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USD, SEP 25 1975

License label will say 'I do'

Giving organs in death is good Catholic action

Southern Cross Reporter

While courts have been asked to decide if unborn children have the right to live, a New Jersey court must now decide if a 21-year-old girl has the right to die.

As a Catholic, does Karen Ann Quinlan have the right to die? "Yes," says Father Laurence Dolan, a moral theologian and University of San Diego chaplain.

KAREN HAS BEEN in a coma for five months, kept alive in her hospital bed by a machine, in case that has been widely publicized on television.

"Even though a person's body is capable of 'living' when controlled by a machine, Catholics may consider that person to be dead if his brain cannot function," Father Dolan said.

Father Dolan said many moral theologians in the church today uphold this point of view. He quoted noted American theologian, Father Charles Curran: "There is a tendency today to accept brain death as the best test for determining whether or not death has occurred."

KAREN'S PLIGHT may seem far removed from Catholics in California, but like it or not, beginning next year the state government will force them to consider their own mortality.

As of next July, when Californians receive new or renewed driver's licenses or identification cards in the mail, a sticker will be included.

It will indicate whether or not at death, you wish to donate organs of the body for transplant, or even the entire body for scientific study.

THIS DOES NOT mean that Californians must donate their kidneys at death to have the right to drive on the state's highways, but merely that they will be forced to think about donation.

It is not mandatory, but the sticker should be attached to the back of your license, and you may remove the sticker at any time you choose without penalty.

According to the new law signed by Gov. Edmund G. Brown Jr., a transplant could only occur after two physicians have verified "irreversible brain death".

THE NEED FOR donation of kidneys and

eye corneas is great, and they must be transplanted from the donor within one to four hours, respectively, after death, hence the need for the driver's license declaration which can be found quickly.

From the Catholic standpoint this situation, too, is perfectly acceptable, according to Father Dolan, a candidate for a doctoral degree in moral theology.

"An action like this entails great generosity and charity. And based on Christ's words, 'Greater love hath no man than this, that he give his life for a friend,' it is a charitable thing to do," Father Dolan said.

HE ALSO NOTED that the Church has always praised people who donate their bodies to science. "The moral question of the driver's license declaration, from a Catholic view, involves the issue of how death is determined.

"And in this case, the criterion is

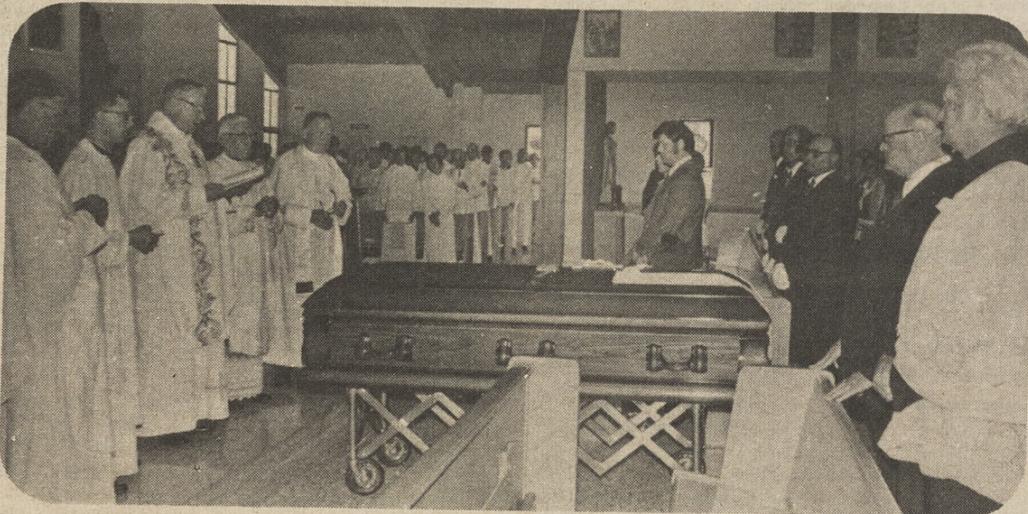
"irreversible brain death' which the Church currently accepts as an adequate definition of death," Father Dolan explained.

Nor does the Code of Canon Law prohibit organ donation. According to Father Michael Higgins, a canon lawyer and new head of the diocesan Tribunal, "Canon Law does not even deal with the issue.

"CANONISTS VIEW it as a moral question that is connected with the problem of the deathbed and prolonging of life," he said.

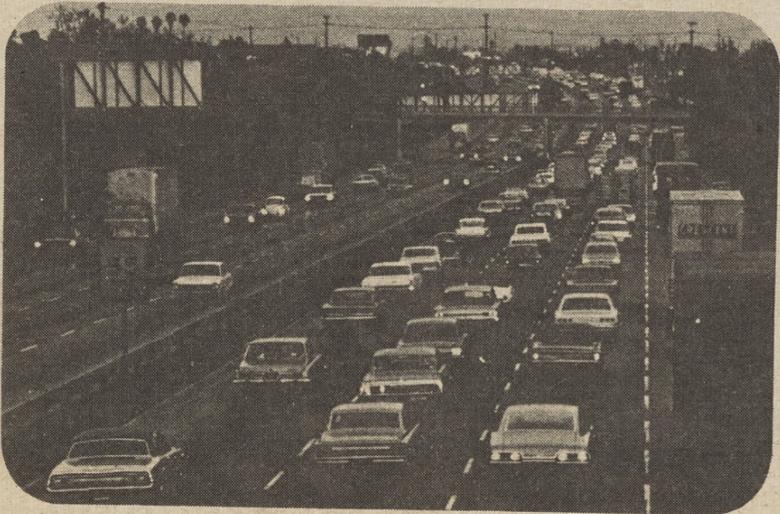
If you sign a driver's license declaration or an organ donor card, your wishes can be negated by your family. After brain death has been determined, the doctor will ask the family's permission to remove your organs, if your next of kin can be found in time.

Should you, as a practicing Catholic, wish to donate an organ of your body at death to enable another human being to live, "you can do so in good conscience," Father Dolan said.



PRIESTS' FAREWELL—More than 75 priests and hundreds of religious and lay friends attended the funeral Mass for retired Msgr. J. Malachy O'Sullivan at St. Vincent de Paul church, San Diego, on Monday. He had been 50 years a priest. Here Bishop Maher reads the final prayers over the casket, on which is the monsignor's red-piped biretta and stole. At right is president of the priests' senate, Father Thomas Meagher; center the monsignor's three nephews; and, behind the casket, the concelebrating priests. With Bishop Maher are, from left, Msgr. Sean Murray, who gave the homily; Father Daniel O'Sullivan, another nephew; Msgr. John Purcell and retired Msgr. Joseph Clarkin.—SC photo [Story page 3]

Freeway Commuters' Prayer:



LORD, as I enter the on ramp this day, preserve my spirit from being bruised and my fenders from being crushed.

PROTECT ME from the darting Volkswagen and the lumbering diesel.

PRESERVE ME from the unpredictable lane changer and the unexpected rear ending.

DELIVER ME from the arrogant tailgater.

SAFEGUARD ME from the perils of the blowout and the tribulation of the vapor lock.

GUIDE ME past the traffic jams and through the labyrinthine interchanges.

LET NOT MY brakes fade, my gas tank dry up nor my judgment play me false. Keep my temper calm, my tongue civil and my mind tranquil.

KEEP MY EYES on the road, my hands on the wheel and my mind on Thee and eternity.

GET ME TO WORK on time and give me the fortitude to do it all over again going home tonight. This I ask of Thee, Lord of the freeway, companion of the commuter, protector of the driver. Amen.

Photo and text by Al Antczak, editor, Los Angeles Tidings

Around the diocese

St. Catherine Laboure, San Diego, annual festival, Saturday, Sept. 27, 10-10; Sunday, Sept. 28, 10 a.m.-8:30 p.m., with ham or turkey dinner from 3-7; Mexican and American food, games, entertainment.

St. Therese, San Diego, 50th anniversary Mass honoring St. Therese of the Child Jesus, Wednesday, Oct. 1, 7:30 p.m.

St. Mary Magdalene, San Diego, afternoon of spiritual renewal, reconciliation, Saturday, Sept. 27, 1 p.m., ends with Mass at 5:30; for high school students and adults. Details: 276-3474.

Charity Bowl, benefit football game for San Diego Catholic high schools, Saturday, Sept. 27, 8 p.m., Aztec Bowl, San Diego State University. Details: 298-8277.

San Bernardino CCD, adult education workshop with Dr. Thomas Francoeur, Sunday, Sept. 28, Knights of Columbus Hall, San Bernardino, 8:30 a.m. Details: 882-1776.

San Diego County Recorder Society, first meeting of new year, Friday, Sept. 26, Del Mar Heights elementary school, Bldg. H., 7:30 p.m. Bring own music stands. Details: 224-5033, 755-8030.

"Signs of Life," CCD-sponsored adult education course on theology, sacraments and the new rites, begins Tuesday, Sept. 30, Camino Theater, USD. Details: 291-7614.

USD Auxillary, "Thank You in Advance champagne reception, Thursday, Oct. 2, 3 p.m., Founders Hall, USD, for Bicentennial fashion show and fund raiser. Details: 295-2349.

St. Mary Magdalene, San Diego, Mass commemorating anniversary of the Miracle of the Sun, 1917, sponsored by Blue Army of Our Lady of Fatima, Monday, Oct. 13, 8 a.m. Details: 276-3693.

Blessed Sacrament, San Diego, annual parish picnic, Sunday, Sept. 28, beginning at noon, Colina Del Sol park.

St. Catherine of Alexandria, Riverside, bicentennial festival, Sept. 26-28. Rides, games, prizes, foods. Details: 683-0800.

St. Martin's Women's Club, La Mesa, October bus trip to Death Valley, three days, two nights. Early reservations a must. Details: 466-5587.

Alpha Institute, institute for parents, teachers, religious educators, Saturday, Sept. 27, Camino Theater, USD, sponsored by CCD. Details: 291-7614.

El Carmelo retreat house, Redlands, area women's retreat, Friday-Sunday, Sept. 26-28. Details: 792-1047.

Our Lady of Grace, El Cajon, Bible study classes, Thursdays, 7:30 p.m., in the church. Schedule, details: 469-3877.

El Carmelo Retreat House, Redlands, "Gospel Vision of Social Justice Ministry," workshop Oct. 31-Nov. 2. Details: 792-1047.

St. Francis de Sales, Riverside, evening of recollection sponsored by Fatima Padre Pio prayer group, Thursday, Oct. 2, 7:30 p.m. Public invited.

Fatima Padre Pio Prayer Group, holy hour, St. Mary Magdalene, San Diego, Friday, Oct. 3, 7:30 p.m. Mass, homily, rosary and benediction. Details: 276-3693.

St. Martin's, La Mesa, Woman's Club, meeting Thursday, Oct. 2, 11:30 a.m., followed by luncheon and cards. Christmas Fair Nov. 15-16.

San Diego Historical Society, six-day tour of California's 21 Catholic missions, Nov. 17-22. M.M. Sugg is tour director. Details: 223-0829.

Blessed Sacrament, San Diego, parent-teacher group's third annual luncheon, Wednesday, Oct. 8, social hour at 11 a.m.

Sister Renee Rolan, counselor for San Diego community colleges, and Dr. E.H. Christopherson, San Diego pediatrician, named to the board of San Diego Center for Children.

Blue Army of Our Lady of Fatima, evening of recollection, Thursday, Oct. 2, St. Joseph's Cathedral, San Diego. Holy hour of adoration, 8 p.m., concludes with midnight Mass.

Camp Pendleton needs more volunteers to teach survival English and practical living classes through S.D. County Dept. of Education. Through Oct. 31. Details: 278-6400, ext. 281.

St. Theresa, Palm Springs, "Life in the Spirit" seminars, Thursdays, 7:30 p.m., parish auditorium, through Oct. 23. Details: 347-1196.

