholic Bishops.

The Shrine of Our Lady of Charity of Cobre, patroness of Cuba, was erected on land donated by the Miami archdiocese. Exiled Cubans have celebrated her feast day, Sept. 8, for 13 years in Miami.

Doctors approve 'dignity' death

In ANAHEIM, the American Medical Association said whether extraordinary means should be continued to keep terminal patients alive should be decided by patients themselves or their families.

A resolution said that while the medical profession was against mercy killing, it



GROUP'S FIRST MEETING — The Vatican's special commission studying the role of women in the Church holds its first meeting since it was created by Pope Paul in May. From left are, Deborah Schellman of the U. S., only American commission member; Mrs. Mary Pyne, England; Mrs. Dulcinea Rodriguez, India; Father Marie-

Joseph Le Guillou, France; Guzman Carriquiry, Uruguay; Emma Seger, Germany; Mrs. Eugenie Bahingthier, Ivory Coast; Maria Vittoria Pinheiro, Portugal; Mrs. Marina Lessa, Brazil; Sister Claire Herrmann, France, and Pilar Bellosillo, Spain. — RNS photo

avored withdrawing life support measures in terminal cases when requested by families.

Church-state tensions in Spain

In MADRID, Spanish bishops ended their general assembly with a plea by Cardinal Vicente Enrique y Tarancón for reconciliation of the Church-state tensions in the country.

It was reported that Spain has asked the Vatican to recall its nuncio in Madrid and that it has brought a criminal accusation against Bilbao and Segovia bishops for "slander and insults" against the government.

Catholics, Jews work together

In DAYTON, Ohio, participants of the first National Workshop on Catholic-Jewish Relations heard Rabbi Irving Greenberg, a scholar from New York City, call on Jews to rethink their opposition to aid for non-public schools.

Father John Pawlikowski, an interfaith leader from Chicago, asked Christians to back Israel's desire for security within defensible borders. Father Edward Flannery, the U.S. bishops' expert on Catholic-Jewish

relations, warned of an upsurge of anti-Semitism in the face of the Arab oil embargo.

Irish prelates reaffirm stand

In DUBLIN, Irish bishops reaffirmed their opposition to contraceptives in commenting on a bill which would permit importation and sale of birth control devices.

The bishops, however, took no official stand on the bill itself. That decision is up to Parliament, they said.

1 million names for the unborn

In TORONTO, Canada, a new Alliance for Life is trying to get one million Canadians to sign a petition demanding that the government tighten abortion laws to protect the unborn.

The action came after Archbishop Philip Pocock of Toronto started an archdiocesan letter-writing campaign for Parliament to amend the criminal code so the unborn can be protected.

Two million more in U.S.

In GLENDALE, Calif., the Committee of Ten Million reports it has collected more

than two million signatures on petitions asking for a pro-life constitutional amendment.

Each of the 435 Representatives will be up for re-election Nov. 5. The committee hopes to get 23,000 petitioners in each of the 435 Congressional districts. If that total is reached, the total would be 10,005,000 — from where the committee got its name.

Read way to a long life

In TRENTON, N.J., Sister Mary Rosalie Doyle celebrated her 100th birthday with words of praise for literature. "If you want to live 100 years," the Franciscan said, "select good books and devote much time to reading; for books will teach you how to live a

good, practical life." For the past 23 years Sister Rosalie has operated a library for patients at St. Francis Hospital.

Higher costs for private hospitals

In WASHINGTON, a coalition of Catholic and Protestant hospitals threatened legal action unless the government's Cost of Living Council changes proposed Phase IV regulations affecting hospitals.

L. Rush Jordan, chairman of the newly formed National Protestant-Catholic Hospitals Action Committee, said the regulations make "no provision for hospitals to pass on increased costs for food or other supplies and services."

News in short . . .

JERUSALEM — More than 20 persons were injured when a hand grenade was exploded in the crowded main shopping area of Old Jerusalem near the Church of the Holy Sepulchre.

CORK, Ireland — Cardinal Timothy Manning of Los Angeles, born in County Cork, was made a Freeman of the City of Cork — honorary status with full privileges and rights of a citizen of the city.

NEW YORK — Sister Amadeus McKeveitt is the first woman associate vicar for religious in the New York archdiocese which has 7,600 sisters in 100 congregations.

SAN FRANCISCO — Anglican Archbishop Michael Ramsey of Canterbury will visit this city for three days during the first week of February.

ROME — Rome Radio reported that an unnamed Vatican spokesman denied as having "no foundation whatsoever" rumors that Pope Paul is suffering from a heart ailment.

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STUDENT PRODUCTION — Amahl and the Night Visitors, an English opera with a Christmas message, will be presented Dec. 14 and 15 at Our Lady of Peace Academy auditorium. Sam Kuglen, left, portrays King Kasper, Joe Cornicelli, center, Amahl, and Beth Ross, the mother.

Three high schools combine for Christmas productions

Students from three Catholic high schools will present the choral work *A Ceremony of Carols* and the English opera *Amahl and the Night Visitors* Dec. 14 and 15 at 7:30 p.m. at the Academy of Our Lady of Peace auditorium.

The students are from the academy, Rosary and St. Augustine high schools. Tickets are \$2 for adults and \$1 for students through high school, and will be sold at the door.