Shrine of Perpetual Adoration, San Diego, "Foundation," spiritual series conducted by Father Bernard Cassidy, SJ, Saturday, Sept. 20, Oct. 4 and Nov. 15, 9:30 a.m.-5:30 p.m. Details: 263-2078.

Our Lady of Solitude, Palm Springs, "Biblical Aspects of Synod II, policies and summaries of the commissions," Wednesdays, Oct. 15 and 22, 8 p.m., auditorium. Details: 325-3816.

"Christ in the Marketplace," media workshop for parents, teachers, Nov. 1, 8:30 a.m.-4:30 p.m., University High School. Details: 291-7881, 291-7614.

St. Patrick's, San Diego, annual fall festival, Saturday-Sunday, Oct. 11-12, noon-9 p.m. Italian spaghetti dinner, music, entertainment, games of fun and skill. Free admission.

St. Francis de Sales, Riverside, parish picnic, Sunday, Oct. 5, 1-5 p.m., Divine Word Seminary, 11316 Cypress. Details: 684-2123.

St. John of the Cross, Lemon Grove, "Happy Days" fall festival, Saturday-Sunday, Oct. 4-5. Games, beer garden, Mexican and German food, booths. Details: 466-3914.

St. Pius X, Chula Vista, country dinner dance, Saturday, Oct. 11; chicken dinner, 7-8 p.m., square dance, 8-12; \$3 donation to diocesan mission in Mexico. Details: 420-5913.

St. Michael's, Poway, barrel-of-fun harvest festival, Saturday, Oct. 4, 10 a.m.-10 p.m., spaghetti dinner from 6-8:30; Sunday, Oct. 5, 10 a.m.-6 p.m., continental breakfast after all Masses. Details: 487-2234.

St. Gabriel's, Poway, bible study class, Poway Lakes, 10:30 a.m. every Wednesday. May bring lunch, folding chair, children.

Narcotic Addiction Workshop, inservice training for priests, religious, seminarians, Monday-Wednesday, Oct. 6-8, California Rehabilitation Center, Corona. Details, reservations: 727-3224.

St. Francis de Sales, Riverside, special liturgy workshop, Saturday, Oct. 4, 9 a.m.-4 p.m., auditorium. Details: 683-5083.

Blue Army of Our Lady of Fatima, First Saturday Mass, followed by Rosary and Fatima prayers, Saturday, Oct. 4, 8 a.m., Church of St. Mary Magdalene, San Diego. Details: 276-3693.

St. Didacus altar society, San Diego, card and game party, Saturday, Oct. 11, school hall, 12:30 p.m. Details, reservations: 282-9558, 282-0957.

Hefernan Young Ladies Institute, seminary burse, dessert card party, Saturday, Oct. 25, noon, Oneira Women's Club, 4649 Hawley Blvd., San Diego. Details: 583-0649, 239-2770.

Closing time for "Around the Diocese" items is Friday noon, the week before the event.



BISHOP'S BOUNTY—The sign tells passerby that they are welcome to vegetables from the bishop's farm and the bishop himself, Bishop Raymond A. Lucker, auxiliary of St. Paul-Minneapolis, is on hand to encourage people to help themselves to corn, cucumbers and beans.—NC photo

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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. For reservations, please phone 298-7713.

* Space for public service announcements is paid for by the funeral homes listed below.

OUR LADY OF THE SACRED HEART, SAN DIEGO

OCTOBER FEST

Oct. 11, 10 a.m.-10 p.m. Oct. 12, noon to 9 p.m.

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474-6565

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San Diego, California 92101
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BONHAM BROTHERS RAMONA MORTUARY
628 Main Street
Ramona, California 92065
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171 "C" Avenue
Coronado, Calif. 92118
Phone: 435-4114

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624 El Cajon Blvd.
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Encinitas, Calif. 92024
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ERICKSON-ANDERSON MORTUARY
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La Mesa, Calif. 92041
Phone: 466-3297

JOHNSON-SAUM & KNOBEL MORTUARY
1408 Fourth Avenue
San Diego, Calif. 92101
Phone: 232-6168

LA JOLLA MORTUARY
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La Jolla, Calif. 92037
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San Diego, Calif. 92104
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FOR FUNERAL INFORMATION, PHONE OR WRITE THE NEIGHBORHOOD MORTUARY OF YOUR CHOICE.

Catholic personnel to serve you

50-year priest dies

Msgr. O'Sullivan's
'jubilee with saints'

Southern Cross Reporter

It was his golden jubilee year as a priest. But Msgr. J. Malachy O'Sullivan never had the local celebration—on earth.

He died last week, age 74, and was buried from the church he built, St. Vincent de Paul, in a Mass concelebrated by Bishop Leo T. Maher, attended by more than 75 priests.

HIS OLD friends had planned a surprise jubilee party for Msgr. O'Sullivan, following his latest and last visit to Ireland, the country of his birth. But, as Msgr. Sean Murray said in his homily, "that celebration has already taken place with the saints."

For it was 50 years ago last June that the young Malachy O'Sullivan was ordained a priest at St. Patrick's, Carlow. A half century later he was home in Ireland to celebrate a very special Mass with his older brother Patrick, also a priest, according to Msgr. Murray.

In 1925 the newly ordained priest came to the United States and to California. His service as a priest covered parishes from San Pedro to San Diego, including Downey, Ventura, Fontana, Needles, Chula Vista, San Jacinto and National City.

"**IN THE LIFE** of the monsignor it was easy to see his great humanity and his

consideration," said Msgr. Murray, who served with him as associate for five years. "With his big and generous heart he was particularly dedicated to the sick and especially retired Sisters and priests."

"This church of St. Vincent de Paul is his lasting monument," said Msgr. Murray, recalling the former pastor's work in so many parishes and schools. He retired from St. Vincent's in 1968.

Bishop Maher said the monsignor was noted for his "pastoral charity," and his intentions were "purified by a prayerful life" also marked by action.

THE CHURCH was filled to capacity with priests, Sisters, schoolchildren and former parishioners and friends of the Msgr. O'Sullivan, whose red-piped biretta and stole lay on the casket which was closed just before the Mass.

One of the concelebrants was his nephew, Father Daniel O'Sullivan, a chaplain from Los Angeles; and three more nephews, John, Peter and Patrick, were principal mourners.

The banner hanging on one side of the altar proclaimed "Thou art a priest forever." This priest for 50 years who was born at Kenmare, County Kerry, went to his eternal rest surrounded by his friends. (See page 1 photo)

Priests to discuss
pension, retirement

Father Thomas Meagher, president of the priests' senate, announced that the October meeting of the senate has been postponed

from Oct. 8-9 to Oct. 22-23.

This change has been made, according to Father Meagher, to help those priests who would wish to attend the national meeting of the American Canon Law Society, being held at the Hotel del Coronado from Oct. 6 through 9.

"The subject of the next senate meeting will be the retirement and pension plan," said Father Meagher. "We would welcome all retired priests of the diocese to attend who wish to take part in the discussions."

The meeting will be held at El Carmelo Retreat Center, Redlands, starting with lunch at noon on Oct. 22.

Bishop Buddy's sister dies

Mrs. Eileen Redmond, 83, only surviving sister of Bishop Charles F. Buddy, first bishop of the San Diego diocese, died Monday.

She is survived by her husband Daniel and two sons.

Archbishop John Quinn, former auxiliary bishop of this diocese, will come from Oklahoma for the funeral

Mass at 10 a.m. on Friday, at St. Vincent de Paul church.

Bishop Leo T. Maher heard of Mrs. Redmond's death the day he was due to leave for Rome and the Holy Land on the Holy Year pilgrimage.

Rosary for Mrs. Redmond will be said in St. Vincent's church at 7:30 tonight (Thursday), Sept. 25.

New faces for diocese

Refugee priests join parishes

Southern Cross Reporter

New faces have cropped up at five rectories in the diocese recently. They belong to five Vietnamese refugee priests.

Bishop Leo T. Maher has accepted them to serve in parishes in Riverside, Redlands and San Diego, according to Father Roger Lechner, who has coordinated the efforts of the diocese to resettle refugee priests.

"**FATHERS VINCENT** Dien and Joseph Trong will serve at St. Francis de Sales, Riverside, and Sacred Heart, Redlands, respectively," Father Lechner said.

"In San Diego, Father Joseph Long will serve at St. Michael's, Father Joseph Bien at St. Columba's and Father Joseph Khuyen at Our Mother of Confidence."

Arrangements to get the priests from Camp Pendleton Marine Base near Ocean-side, where they were serving Catholic refugees, were made by Father Lechner and

Msgr. Mark Doran, director of the Catholic Community Services, which operates the diocesan resettlement office.

AFTER MEETING with the priests, Bishop Maher assigned them to the five parishes through the diocesan personnel board directed by Father William Ortmann.

Although all five priests are now in residence in the parishes where they have been assigned, they won't begin full-time duties until they have completed classes in English, Father Lechner explained.

"They will serve as associate pastors, in their assigned parishes after a training and adjustment period," he said.

THE VIETNAMESE priests have been assigned to parishes which have high concentrations of resettled Vietnamese refugee families, "and their duties will include ministering to those families," Father Lechner said, "through special Masses, English classes, Bible study, etc."



GREETING NEW PASTOR—At the first Mass of the school year, Msgr. William Bolger, new pastor of St. Mary Magdalene parish, San Diego, receives welcoming cards from class representatives at School of the Madeleine.

Leading the welcoming procession last week was Maria Bagnasco, first grade, followed by Gregory Smith, second grade; Sheri Evenson, third grade; and Rhonda Deschamps, fourth grade.—SC photo

Spanish-speaking ministry

'Doing it for themselves' in the valley

Southern Cross Reporter

PALM SPRINGS—"They have got to do it themselves." That's the slogan of the "mission" or ministry to the valley. And the valley runs from Beaumont and Banning in the north to Palm Desert and Indio in the south. The "people" are thousands of Spanish-speaking Catholics.

Dean of the area, Msgr. Michael Nolan, pastor of the lovely church of St. Therese here, takes up the story:

"**IT WAS A** small idea way back in February of 1973, and it seemed to offer something concrete and spiritually valuable for the Spanish-speaking people of the valley," he said.

"There were big numbers for whom the church wasn't doing very much," the gentle Irish brogue continued. "And I felt it providential that this help should come, to help the 40,000 or so Spanish-speaking people here."

"This help" took the lean, vigorous shape of Holy Cross Father Joseph Pawlicki, who had been recently assigned by the bishop to work in the hot valley, starting with a

small mission station at Mecca.

FATHER JOE brought experience of South America, where for years he had labored as a missionary priest among the Spanish-speaking.

And it was Father Joe who stressed the slogan "They've got to do it themselves."

With the support of pastors and priests of the Palm Springs deanery, the Jornada Cursillo style of catechetics was introduced to the people together with the whole concept of the Comunidades de Base, which was growing in strength elsewhere in the diocese through the work of the Padre Hidalgo Center.

"**WE HAVE TO** find the natural leaders," said Father Pawlicki. "In groups of 40 or 50 adults we bring them together to create a community, following success with a similar idea in South America."

"The need is desperate," said Msgr. Nolan, "for greater service to the Spanish-speaking people. They just were not being served."

The communities are formed as neighborhood groups to act as a leaven in the parishes, cells which pro-

mote the eventual growth of the Church among thousands who are otherwise not being reached, according to Father Pawlicki.

THEY HAVE now established two communities in Indio, others in Palm Springs, Cathedral City, Palm Desert and Banning.

The structure or format of each meeting follows a similar pattern: first, in-depth "knowing each other," then scripture ("they work on a text"), followed by a plenary session on the text. After a break they hear a talk on leadership by Father "Joe".

The momentum can be seen and felt. Already some communities are carrying their new-found hope and faith into the barrios, putting on film shows about religion, starting Rosary groups.

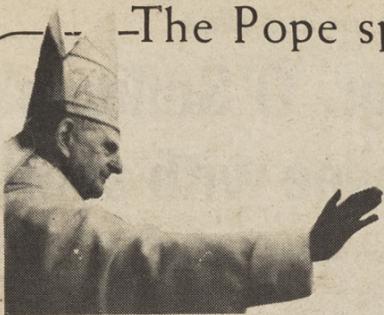
THOUSANDS of Spanish-speaking Catholics have been "discovered" in the valley, Catholics who previously lacked attention in their own language and in their faith.

"Now they realize this movement is theirs," says Father Joe exuberantly. "They might even become aggressive in it, but all the healing elements are there, too."



NEW NCCJ LEADERS—Catholics took the reins of the San Diego region of the National Conference of Christians and Jews last week. Outgoing executive director, Dr. Jacob Cunningham, right, congratulates his successor, Dennis Hart, a Catholic and former principal of University High School. Looking on are NCCJ's new senior chairman, Msgr. I. Brent Eagen, left, and Ernest Rady, past senior chairman.—SC

The Pope speaks



Spirit of America

Our hope for America is so great that we look forward in prayerful expectation, if God so wills, to a "second spring" in the life of the Church in the land of St. Elizabeth Seton.

For we are convinced that the action of the Holy Spirit is ever intense in the midst of your people, stirring up new fruits of holiness and justice, and leading many to discover that the message of the cross is truly the "Power of God".—To 80 American bishops

Call to rejoicing

Rejoice, we say to the great nation of the United States of America. Rejoice for your glorious daughter [St. Elizabeth Seton]. Be proud of her, and know how to preserve her fruitful heritage.

This most beautiful figure of a holy woman presents to the world and to history the affirmation of new and authentic riches that are yours, that religious spirituality which your temporal prosperity seemed to obscure and almost make impossible.

Your land too, America, is indeed worthy of receiving into its fertile ground the seed of evangelical holiness. May you always be able to cultivate the genuine fruitfulness of evangelical holiness, and ever experience how—far from stunting the flourishing development of your economic, cultural and civic vitality—it will be in its own way the unflinching safeguard of that vitality.—Homily at St. Elizabeth's canonization

Christian humility

The order that invests the whole personality of man, his thoughts, his style of life, his relations with his neighbors, bids him to be humble.

That humility is a prerequisite, we might say a constitutional one, of Christian psychology and morality, no one can deny. A proud Christian is a contradiction in terms.—To a general audience

We were talking

by Enid Lanyon

We were talking...about saints and canonization and what it is that makes a saint, or, more pertinently, what it is that makes a canonization.

We were not arguing the need for spiritual heroes or heroines—indeed, it is hardly a debatable point. In our daily struggle "against odds" in this world, we need to be reminded that other people have struggled similarly and overcome the odds to achieve holiness and an exemplary Christian life.

WE NEED SAINTS, from every walk of life, of every race and color, of every life-style. We need to be reassured that it is possible to rise above the human limitations of our lives and become the blessed of God.

But was it necessary, someone asked, to be a priest or nun, an avowed celibate or founder of some kind of religious order, before being considered a person of heroic sanctity and receiving official recognition as a saint? What hope is there then, for lay people, for married couples or single persons with no vocation to holy orders or the institutional religious life?

Even a cursory glance down the annals of hagiology should relieve us of that anxiety! The pages of the early history of the Church are littered with names of saints—too numerous to mention—who lived out their lives in the lay state. Some were virgins, some married, some reformed public sinners, some hermits, some rich, some poor, and many subject to persecution and martyrdom.

NOR WERE WEALTH, privilege or social position any obstacle to sainthood. Through the centuries Margaret of Scotland, Isabella of Portugal, Ida of Germany, Helena, mother of Constantine, were all queens of the realm and all saints. St. Louis of France heads the list of saintly kings.

The middle ages were apparently fertile for the foundation of religious orders and almost every founder seemed destined for canonization. It was at this time, during the tenth century, that the first saint was officially canonized by a pope, and the procedure became more complicated and regulated.

Saints who were neither priest, nun, or celibate now appeared to be

on the decline. There were little Saint Zita, a housemaid of whom we never hear, and Judith, and later, St. Joan of Arc and St. Marinas of Ecuador, both of whom became national patrons. But they seem to have been part of a minority.

OF THE SIX saints named for this Holy Year, none was a lay person. This is not meant to imply that recent times have not produced their quota of saintly people who live dedicated, selfless lives "in the world." There are few of us who cannot point to at least one life of heroic Christian endeavor and profound, inspiring faith among those whose vocation lies in the secular world.

But for the most part, these people will remain relatively unknown and unsung. Saints, like everything else these days, need sponsors. They need community championship. Few people, however devoted, can afford the arduous and protracted labor of documentation and proof necessary for the process of canonization.

If more religious—priests and nuns—reach canonization than diocesan priests or lay people, it is very likely due more to the availability of

resources to implement the required procedures than to the comparative holiness of individuals.

BUT, IN THE last analysis, it matters only that God should know his saints, and canonized or not, he most assuredly does. And we may take heart from the reminder that the causes of Dr. Tom Dooley and Kateri Tekakwitha, the Lily of the Mohawks, are being advanced, and this decade may yet see a "lay" saint.

Failing that, we may always look with hope towards St. Elizabeth Ann Seton, who following the precedent of Louise de Maurillac, Rose of Lima, Catherine of Sweden and Jane Frances de Chantal, nicely resolved the problem by being wife, mother widow and nun!

And for all of us, there is our contemporary saint, Mother Theresa of Calcutta, walking with Christ, a sign of contradiction in a world in need of contradiction; a witness to truth and self-donation in a dishonest and selfish world. Whether she will be canonized or not, she is a heroine for our time and we desperately need more like her.

A time to keep

by Michael Newman



A woman for all seasons

What a wonderful new saint we have. And all-American too. In every phase of her life Saint Elizabeth Ann Seton offers us the example of loving patience, care for others, enjoyment of God's gifts and tremendous spiritual growth from every setback. Few saints have been commemorated under so many of our human everyday ways of life: woman, mother widow, teacher, convert, school principal, founder of a religious order, nurse, administrator and so on.

As a letter on the opposite page points out this week, much of the material recently written about our new saint omits mention of much that she and her Sisters did for the sick, the wounded, the soldiers. "Caring for the victims of human suffering" as Dr. Irene Palmer puts it in her letter. Certainly, among many professions, that of nursing has found a new champion and patron.

For us all, she is a woman for all seasons, for all moons, through a wide spectrum of riches and poverty, health and suffering, joy and tragedy. She experienced them all. And she knew the desolate feeling of being ostracized and reviled when she decided to turn from Episcopalian to Catholic. It was a time of much animosity between the two traditions. St. Elizabeth, pray for us, help us to unity.

Co-pastors all

I dropped by Our Lady of Soledad, Coachella, recently to see how three priests and a Sister are getting along sharing the parish pastorate. Our first official "team ministry" seems to be working well, and I notice no black eyes or bloodied noses around Father Ben Carrier or Father "Frank" Frankovich. Father Bob Rockwell was out, as was Sister Teresa, but I had adequate proof that the quartet are singing in unison.

Busiest task of the first two months of this unique ministry has been the registering and arranging for release time of the thousands of children needing religious education. The five Victorynoll Sisters and lay teachers fan out like a small army to various public schools each day, fitting into class schedules those hours allotted for religion instruction.

'Tis a fine church and rectory on the site where a few years ago the Bishop with Msgr. Dan O'Donoghue helped Father Donal Sheahan, then pastor, cut the first sod. You may judge the climate of the district by the very names of schools served: Thermal, Mecca, Oasis and 1000 Palms, in addition to Coachella itself.

Your choice of law

One of those periodic quiz tests from a local

senator came the other day. And part of the quiz was: If you could enact a law, what would it do? What's your choice?

Opus Dei elects leader

The saintly founder of Opus Dei, Msgr. Jose Maria Escriva de Balaguer, died in Rome in June, at 73. His successor as president-general of the worldwide Catholic association is Father Alvaro del Portillo, who was born in Madrid in 1914 and has been a member of Opus Dei since 1935.

This "work of God" organization is a secular institute of priests and laymen founded in 1928 which literally believes in taking God to work. Wherever we are, whatever we do, there God should be, they rightfully say. The new president was one of the first Opus Dei members ordained to the priesthood in 1944, whose work for various commissions during Vatican II and since has been well noted in Rome.

There's already a movement to start the cause for sainthood of Opus Dei's founder, Msgr. Balaguer. Certainly by example and by deep faith, he was a saintly person.

Are you a Cathloolic?

A typographical error in a headline (which did not get into the paper) produced the word "Cathloolic" last week in our production department. Someone compared it with the word "workaholic" used to describe someone who must continue to work, day in, day out. Could "Cathloolic" apply to someone whose devotion to rubrics becomes an addiction?

We could have told him

The priest who advertized in Playboy magazine to attract vocations to the Trinitarian Fathers now regrets his action. The ad was subsequently used by Playboy to promote its own ad alleged "pulling power." Father Joseph Lupo is now surprised at their "bad taste." What did he expect from such a magazine? He spent \$9,000 on a single ad in Playboy and in spite of many inquiries generated by the widespread media coverage of such an unusual ad, the actual number of applicants for the Trinitarians within a year was only 35 nationwide.

Father Lupo now says he would never advise a religious group to use such magazines. The Catholic press is still the best medium for recruitment for religious vocations.

What does it take to be a saint?

Opinion Forum

St. Elizabeth's nursing care

With all the Christian community, I rejoice in the canonization of Elizabeth Ann Bayley Seton, heralded as a founder of Catholic education in our nation.

However, her contributions to our nation in the arena of caring for victims of human suffering and neglect seem to be overlooked. Let me draw to your attention a few of her everlasting contributions:

1. The Establishment of a religious community dedicated to the relief of orphans and foundlings through the development of orphanages and founding homes for infants and children deprived of a rightful parental heritage, who otherwise would have perished in street or attic;

2. A system for the care of unwed mothers and their infants;

3. She cared for the sick, poor and destitute in the city of New York, clothing, feeding, sheltering and nursing victims of pestilence and epidemic ravaging the populace. Such labors eventually led to the formation of the prestigious St. Vincent's Hospital in that city;

4. Her heritage was manifested in the south during the Civil War: the only women in the Confederacy with experience in nursing techniques and management of the sick were the Sisters of Charity from Emmitsburg, who had gone south to start orphanages, asylums and founding homes and schools;

5. The Sisters of Charity at Emmitsburg were the only people on the battlefields of Gettysburg administering to the wounded and transporting them to the motherhouse for care, and did yeoman service to them all in that holocaust;

6. President Lincoln contracted with the Sisters of Charity to staff and run the Soldiers Home in Washington, D.C., because no other satisfactory responsible management had been effective. The Sisters still run the Soldiers Home today!

7. Through her philosophy and value of caring for humanity, "caritas", she left an indelible imprint on the world which is exhibited in a world wide system of hospitals, orphanages, founding homes, homes for the aged and schools of nursing.

These are but a few of St. Elizabeth Seton's noble contributions to our nation in the field of nursing and the care of the sick!

Irene S. Palmer, RN, PhD
Dean and Professor
School of Nursing
University of San Diego

Favors frequent confession

The Pope's recent letter concerning the beauty and necessity for frequent confessions makes clear the Church's teaching on this subject.

In past years this sacrament has been deemphasized. Unfortunately, many of the "new" catechisms even fail to stress its importance, either by skimming over it, lessening the reality of sin, or by skipping it altogether.

Like to write?

What's your opinion? Why not write us about it? Share your views with others. But, please, not more than 200 words. Send letters to: Opinion Forum, Southern Cross, P.O. Box 81869, San Diego 92138

Anonymous, unsigned letters will not be considered. Letters must carry full name, signature and address of writer, but on request they will be withheld from publication.

Even though these young children are incapable of mortal sin, their spiritual lives will certainly suffer without the benefits of this most valuable source of grace, to help them become more Christlike, humble and perfect in his eyes.

The fruits of the experiment in the U.S. regarding confession are showing now—the infrequent confessions, the little regard for sin. Teenagers, especially, are staying away.