THE WOMEN'S Glee Club from the academy will perform Benjamin Britten's choral work, which is a montage of Latin and old English poetry set to music. Soloists are Annie Cornicelli and Molly Hillson.

Amahl and the Night

On the screens

Catholic Film Newsletter

EXECUTIVE ACTION — A curiously antiseptic film, it is based on the festering controversy surrounding the assassination of President John F. Kennedy in Dallas, Nov. 22, 1963.

In the film, a handful of far-right-wing millionaires plot to kill Kennedy, getting the job done with the unwitting aid of "patsy" Lee Harvey Oswald. The movie neglects to offer any coherent, convincing demonstration of its thesis.

Executive Action is disturbing only in its inability to stir even pathsos for the fallen President. Moreover, the film makers' crassness in scheduling its release to coincide to the month with the tenth anniversary of the President's assassination is regrettable. Morally unobjectionable for adults.

TV MOVIES include *A Child's Christmas in Wales*, (Dec. 16, CBS) a special filmed presentation of the Dylan Thomas classic. The program is especially intended for young audiences, but it should appeal to people of all ages.

The Glass Menagerie (Dec. 16, ABC), based on the classic play of Tennessee Williams, is a story of the pain and frustration of a family's intense love-gone-awry, of upset relationships and failed commitments.

Visitors, written by Gian Carlo Menotti for television in 1951, is a short but moving work relaying the Christmas message through the cripple boy Amahl and his simple generosity of spirit.

Joe Cornicelli is featured in the title role, while Beth

Ross plays the mother, and Sam Kuglen, Scott Laughter and Tim LaTorre portray the Three Kings.

SISTER SHARON ANN, chairman of the academy's Fine Arts Department, is director for both works.

Current books

THE MIGHTY MESSAGE OF MARK by Thomas J. Smith. Winona, Minn. 55987. 267 pages, \$3.60 pb.

Good popular commentaries on the books of the Bible are rare, but Smith has provided a commentary of the Gospel of St. Mark that will appeal to the lay reader.

The Gospel is divided into logical sections. Then the commentary considers three questions: Where is the message from? What's happening? And "So what?"

According to the author, St. Mark has a powerful message for today's Christian. Thomas Smith helps to make it more intelligible.

FATHER ALBERIONE'S PRAYERBOOK translated by the Daughters of St. Paul. Boston, St. Paul Editions. 320 pages \$4 (plastic cover).

Father James Alberione was the founder of five religious congregations and four secular institutes. The Daughters of St. Paul, part of his Pauline family, have lovingly translated this very traditional prayerbook.

There are meditations for the days of the week, morning and night prayers, litanies, novenas and a host of prayers for special occasions. The new Order of the Mass has been included with the rubrics very properly printed in red ink. Modern prayerbooks

usually contain very beautiful essays addressed to God. It remains to be seen if a traditional prayerbook will make it against the modern competition. However, nostalgia is in, right now.

GOD AS WOMAN, WOMAN AS GOD by J. Edgar Bruns. N.Y., Paulist Press. 89 pages, \$1.25 pb.

Anthropology, sociology and comparative religious studies are popularized in this intriguing essay.

The engaging feminine attributes of religion have always played a more important part of human belief than is generally realized. This author divides his book into sections on pre-Christian religion, the Old Testament world, and the Christian world.

In each section, he offers evidence that the feminine in religion is associated with wisdom and civilizing influences. This is a timely, if too brief, study.

THE SPIRIT BIBLE compiled by Eugene S. Geissler. Notre Dame, Ave Maria Press. 272 pages, \$2.25 pb.

Geissler has brought together all the references to the Holy Spirit in the Scriptures. He gives the full

context of each passage, which helps develop the thoughts.

The Old Testament passages are more prophetic than anything else, and some may question that most of the passages refer to the Holy Spirit only generically.

An addendum gives a selection of prayers to the Holy Spirit and some selections from the sixteen documents of Vatican II. The book ends with a concordance-index which is relatively useless in its present form.

This book will be welcomed by all who rejoice in the new Pentecost that seems to be developing in the Church.

GOD DAY BY DAY by Father Herbert F. Smith, SJ, Huntington. Our Sunday Visitor Press. 191 pages. \$4.50pb.

Fifty-one essays to refurbish Christian thinking and to polish up the image. The sources are scriptural and the direction is progressive.

It's refreshing to come upon the new generation of post-Vatican II spiritual writing and find that it is so perceptive and positive.

Father Charles Dollen

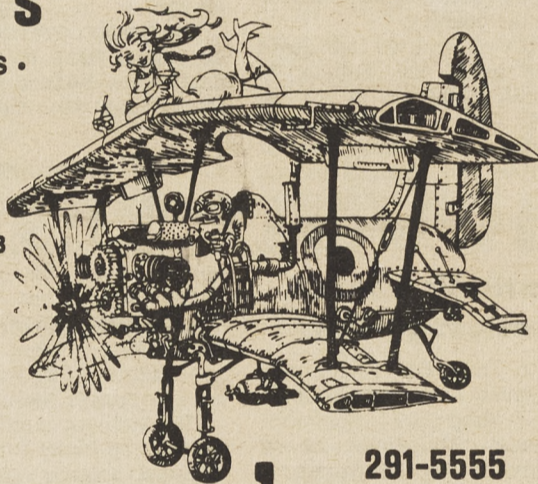
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