The Holy Father's reassertment, we hope, will not be forgotten when CCD and parochial school classes begin. There should be no question whatever in the minds of teachers of religion how they are to treat this sacrament.

Parents should make it their business to find out if this is being taught clearly and positively to their children. If this sacrament is neglected in any way, they should question the teacher, or whoever is responsible.

Pastors and coordinators and heads of CCD are now obliged to make sure first confession precedes First Holy Communion in their individual parishes.

Mrs. Judith Connacher
El Cajon

It gets better each week

Your paper gets better each week. I am looking forward to the Bible series. God bless you in your work. I am a Catholic charismatic and enjoy especially the items on Catholic charismatic renewal.

Mrs. Richard Rondeau
Idyllwild

Nothing inspiring, pertinent

Kindly cancel my subscription to the Southern Cross immediately. I haven't found any inspiring or pertinent information in your weekly paper.

Antoinette Knight
Joshua Tree

Synod II's education board

As a result of the recent diocesan Synod II another education board will be set up during the coming year for "total education" in the diocese. Will not this board overlap the functioning of the other boards,

the CCD and the department of education?

We taxpayers justly complain about too much government bureaucracy on both state and federal levels, and now the Church is doing the same by delegating more authority above the parish level.

Joseph Jacoby
San Diego

Praise for K of C stand

I think at this time we should congratulate the Knights of Columbus, whose delegates at their national convention had the courage to stand fast to their Christian faith and principles, against the destruction and death of the unborn child, by unanimously

adopting a resolution reprimanding Senator Edward M. Kennedy for adopting and fostering the spread of abortions.

Senator Kennedy, while chairman of the Senate Subcommittee on Health, took a vigorous leadership role in the defeat of the Bartlett amendment, which would have prohibited government funding of abortions under the Nursing Revenue Sharing and Health Service Act of 1975.

It is hard to understand how legislators who profess to be members of the Catholic Church can compromise their conscience and violate the standards of their Catholic faith by supporting the heinous crime of murdering the unborn child.

Donald A. Steele
San Diego

photomeditation

Hell



Photo and text by Father Carl J. Pfeifer, SJ

A door...closed...two locks...a roughly painted inscription..."Hell."

Why? What must life be like on the other side of the door? What kind of frustration and hurt cry out from behind the door? We can only guess, but "hell" can be anywhere.

The closed door, double-locked, symbolizes the loneliness...the self-contained anguish...the fearful closed-in-ness...cut-off-ness...that is "hell" on earth and afterwards.

"Hell" can be wherever hatred stangles love, and locks the doors of one's heart. It can be wherever selfishness stifles care for others...or real care even for oneself. "Hell" is wherever one's heart grows numb to one's need of God and of other people. It is to be locked in upon oneself...not caring, nor needing, not sharing...secluded in sterile selfishness.

Jesus stands at the closed doors of our hearts...and knocks. "Here I stand, knocking at the door," he says. "If anyone hears me calling, and opens the door, I will enter his house...and have supper with him...and he with me" [Revelation 3:20].

He knocks...not just once...but with the determined persistence of one who loves, of one who can see behind the closed door...a lonely, frightened, frustrated, angry heart. His love invites...enables...one to open the door at least a crack...to let love come in, but only if one chooses to do so.

"Hell"...forever...is coldly to refuse to open one's heart to him...or anyone. It is to prefer to lock oneself into eternal loneliness.

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DOOR OF HOPE—For young unwed mothers in San Diego, often there seems to be nowhere to turn for help. But there is always a smile and helping hand offered by people like Lily Heller, above, inviting them to come through the Door of Hope operated by the Salvation Army near Sharp Hospital. Miss Heller is a teacher at the facility and is a parishioner at Mission San Diego de Alcalá.—SC photo

Friend to troubled girls

Help, concern abound at Door of Hope

Southern Cross Reporter

It is easy to pass by the Door of Hope. Even knowing that it lies in the fork between Highway 805 and the Genesee off-ramp in San Diego, you may drive by and miss the cluster of low buildings on the left.

The Door of Hope Home does not look very much like an institution, although this Salvation Army-sponsored facility includes a foster group home, for girls between the ages of 14 and 17, a "halfway house" for girls 17 and over, an unwed mother program and the only women's alcoholic detoxification center in the county.

THE well-designed bungalows, each equipped with a kitchen, large reception rooms complete with TV, and visitors rooms, are set apart, each in its own pleasant garden in a village atmosphere. Two of the "cottages", are Booth House, the group foster home, and Beachaven, an open residential facility which aims at "changing inappropriate and unfulfilling patterns of behavior."

The remaining three cottages house pregnant young women in need of accommodation, counseling and prenatal care. All treatment in

the cottages is based on a therapeutic community approach to increasing personal self-worth and the awareness of inner potential.

It is to the Door of Hope that girls below legal age who apply to the Diocesan Unwed Mother Program are often referred by the director, Sister Barbara Welliver. Although Sister Barbara is able to offer several alternatives to the unmarried mother-to-be, she feels that the directed program and supervision of the Door of Hope are more suitable for younger girls.

HERE THEY are able, when necessary, to complete their high school studies and even graduate. Diplomas are granted by the Home through the San Diego Exceptional Child services under the Guidance Services Department of Claremont Adult School. This year saw the largest graduating class in the history of the Door of Hope, when 28 girls graduated in June. Of these, five were "Sister Barbara's girls."

A related but federally funded program serves "teen mothers"—girls who continue to live at home but attend school here during and after their pregnancy. The school curriculum is standard to the San Diego Unified School District, but adapted to the individual needs of the students.

"The girls must earn their credits here, the same as anywhere else," according to Mrs. Lily Heiler, one of the teachers. "We are elastic, but we must be honest." During the school year, she said, between 20 and 25 young women may require tuition, with about 15 "fin-

ishing credits" in summer school.

BEHIND THE administration buildings, the county detoxification center occupies what was once a small maternity hospital. Three years ago, when young mothers began attending city hospitals for the delivery of their babies, the hospital was closed. Today the Salvation Army administers the center for the county.

Although sponsored and largely funded by the Salvation Army, the Door of Hope Home makes every effort to maintain an "undenominational atmosphere." Mrs. Heiler, a Catholic and parishioner of Mission San Diego de Alcalá who has taught at the Home for several years, refers to the staff as "very ecumenical."

"Of the 42 staff members, only about seven are in the Army," she said. "The others come from all denominations, and range from Catholic to agnostic."

ACCORDING TO Salvation Army Lieutenant John Webb, administrator of all programs, denominational barriers fall before human need. "I have worked a great deal with Catholic priests," he said. "In fact, the best advice I ever received was from a Catholic priest."

Commenting on the coun-

selors, nurses, housemothers, supervisors and teachers working to the home, he said "Our staff never seem to want to leave. Some of them have been here since the start of the facility in this site, 11 years ago."

Sunday services held at the home are optional for residents, although they are encouraged to attend. "The girls are free to go to services at their own churches," said Mrs. Webb, herself an officer in the Army and general housekeeping supervisor of the facility. "But transportation is a problem."

"SOME OF the churches are rather far for the girls to walk," she said, "and there is not always someone available to take them."

The Door of Hope has occupied the present site only since 1964, but it has a long history in San Diego. It started in 1897 when a group of concerned citizens of the Ocean Beach area initiated a residential program for unmarried women "in trouble." It was not until 1930 that the Salvation Army was asked to administer the program and later to assume full responsibility.

In 1974 a total of 134 unmarried mothers were cared for; 25 young women passed through Booth House and 517 women were treated at the detoxification center.

SC editor wins Press Club award

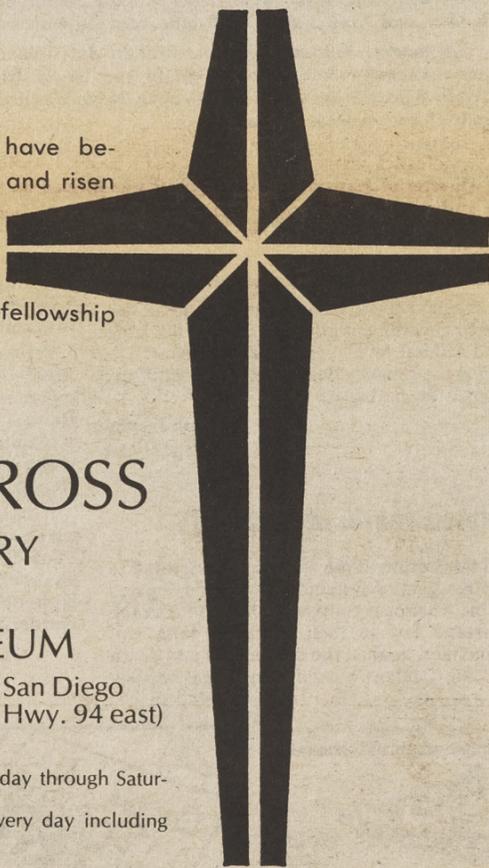
The editor of the **Southern Cross**, Deacon Michael Newman, won a top award for a news story in the San Diego Press Club's annual journalism awards.

In the category for newspapers under 100,000 circ-

ulation, Newman's story of the "charity bowl" football game last year was judged best.

Del Hood of the **El Cajon Californian** received the top award in the feature story category, a piece on dying.

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PULL OUT AND SAVE THIS SECTION

Insights in Faith

The Bible: Old Testament
The Covenant

The Promise to Abraham

A people chosen not for privilege but responsibility

By Steve Landregan

At Sinai God's promise to Abraham became a covenant with the children of the promise.

In the process of revealing Himself to men God communicates with men on their own level. The covenant made at Sinai between God and the children of Israel is an example.

A COVENANT is a human concept. In ancient times it was an agreement, usually non-written, marked by a solemn ritual, that bound the covenanting parties to certain obligations.

If we look to Abraham, we will find an example of a primitive covenant ritual in Genesis 15. Here we see God ordering Abraham to cut in two various animals and place the two halves opposite each other on the ground. God, in the form of smoke and fire, passes between the butchered carcasses.

What this represents is an ancient covenant ritual in which the two covenanting parties pass between the halves of the animals calling down upon themselves a similar fate should they violate the covenant's terms.

GOD NEEDS NO covenant but man does. God originates His covenant with man to respond to man's need, to reveal to man, in a way he will understand, exactly what man must do to merit the mercy of God (Genesis 20:6).

Just as Moses had provided the charismatic leadership needed to continue the transformation of the Israelites from a mob of slaves into a nation, the Sinai covenant provided another essential ingredient—a system of law.

In the Sinai covenant, certain duties and obligations are imposed upon the Israelites in exchange for Yahweh's promise to be their God, to assist them and to deliver them. The most important of these duties and obligations is the Israelites' promise to worship no other God but Yahweh, and in the manner He prescribes. In addition they must accept certain standards of conduct and morality.

THE RELATIONSHIP established between Yahweh and the Israelites by the covenant is one of affection, loyalty and faithfulness. This relationship is described by the Hebrew word "hesed." The same word is used to signify the close relationship of blood relatives.

In addition to defining the relationship between Yahweh and the Israelites, the laws that are part of the covenant (the Ten

Commandments and the Covenant Code) also define the relationships and conduct of the Israelites toward one another.

The nation that emerges at Sinai is truly unique, and it is the covenant that gives it this uniqueness. Israel becomes the People of Yahweh, a people belonging to Him in a special way, set aside, His personal possession, a people chosen...not for privilege but for responsibility.

ESSENTIAL TO this election of Israel by Yahweh as the nation chosen to reveal Him and His redemption is the understanding that Israel's election was not based on merit or accomplishment but on God's free choice.

Misunderstanding and distortion of their chosenness by the Israelites will bring them to tragedy and destruction and be the subject of God's solemn warnings to them through the prophets.

Like God's covenant with Abraham, His covenant with Israel is marked by a ritual described in Exodus 24. An altar is built by Moses at the foot of Sinai, the same mountain where God revealed His name "Yahweh" to Moses from the burning bush.

TWELVE PILLARS representing the 12 tribes of Israel are erected at the base of the mountain and holocausts and sacrifices are offered. Moses takes half the blood from the sacrificial animals and splashes it upon the altar which represents Yahweh.

He then reads the terms of the covenant aloud to the people who indicate their acceptance. Then Moses sprinkles the other half of the blood over the Israelites saying, "this is the blood of the covenant which the Lord has made with you in accordance with all these words of His."

Just as God's covenant with Abraham was renewed with Isaac and Jacob, the Sinai covenant was to be renewed by the Israelites under Joshua once they had come into the promised land of Canaan (Joshua 24).

INSIGHTS IN FAITH author Father Joseph Jensen writes in his book *God's Word to Israel* that "the covenant becomes the basis of Israel's relationship to God through historical events and sets her faith worlds apart from the religions around her, tied as they were to the cycle of nature, fertility cults, magical practices and capricious divinities.

"Faithfulness was expected of a covenant partner. In the years and centuries ahead Israel would often be wanting in covenant loyalty (hesed), but was never abandoned by the God who called her. Israel's most frequent song of praise would be 'ki le'olam hasdo'—'For His hesed is everlasting.'"

What they say about it...

"Therefore, four Catholic covenants were given to mankind. The first, Noah's, was that of the rainbow after the flood; the second, Abraham's, being that of the circumcision. The third was the giving of the law in the time of Moses; and the fourth is that of the Gospel given through our Lord Jesus Christ."—St. Irenaeus, *Against the Heresies*, 3, 11, 8, second century

"The interpreter must, as it were, go back wholly in spirit to those remote centuries of the East and with the aid of history, archaeology, ethnology and other sciences, accurately determine what modes of writing, so to speak, the authors of that ancient period would be likely to use, and in fact did use."—Pope Pius XII, *Divino Afflante Spiritu*, 1943

"Other books were given for our information, the Bible was given for our transformation."—Anonymous

"It is one of the glories of the Bible that it can enshrine many meanings in a single passage...Each man marvels to find in the divine Scriptures truths which he has himself thought out."—St. Thomas Aquinas, *De Potentia*, 1263

BIBLE READINGS AT MASS:

Sunday, Sept. 21., 25th Sunday of the Year.

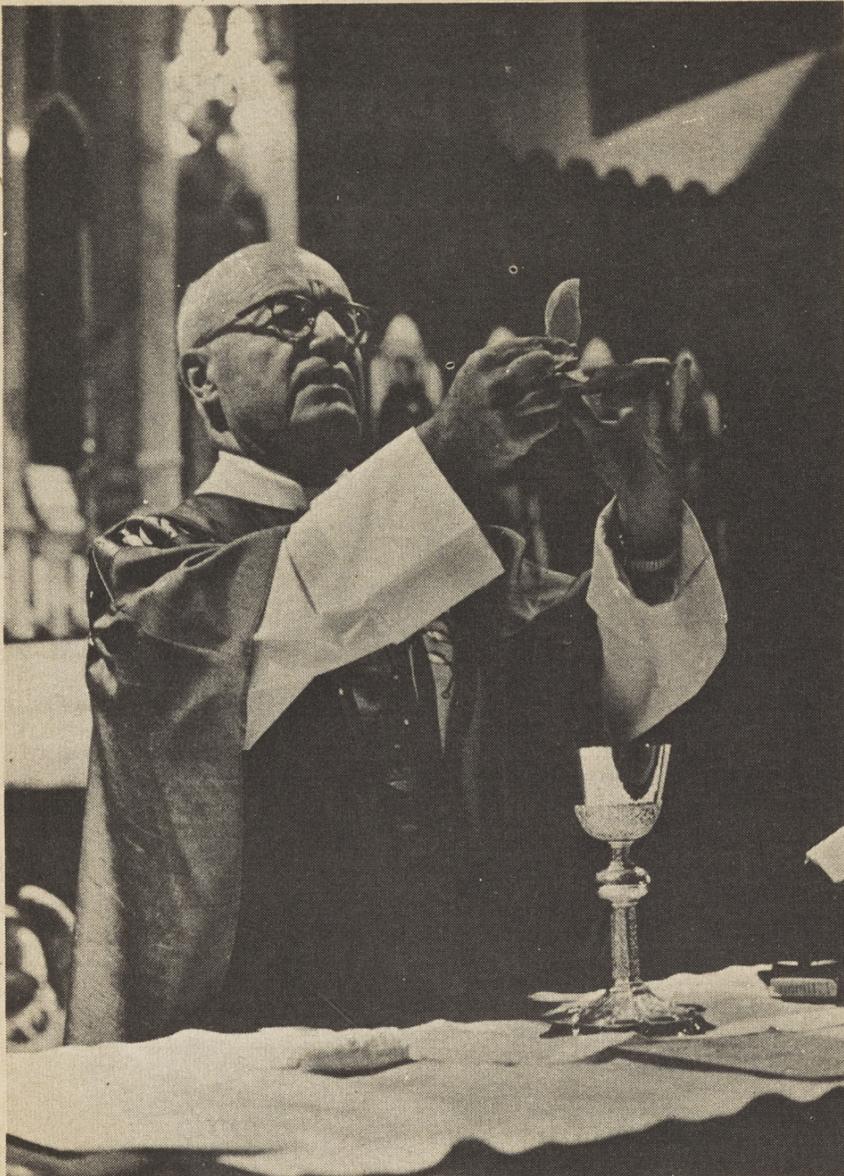
Isaiah 55:6-9; Phillipians 1:20c-24, 27a; Matthew 20:1-16a.



SYMBOL OF ISRAEL—The earliest known depiction of the Menorah, a ritual candlestick which came to symbolize Israel, was found in excavations in the Jewish Quarter of Jerusalem's Old City. It was incised on a plaster wall and is considered an authentic likeness of the Menorah of the Second Temple. In this photo, the carving has been completed by a line drawing.—NC photo



MOSES AND LAW—"Moses was the man raised up by the Lord to lead his people out of Egypt; he was the mediator of the Lord's revelation and covenant at Mount Sinai, and Israel's first law-giver. Moses and the law is the theme of this olive wood carving.



A Living Parish

People meet to study new covenant

By Father Joseph Champlin

Broken promises. Covenants made, then ignored or forgotten or violated and, finally, renewed again.

That is the story of our relationship with God, beginning centuries ago in the Old Testament when Moses received the great covenant on Mount Sinai and continuing in the present age when we still sin, break promises made, but then return to the Father and seek forgiveness from his never ending love.

TO QUOTE from the fourth eucharistic prayer: "Again and again you offered a covenant to man, and through the prophets taught him to hope for salvation."

During the past summer at Holy Family some 100 adults gave an evening over to the study of this wonderful covenant. Most of the participants probably would not now recall hearing this term "covenant" because the subject of these 8-9:30 p.m. sessions was the revised Rite of Penance or Reconciliation. However, they would, with but minimal explanation, quickly recognize that the reality covered by the sacrament of Penance and God's ageless covenant is one and the same.

The dozen discussion groups [Listening Sessions III] followed the pattern of similar evenings held in previous years. Host and hostess invited 10-15 adults to their home or the church basement for the meeting; bulletin announcements extended the invitation to anyone interested; simple refreshments were served, name tags prepared and photographs taken of those present.

THE 1975 edition involved lecture and demonstration by the priest leader with comments and suggestions by the participants. *Together in Peace*, this writer's book on the new Rite for Penance, was the basic text, with a copy for each home presented to

the persons who took part in the evening.

We feel these sessions formed an excellent introduction to both the simple unity and complex diversity of this reformed ritual. The observations which follow were made repeatedly by the lay persons in attendance and represent good grass-roots comments or criticisms about the Rite soon to be introduced throughout the United States.

"This is not as complicated as it first seemed. Those who wish to confess pretty much like they used to can do so, but those who want to try something new and better can do that also."

"**I THINK** this new approach will help me get away from the grocery list of sins I have been confessing. The way I confess now is not much different from the way I confessed in the eighth grade."

"I got a copy of *Together in Peace* before tonight's session and have been reading it at home. I already have found some psalms, readings and comments I especially like and pick up the book when I feel the need to read them."

"Won't this take much longer? When there is a line of persons waiting to go in, I wouldn't feel comfortable spending a long time with the priest for my confession."

"**WE SHOULD** use this book at home to prepare for confession and not wait until we get to church."

"If you read over step one and two before you go into the confessional, it really shouldn't take much longer than the way we have always gone to confession."

"I like the idea of kneeling down and having the priest place his hands on my head when he gives absolution. That makes it more personal."

"I prefer the box where the priest can't see me and I can't see him."

God's Way of Love

Man will always be object of God's special elective, covenantal love

By Father Paul F. Palmer, SJ

"Again and again you offered a covenant to man." The words are still somewhat strange to the Catholic community which prays with the priest the Fourth Eucharistic Prayer.

We used to speak of the Old and the New Testament, and now we speak of the Old and the New Covenant. What is this covenant which God offers man as an individual and man as a community?

THE ENGLISH word covenant derives from the verb "to convene" or to come together; but covenants convene for a definite purpose, to enter a sworn agreement, to make an oath in which they pledge their fidelity to one another. The Latin word for covenant "foedus" basically means fidelity or trust.

We are celebrating this year of 1976, the Bicentennial of our independence; but we are commemorating as well the coming together of the 13 colonies to enter a covenant by which they became "federated" or covenant states of a single country, a single family. And the loyalty pledged by the federated states ran so deep that a civil or family war was fought to preserve the federation or covenant. The great sin against the covenant is separation that ends in divorce and the rejection of the covenant ties that bind us.

A covenant is sometimes referred to as an "elaborate oath," a sworn agreement which has the gods or God as the witness and guarantor of the terms of the agreement. But God's covenant with man is more than a contractual agreement. Actually, we do not enter into an agreement with God. He makes a covenant with us.

THE SINAI covenant demands that we love God with our whole heart and mind and soul, and our neighbor as ourselves. But we do so not because of the "law" of the decalogue or 10 commandments, but because we are made members of God's family and the family of man by covenant.

The eminent Scripture scholar Dennis McCarthy, SJ, goes to the heart of the matter when he perceptively notes that the Sinai covenant is "more than a matter of agreement, it is a question of kinship." Commenting on the ritual meal and the ritual sacrifice of Exodus 24 and Deuteronomy 27, the author explains the symbolism of both rites.

"The covenant meal means admission into the family circle of another, but the blood rite is especially vivid. Yahweh and the people are considered to be related by blood for they have somehow shared the same

blood in the rite" *Treaty and Covenant*, p. 173).

IRRESISTIBLY THERE comes to mind the words of Jesus at the Last Supper which are repeated in the ongoing Eucharistic sacrifice of Christians: "Take this, all of you, and drink from it. This is the cup of my blood of the new and everlasting covenant." We are not sprinkled with the blood of sacrifice. We are invited to drink of the blood to symbolize and to effect at the deepest of all levels our union with God in Christ and with one another.

God began making covenants with man when He made the first man into His own image and likeness, introducing man into the family of the divine community or trinity of Father, Son and Holy Spirit. And because of this initial covenant, God's way with man is different from his relationship to the rest of His visible creation.

Man will always be the object of God's special love, of God's elective love, of God's covenant love, even when man "breaks" the covenant with God. Family ties can be disowned; the kinship relation can be rejected, but not really broken. We remain God's children, the object of His special love, even when we reject Him and try to untie the kinship ties that bind us.

THE FOURTH Eucharistic Prayer says it so well: "You formed man in your own likeness...Even when he disobeyed you and lost your friendship, you did not abandon him to the power of death...Again and again you offered a covenant to man."

We are here confronted with the mystery of God's way with man, with a love that goes on loving even when that love goes unrequited, the most poignant of all loves. Repeatedly in the Old Testament God's love is likened to that of a husband for his bride, even when the bride is faithless. God's love for the individual with whom He has made a covenant is compared to a mother's love for a child even when her love is rejected.

The prophet Isaiah had an intuition of God's way of love and has God exclaim: "Can a woman forget her suckling child, that she should have no compassion on the son of her womb? Even these may forget, yet I will not forget you. Behold I have you graven on the palms of my hands" (49:15-16).

We have heard the expression: "If only I could stop loving!" Because God is love, He cannot stop loving even though His love goes unrequited and rejected for all eternity. The mystery of hell is in man, not in God. And because of this love, God time and again makes a covenant with man, with everyman, and not least of all me!



GOD SUMMONS HIS PEOPLE—The shofar, or ram's horn, is blown at Rosh Hashanah, the Jewish New Year, to symbolize God's call to the people for self-judgment, self-improvement and atonement. It marks the beginning of the Ten Days of Penitence which end with the Day of Atonement, Yom Kippur, the holiest and most solemn day in the Jewish religion. Rosh Hashanah was celebrated this year on Sept. 6.

The Composition of the Bible

Oral tradition may be more accurate than written texts

By Father Joseph Jensen

In a previous article we spoke of the circles that formulated and transmitted Israel's traditions. In this process both oral and written traditions played their role.

Writing was known in the Near East, both in Egypt and Mesopotamia, from the end of the 4th millennium B.C. These were very complicated writing systems which required extensive training to master, but by the 15th century, long before Israel existed as a people, a simple alphabetic writing began to come into use in Palestine. Oral tradition continued to play a part even after writing came into use.

WE TEND to think of a composition being most securely fixed when it has been set down in writing, but the opposite case can be argued. A written text can be falsified by anyone who has access to it, while that which is passed on orally must meet the approval of all who hear it—sometimes a whole community of people who have listened to it countless times before.

The origin of even a single section of the Old Testament, e.g., the Pentateuch, may be very complex. The Bible makes frequent reference to "the law of Moses" or "the book of the law of Moses" and there was a time when this was taken to mean that Moses was the literary author of the whole Pentateuch. But this is nowhere stated in the Bible, and modern scholars have been forced by the weight of the evidence to abandon that position.

Moses was the man raised up by the Lord to lead His people out of Egypt; he was the mediator of the Lord's revelation and covenant at Mt. Sinai, and he was Israel's first great lawgiver. His influence on the formation of the traditions found in the Pentateuch was very great.

BUT THE Pentateuch seems to incorporate traditions not only of the formative years of Israel but also those from much later times. For example, the laws of the Pentateuch, while ostensibly coming from the period of Israel's encampment at Mt. Sinai, actually reflect conditions in Israel at various periods; even when dealing with the same subjects (e.g., altars, feasts, priesthood), different laws give quite different regulations.

Narrative sections also exhibit complexity. Genesis 1:1-2:4 forms a creation account easily distinguishable from the rest of Genesis 2. Each gives its own account of the creation of man, with his creation coming after that of the animals in the first account, before the animals in the second account.

Much of the material that was eventually incorporated into the Pentateuch derives from the sort of traditionary circles referred to earlier. Regulations about sacrifice and rules about ritual purity come from priestly circles; much of the material comes from the earliest days of Israel's formation, though it continued to be updated through the period of the exile.

MANY OF the historical narratives, especially those which recount Israel's sins and the Lord's punishment upon them, stem from prophetic circles. Groups of Levites, whose role it was to preach covenant law, account for much of the material in Deuteronomy.

Some of the traditions incorporated into the Pentateuch probably come from Mesopotamia and would be dated far earlier than the origins of Israel—traditions brought by Abraham and his clan. Others originated in the days of Abraham (somewhere between 2000 and 1500 B.C.), others during the sojourn in Egypt, during the exodus and conquest, and later still—even to the days of the Babylonian captivity (587-538 B.C.).

In the end it was probably priestly circles, during the exile and later, who incorporated the traditions of other groups into their own and so brought the Pentateuch to completion. But the beginning of the process goes back far earlier than Moses himself.

THUS THE Pentateuch, as we have it now, is the result of centuries of revelation, response, reflection, selection, sifting and purification, as Israel came to know the Lord and His demands; countless individuals played a part in its production. In it God is revealed as the almighty Creator of the cosmos, the redeemer of Israel, her covenant partner, the Lord who lays His laws on her, the punisher of her offenses, the merciful one who pardons her transgressions.

It was accomplished under the action of God so that the final result would be the magnificent expression of Israel's faith that it is—truly the Word of God in words of men.

Insights in Faith

OLD TESTAMENT: COVENANT

Questions and Discussion Points

1. What is the meaning of the word "covenant"?
2. Discuss some of the conditions set forth in the Sinai Covenant.
3. Read Exodus, Chapters 19 through 24.
4. Read Exodus, Chapters 32 through 34.
5. Discuss the literary authorship of the historical books of the Old Testament.
6. From what foreign traditions and sources are parts of the Bible drawn?
7. Discuss the statement: "Again and again you offered a covenant to man."
8. What does the Sinai covenant demand?
9. What was the first covenant God made with man?
10. Discuss the meaning of symbolism.
11. What does the covenant relationship with God mean to you in your everyday life? Make a list, then reflect upon it.
12. What is the relationship of the term "covenant" to marriage?
13. What is the relationship of the term "covenant" to the revised Rite of Penance and Reconciliation?
14. What is the relationship of the term "covenant" to the Eucharist?

The above discussion points and questions were prepared by the authors and Brother Richard Kerressy, CFX, a religious education specialist with the United States Catholic Conference.

Marriage as Covenant

There is something heroic about covenant marriage

By Father Paul F. Palmer, SJ

The Church does not make up her dogmas but simply defines what Christians have always believed to have been revealed by God. The Council of Trent states that the sacramentality of Christian marriage is "suggested" by the Apostle Paul when he says that marriage is a "great sacrament, I mean, when seen in relation to Christ and the Church" (Ephesians 5:31).

FOR PAUL marriage is the symbol or sign of Christ's union with His bride the Church. The word Paul uses for sign or symbol is "mystery." It is interesting however that when Christian writers of the early Church translated the "mystery" of Paul, they felt that they had a Latin word which was perfectly suited to express the fullness of Paul's idea. The word was "sacramentum" or sacrament.

The basic meaning of the word sacrament for pagans and Christians was a sacred commitment, an oath, a solemn engagement, a vow, which has God or the gods as witness and guarantor.

The sacred commitment made by the pagan in the mystery religions of the day was called a sacrament. Similarly the commitment made to Christ in the initiation rite of Baptism was called a sacrament.

THE MARRIAGE rite celebrated around the hearth or fireplace, with the household gods as witness, was called by pagans, "the sacrament of fire and water." Similarly, the sacred commitment made by the Christian bride and groom—often in the context of the nuptial Mass—was called "the sacrament of marriage covenant."

Yes, marriage, like the other sacraments, was celebrated quite early as part of the Liturgy of the Word.

Today we speak of marriage as a contract. But in the early centuries marriage was called a covenant (foedus) a word that means to trust and to entrust oneself completely to another.

CONTRACTS DEAL with persons. Contracts are restrictive. They contract or diminish the terms of the agreement.

Covenants are expansive, they expand the terms of the agreement to embrace the total giving of oneself to the other. Contracts are for a definite period of time. Covenants are forever.

There is, then, something heroic about covenant marriage, about marriage as a sacrament. Christian marriage is hardly a concession to weakness. Weak people don't enter covenants; they make contracts. Children who know the value of a penny can make contracts. Covenants are for adults, for those who are physically, emotionally and spiritually mature.

IT IS SOMEWHAT ironic that theologians on the Continent were asking whether there was anything heroic about marriage, while English Catholics in the diocese of Salisbury were promising "to love and to cherish each other in sickness and in health, for better or for worse, until death do us part."

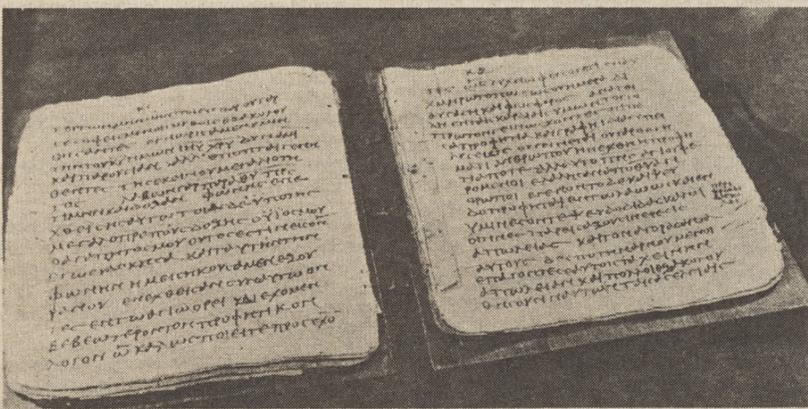
As so often, the way in which the faithful pray is a better witness to the belief of the Church than the speculator of theologians.

In discussing Christian marriage, the Fathers of Vatican II debated whether they should use the word covenant or contract. By a majority vote of some 2,000 delegates to 200, they decided that marriage would be defined in the covenant language of the liturgy and not in the legal language of contract.

ACCORDINGLY, Christian marriage is "an intimate community of life and married love, established by the Creator and governed by His love, which is brought into being by the marriage covenant of irrevocable personal consent." (On The Church in the Modern World, No. 48).

Marriage is not only "a reflection of the loving covenant uniting Christ with the Church"; it is "a participation in that covenant." (Ibid.) Marriage is not merely a symbol or sign or sacrament of Christ's grace, which, in the words of the Council of Trent, "perfects natural love, strengthens the indissoluble in unity of the marriage bond, and sanctifies the spouses."

Marriage, in a word, is a graced covenant or sacrament of the New Law.



RARE MANUSCRIPTS—Top, the Border Papyrus, said to be the oldest complete papyrus in existence, dated in the third century. It is believed to contain the letters of St. Peter. Below, a Syriac language manuscript of the Gospels said to have been written in Mesopotamia in 736. Both manuscripts are on view in the Vatican Library.

Cristo y la mujer

Por el Padre Manuel Lopez, SJ

En el anterior artículo tratamos de contemplar como Dios ha usado de la mujer, como protagonista, en algunos momentos muy transcendentales para la historia de la humanidad, y de su pueblo escogido, a la par que el hombre.

Trataremos ahora de esbozar que estima, aprecio y trato Cristo daba a la mujer, que posiblemente nadie en la historia de la humanidad, la ha encumbrado tanto como El.

COMENCEMOS por decir, mis queridos lectores, que Cristo como Dios fue el unico hijo, que desde la eternidad escogio y preparo a la mujer que habria de ser su Madre.

Segundo en el plan que se propuso de salvacion y liberacion de la humanidad, quiso servirse como colaboradora, una mujer, esta mujer, Madre de Cristo y colaboradora esencial de la redencion del genero humano se llamo Maria; envio como mensajero al Arcangel San Gabriel a ver si daba su consentimiento para ser Madre, y colaborar en este plan de la Redencion; y Maria contesto que se cumpliera en ella la voluntad del Señor.

Esta mujer como dio a luz a Jesus, que se unio a su humanidad la divinidad del Verbo, por eso Maria es Madre de Dios (Lucas 1-46-48), y porque Jesus es el Redentor de todos los hombres, por eso Maria tambien es Madre de todos los Redimidos, porque es Madre del Redentor. Que hombre puede decir que es padre natural de Jesus y sin embargo una mujer, la Virgen Maria, es madre natural de Jesus.

SOLO UNA mujer arranco a Cristo el que hiciera el primer milagro "aunque el mismo Cristo le dijera que aun no habia llegado su hora de hacerlos" (Juan 1-3-4), y esta mujer fue la Virgen Maria.

Gracias a una mujer, a la Virgen Maria, podemos hoy día, despues de 20 siglos, conocer al detalle, la infancia, adolescencia y juventud de Jesus, porque el evangelista Santo Lucas entrevisto repetidas veces a Maria para que le contase todos esos datos de su vida desde la Encarnacion hasta los 30 años, porque ella, como Madre "guardaba todas estas cosas en su corazon" (Lucas 3-51).

Cristo hace a una mujer, madre de todos

los hombres. En una de las clausulas del testamento de Jesus al morir en la cruz, se dirige a su madre y le dice ahí tienes a tu hijo. Los santos padres de la Iglesia, doctores, escrituristas y santos de la Iglesia han interpretado que en Juan estaba representada toda la humanidad (Juan 19-26).

FUE COMO un segundo alumbramiento de la Virgen, pues colaboro con Jesus en la salvacion y Redencion de los hombres, desde la Encarnacion en la que le fue revelado como su hijo Jesus habia de morir crucificado para redimir a todos los hombres y ella acepto.

Se puede decir que todos los evangelios, estan salpicados de pasajes en los que interviene la mujer en la vida y milagros de Jesus, sin discriminacion sean santas o pecadoras, Israelitas o extranjeras.

Con que consideracion, y delicadeza trato Jesus a la mujer Samaritana que era tan pecadora y extranjera, convirtiendola en apostol suyo para los Samaritanos (Juan 4-1-30).

LA MUJER CANANEA, extrajera tambien, aunque al principio la trata duramente porque El habia venido a salvar las ovejas de Israel al fin alaba su fe publicamente, y cura a su hija (Mateo 15-21-28).

Mujeres publicas de la vida como Maria Magdalena, se deja lavar los pies, enjugarselos con sus cabellos y besarselos, la defiende delante del Fariseo que le habia convidado diciendole porque ha amado mucho, se le perdona mas; y ya jamas se separo de Jesus la Magdalena hasta morir en el Calvario, siguiendole en sus correrias apostolicas (Lucas 7-36-47).

En otra ocasion sacaban de la ciudad para apedrearla a una mujer que la habian sorprendido en adulterio, se la presentaron a Jesus para que El tambien la condenara, Jesus habilmente la defendio de sus enemigos y la despido diciendo: "tampoco yo te condeno, vete en paz y no vuelvas a pecar" (Juan 8-1-11).

UN DIA AL entrar en la ciudad de Naim salian para enterrar a un joven, unico hijo y sosten de una viuda, compadecido de la situacion y del dolor de aquella madre, le resucita y lo entrega a los brazos de su madre (Lucas 7-11-15).

La hemorroisa, que padecia hacia tantos años, penso yo y se que si llevo a tocar la orla

El Padre Lopez es parroco asociado de Nuestra Senora de Guadalupe en San Bernardino donde el Obispo Gilberto Chavez es parroco.

de su manto Jesus me curara. Asi fue y Jesus ante todos alabo su fe (Lucas 8-43-48).

Otra vez fue una jovencita de 12 años hija del jefe de una Sinagoga, compadecido Jesus del padre por la perdida de su hija tan jovencita, la resucita y la entrega a su padre lleno de alegria.

AL PRINCIPIO de su vida publica fue convidado a comer a la casa de Pedro, pero resultado que la suegra se puso enferma con fiebre alta. Jesus al instante la cura y se puso a servir a la mesa. Asi era Jesus de atento y compasivo para con la mujer (Mateo 19-13-15).

Las mismas mujeres sentian tal fe y estima y confianza para con Jesus que le llevaban a sus ninos para que los bendijera, y Jesus los cargaba, besaba y bendecia (Mateo 19-13-15).

Algunas de las parabolos en las que Jesus enseñaba su doctrina son protagonistas mujeres: La alegria de la mujer que encuentra la dracma perdida, una moneda de plata valiosa para ella que era pobre (Lucas 21-1-4).

ES OTRA VIUDA la que pone como modelo de constancia en la oracion, ante el juez injusto y le arranca la sentencia (Lucas 18, 1-5).

La parabola de las 10 virgenes, las prudentes y las locas, para enseñarnos que siempre tenemos que estar preparados a la venida del Señor (Mateo 25, 1-12).

Un grupo de mujeres seguia a Jesus y a sus apostoles en sus correrias apostolicas (Lucas 8-1-3).

Un grupo de mujeres valientes acompañaron llenas de compasion a Jesus el Viernes Santo camino del Calvario y allí quedaron (Lucas 23-26-29) (Lucas 23-49). Un grupo de mujeres tambien decididas y confiadas en sus arduos van de mananita el domingo de Resurreccion a ungrir el cuerpo del Señor, y a ellas antes que a los apostoles el Señor les revela su Resurreccion y que se lo comuniquen a los apostoles (Lucas 24-1-8).

A MARIA Magdalena se le aparece Jesus antes y con que muestras de carino que a sus apostoles (Lucas 20-11-18). Cristo libero a la mujer que por siglos no fue mas que una esclava del hombre, un objeto de placer, elevandola a la categoria de esposa, de reina del hogar, y que el hombre se sujetase, amase y fuese fiel hasta la muerte y que fuera una sola cosa con el hombre, y que por ella, el hombre abandonase el padre y la madre para formar un nuevo hogar (Mateo 19-1-9).

Cristo en antitesis con las opiniones practicas, y la practica corriente, hizo de la mujer y del hombre una unidad en el matrimonio, ofreciendo asi la igualdad a las mujeres (Mateo 19-28).

Que gobierno, que sistema social, que religion, ha engrandecido, dignificado y apreciado mas a la mujer que Cristo y el Cristianismo?

LA BIBLIA Viejo Testamento: El Convenio

Un pueblo escogido

Por Steve Landregan

En el Monte Sinai, la promesa de Dios a Abraham se convirtio en un convenio con los Israelitas.

Dios se comunica con los hombres a su propio nivel humano cuando quiere revelar-se a ellos. El convenio hecho en Sinai entre Dios y los hijos de Israel es un buen ejemplo de esto.

EL CONVENIO es un concepto humano. En los tiempos antiguos el convenio era un acuerdo, no escrito, celebrado con una ceremonia solemne, que obligo a las partes contrayentes a cumplir ciertas obligaciones.

Tomando a Abraham como ejemplo, vemos en Genesis 15 una ceremonia de convenio. Vemos que Dios ordena a Abraham cortar en dos varios animales y colocar las dos partes casi juntos en el suelo. Dios, en forma de fuego y humo, pasa entre las dos partes de los animales muertos.

El significado de esta antigua ceremonia de convenio es la invocacion de los contrayentes a que les pasa lo mismo que a los animales si no cumplen con los terminos del convenio.

DIOS NO NECESITA un convenio; pero el hombre si lo necesita. Dios establece su convenio con el hombre para corresponder a la necesidad del hombre, para revelar al hombre, de una manera inconfundible, exactamente lo que debe de hacer para merecer la bendicion de Dios. (Genesis 20:6).

El convenio con Dios en el Sinai dio un sistema de leyes a los Israelitas en la misma forma que Moises les dio una figura de campeon carismatico y los convirtio de un grupo de esclavos desorganizados en una nacion.

En el convenio del Sinai a los Israelitas se les impone ciertas obligaciones a cambio de la promesa de Yave de ser su Dios, socorrer y ayudarlos. La mas importante de estas es la de no adorar ningun otro dios que no sea Yave y en la manera que El les indique. Ademas, deben aceptar normas de conducta y moralidad impuestos por El.

POR MEDIO DEL convenio, Yave establece una relacion de afecto y lealtad. La palabra Hebrea "hesed" describe esta relacion. Se una la misma palabra para referirse a parientes, miembros de la misma familia.

Ademas de definir la relacion entre Yave y los Israelitas, las leyes que forman parte del convenio (los diez mandamientos y el codigo) definen las relaciones y conducta de los Israelitas para uno con otro.

La nacion que nace en el Sinai es en verdad unica por el convenio establecido. Israel es el Pueblo de Yave, un pueblo que le pertenece de una manera muy especial, apartado como su posesion personal, un pueblo escogido...no para privilegios sino para responsabilidad.

ESENCIAL EN la seleccion de Israel como nacion escogida para revelar Dios y su redencion al mundo el entendimiento que la seleccion no se baso en merito ni obras sino en la libre eleccion de Dios.

Despues, los Israelitas causaran tragedia y destruccion a ellos mismos por su mal entendimiento y distorsion de la seleccion de Dios y Dios les advertira solemnemente por medio de los profetas.

Igual a su convenio con Abraham, el convenio con los Israelitas es celebrado con un ritual descrito en Exodo 24. Moises contruye un altar a la base del Sinai, la misma montana donde Dios revelo su nombre Yave a Moises en el arbusto ardiendo.

SE ERIGEN doce columnas para representar las doce tribus de Israel al pie de la montana y los Israelitas hacen hogueras y sacrificios. Moises toma sangre de los animales sacrificados y salpica el altar que representa Yave.

En voz alta Moises lee los terminos del convenio al pueblo y ellos senalan su aceptacion. Entonces, Moises salpica al pueblo con la misma sangre sacrificial y les dice "esta es la sangre del convenio que el Señor ha hecho con ustedes de acuerdo con su palabra."

De la misma forma que se renovo el convenio que hizo Dios con Abraham, Isaac y Jacobo; se renovo el convenio del Sinai con los Israelitas bajo Josue ya que se habian llegado a la tierra prometida de Canaan (Josue 24).

EL PADRE Joseph Jensen escribe en su libro **La Palabra de Dios a Israel**, "El convenio se convierte en la raiz de la relacion entre Dios y los Israelitas por medio de eventos historicos y eleva su fe muy arriba de las creencias a su derredor; creencias amarradas los ciclos de la naturaleza, cultos de fertilidad, practicas de magia y divinidades caprichosas.

"Un convenio exige lealtad de parte del contrayente. En los años y siglos venideros falto Israel muchas veces a su lealtad (hesed) pero nunca fue abandonado por el Dios quien les llamo. El canto de gloria mas frecuente de los Israelitas seria 'ki le'olam hasdo'—'Porque su hesed no tiene fin'."

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.

DAVIS, Mary M. Mother of Margaret Davis, Mary Alice Silverthorn, Theresa Davis, Rev. Leo L. Davis, Bernard H. and Francis I. Davis, sister of Rose Kraft, also 22 grandchildren and 17 great-grandchildren. Requiem Mass, Sept. 14, St. Rita's Church.

Goodbody's Blvd. Chapel

NAEMI, Salah. No survivors listed. Requiem Mass, Sept. 15, Goodbody's Blvd. Chapel

Goodbody's Blvd. Chapel

HALE, Cecil Barnard, Jr. Husband of Savannah Hale, father of Karen Lea and Carroll B. Hale, son of Katherine Garvack and grandson of B.H. Carroll. Requiem Mass, Sept. 17, Goodbody's Blvd. Chapel

LAMBERT, Bernadette. Sister of Ludwine Rynier, Antoinette Lambert and Harvey Lambert. Requiem Mass, Sept. 16, Little Flower Haven Chapel.

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Talking Point I—Vatican letter on first confession

Confession is never mandatory except for mortal sin

By Father William Gold
Director of CCD

Two weeks ago the "Southern Cross" published a report of a letter written by Cardinal Jean Villot on behalf of Pope Paul VI stating that the Pope "places special stress on children's confession, and especially on First Confession, which must always precede first Communion..." Cardinal Villot was writing as Vatican Secretary of State, in respect of Italian National Liturgical week.

A 1973 declaration by the Vatican Congregation for the Clergy, which reaffirmed the traditional order for receiving the first sacraments and called for an end to experiments in which children are admitted to their first Communion without having made their first confession, resulted in a great deal of controversy.

This latest statement has stirred again those controversial aspects of the confession and first Communion situation, and in this article, Father William Gold, director of the Confraternity of Christian Doctrine in the diocese, takes issue with Cardinal Villot's letter.

Father Gold's comments follow:

In the Sept. 4 issue of the Southern Cross there was a front page headline "Pope says go to

confession more often". The article has caused some confusion. There are several points to be noted in regard to the article:

The quotation was taken from a letter written by Cardinal Jean Villot, Vatican Secretary of State, to Italian National Liturgical Week, which was held in Florence, Italy, August 25. This was not a letter or statement from the Pope to the world setting out official church law.

The theme of the liturgical week was "Reconcile yourself with the Father, in Christ and in the Church." Therefore the main theme of the letter is that of reconciliation, which it describes most eloquently.

Towards the end of the letter Cardinal Villot, in the name of the Pope, but not quoting him directly, urges frequent confession by all and finally, the words quoted in the Southern Cross article regarding first confession.

What is being overlooked by Cardinal Villot in his letter is the fact that under present church law it is not necessary to go to confession before receiving Holy Communion unless one has committed mortal sin.

To impose an obligation on children incapable of serious sin that is not imposed on adults who are seems paradoxical to say the least.

Finally, it should be noted that Cardinals Antonio Samore and John Wright, prefects of the Congregations for the Discipline of the Sacraments

and for the Clergy, who issued the decree, *Summus Pontifex*, in the summer of 1973, calling for a return to the practice of *Quam Singulari*, were asked for a clarification by the Administrative Board of Canadian Bishops. These four points were issued by Cardinals Samore and Wright:

1. "The declaration does not aim at compelling or regimenting every child to receive first penance before first Communion."

2. Neither does the declaration desire to foster conditions which would prevent children from receiving the Sacrament of Penance before their first Communion.

3. "Our declaration is not intended to impose constraint, moral or otherwise."

4. "But to emphasize that during one and the same initiation period, children should be given a positive and pastoral catechetical preparation for the fruitful celebration of these two sacraments."

In conclusion, there is no mandate from the Pope or in this diocese that first confession must precede first Communion.

The policy in this diocese remains that of point four in the clarification issued by Cardinals Samore and Wright, namely that some catechesis for both should be given simultaneously. And further as educators we would emphasize the point that this catechesis should be preparatory to the "fruitful celebration of these two sacraments."

Talking Point II—Menace of handguns

Catholic leaders call handgun violence a threat to life

The social justice arm of the U.S. Catholic Conference (USCC) has called for "effective and courageous action to control handguns, leading to their eventual elimination from our society."

The position was taken in a statement entitled "Handgun Violence: A Threat to Life," issued by the USCC Committee on Social Development and World Peace with the approval of the USCC administrative board.

THE STATEMENT supported "reasonable exceptions" to a ban on hand guns for policy, military, security guards and "pistol clubs where guns would be kept on the premises under secure conditions."

"The unlimited freedom to possess and use handguns must give way to the rights of all people to safety and protection against those who misuse these weapons," the statement said.

"Only prohibiting the importation, manufacture, sale, possession and use of handguns, with the exceptions we have cited, will provide a comprehensive response to handgun violence."

THE USCC statement comes at a time when observers see the best chance in years of passing fairly tough gun control measures in Congress.

Noting that the "eventual elimination" of handguns would involve "a long process" before being realized, the committee called for several interim steps:

A ban on "Saturday Night Specials," cheap, poorly made handguns often used in street crime.

Registration of handguns.

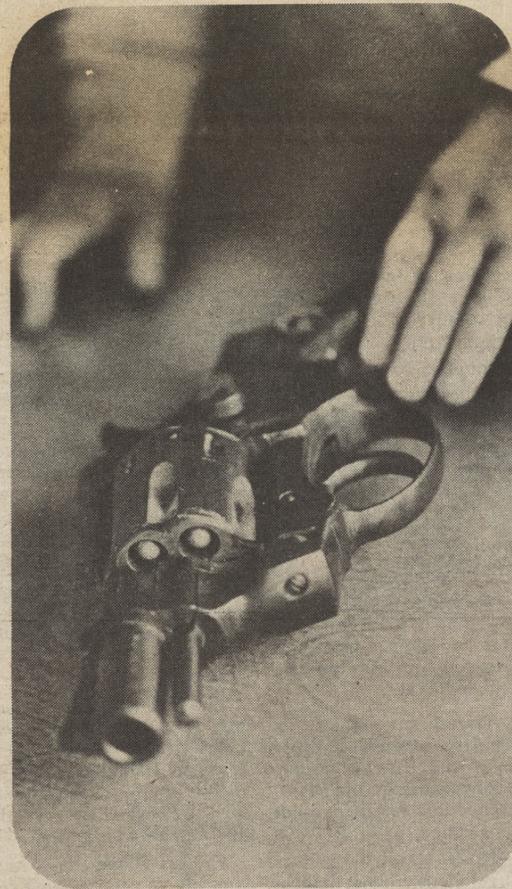
Licensing of handgun owners, with licenses prohibited for juveniles, convicted felons, the mentally ill or person with a history of drug or alcohol abuse.

A several-day "cooling-off" period between purchase and possession of handguns, aimed at reducing "crimes of passion."

"More effective controls and better enforcement of existing laws regulating the manufacture, importation and sale of handguns."

"We are deeply committed to upholding the value of human life and opposing those forces which threaten it," the committee said in its statement. "One of these factors is the easy availability of handguns in our society."

This "easy availability" is "clearly a national



[Twice in the past three weeks California has been the scene of attempts on the life of the President of the United States, by women using handguns. Gov. Brown signed into law this week two bills on firearms, one of which extends the waiting period from 5 to 15 days before a purchaser of a handgun may take delivery.]

problem," the statement said. "No state or locality is immune from the rising tide of violence. Individual state and local action can only provide a partial solution. We must have a coherent national firearms policy responsive to the overall public interest and respectful of the rights and privileges of all Americans."

THE COMMITTEE said its position was constitutional. Legal experts have argued that the constitutional "right to bear arms" referred essentially to policy and military powers and does not extend to handgun ownership.

The committee statement also made an appeal to hunters and sportsmen, often leading opponents of gun control.

"We support the legitimate and proper use of rifles and shotguns for hunting and recreational purposes," the statement said. "We do not wish to unduly burden hunters and sportsmen. On the contrary, we wish to involve them in a joint effort to eliminate the criminal and deadly misuse of handguns."

Among the facts about handguns cited by the committee in its statement were:

Handguns are involved in 53 per cent of all homicides, yet account for only 20 per cent of all firearms in the country.

There are now 40 million handguns in the United States, and another two-and-a-half million will be manufactured and sold this year.

There were more than 28,000 firearms deaths in 1973, the last year for which figures are available. This included 13,070 murders and 13,317 suicides.

There were more than 100,000 people wounded by guns in 1973 as a result of 160,000 armed robberies and 100,000 assaults with guns.

Gun accidents are the fifth largest cause of accidental death in the United States.

A 1968-72 study by the Case Western University Medical School in Cleveland showed that guns purchased for protection resulted in the deaths of six times as many family members, friends and neighbors as intruders or assailants.

The Cleveland diocese recently issued a strong statement against handguns, and gun control has been a focus of the "Respect Life" program of the U.S. bishops.

NC News



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USD OPPORTUNITY—Sister Vercie Carmon, vice principal of St. Rita's school, San Diego, has been appointed assistant director of the Equal Opportunity Program at University of San Diego. Other assistant directors named are Father Giles Conwill, St. Rita's associate pastor; and Lee Ortiz, USD graduate student. The assistant directors will serve as counselors for students involved in the program at the school.

Newman center offers adult ed.

A course in theology and one in scripture will be offered by the Newman Center of San Diego State University as part of its adult education program coordinated by Father Daniel Polizzi, chaplain.

Meeting on Tuesday evenings at 7:30 p.m. from Sept. 30-Dec. 9, "Modern Teaching of the Catholic Church,

the Theology of Vatican II" will be offered.

A scripture course, "Understanding the Bible," will be offered on Thursday evenings at 7:30 p.m. from Oct. 2-30. More details may be obtained from the Newman Center, 5855 Hardy Ave., San Diego, 92115; phone 583-9181.

In Vietnam, Laos

Communists kick priests out

ROME (NC) — Mounting pressure is being placed on the Catholic Church in South Vietnam by the new communist government there, according to Jesuit missionaries recently expelled from that country.

The Jesuits said that the communists have:

—Placed under heavy restrictions the coadjutor of Saigon, Bishop Francis Xavier Nguyen-Van Thuan.

—Frequently attacked religion in the nationwide compulsory political formation classes.

—Demanded in two dioceses that lists of seminarians to be ordained priests be submitted for prior government approval.

—Placed surveillance on Catholics attending daily Mass, and blocked some Catholic meetings and Masses scheduled for days other than Sunday.

—Made travel for priests and religious almost impossible.

—Discriminated in employment against Catholics.

NC News learned of these developments in an interview at the Jesuit headquarters here with Jesuit Fathers Jose Diego and Roger Champoux.

Father Diego, until his expulsion Sept. 3 from South Vietnam, was rector of the Pontifical Seminary of St. Pius X at Dalat.

He, Father Champoux, and 12 other Jesuit professors from the seminary were expelled along with four Salesian missionaries, one French Franciscan priest and one priest of the Paris Foreign Mission Society.

THE ONLY reason the government gave for the action was that they were foreigners, the priests said.

The Jesuits said that Bishop Thuan has been restricted by the government to a very small section of the extreme northern part of Saigon.

Father Champoux, of Quebec, said that a government informant attends every Mass in Dalat to report on who is there. Those attending are watched by the government, he added.

Father Diego said that control of the Jesuit-run seminary has been taken by the bishop of Dalat. About 160 seminarians from all of South Vietnam are enrolled there.

HE SAID THAT seven Vietnamese Jesuit priests remain at the seminary, but

In Riverside

Second Youth Day set Oct. 18

Southern Cross Reporter

RIVERSIDE — Young adults, high school and college students who missed the first Youth Day at the University of California here will have a chance to attend the second one.

"Alive, Youth Day '75" will be offered Saturday, Oct. 18, at the school cosponsored by the UC Riverside Newman Center, the new northern Youth Department and the Center for Christian Development, San Bernardino.

"**THE DAY** will begin at 9:30 a.m. with a youth rally and will end at 4 p.m. following a Mass celebrated by Bishop Leo T. Maher, Auxiliary Bishop Gilbert E. Chavez and priests attending the day," said Father Albert Pace, OP, UC Riverside Newman chaplain.

Workshops throughout the day will cover topics ranging from "Peace and Justice" and "Fully Alive—in Discov-

ery of Self" to "Women in the Church: Choice or Chance?" and "Growth and Liberation".

Among featured speakers will be David Lumian, Peter Poppleton and David Weaver of the Los Angeles Catholic Worker movement.

OTHER SPEAKERS will include Father Pace, Dominican Father Gregory Anderson, Father Robert Miller, Sister Michael Marie Burns and Father Virgil Elizondo.

In addition, Youth Day '75 will feature a banner contest. Each parish represented at the program is asked to bring a banner featuring the theme of the day, "Alive", and the

name of the parish.

"Although the day will be Catholic-oriented, all Christian young people are welcome to attend," Father Pace said.

FEE FOR THE day will be \$2 if registration is made by Friday, Oct. 10. Those registering at the event will be charged \$2.50. Lunches will be sold but participants may bring sack lunches.

More details are available from Father Pace, Newman Center, 3701 Canyon Crest Dr., Riverside, 92507; phone: 686-5320; or the Center for Christian Development, 459 W. 17th St., San Bernardino, 92405; phone: 882-1776.

Riverside layman heads school board

Southern Cross Reporter

Richard Kothlow of St. Francis de Sales parish, Riverside, was re-elected chairman of the diocesan school board Sept. 16, the board's first meeting of the current school year. Stephen R. Mulligan of St. Therese parish, San Diego was named vice-chairman.

New board members seated at the meeting include Mrs. Lil Caudillo, Queen of Angels parish, Riverside; and Father John Slattery,

pastor of St. Joseph's parish, Upland.

DURING THE meeting the board approved a new policy manual for diocesan high schools. Initial work on the manual will be done by local high school boards.

The final document will be prepared by the diocesan board from the material submitted by the local boards and sent to Bishop Leo T. Maher for approval.

Dr. H. Giles Schmid, diocesan superintendent of schools, told board members the Stewardship '75 campaign as related to Catholic schools was very successful.

FOR STEWARDSHIP '75, parishes received a larger portion of the collection. In past years the diocese had provided a \$500,000 subsidy for Catholic schools.

This year the diocese granted a \$250,000 subsidy. The schools were asked to solicit the other \$250,000 from the parishes they serve with the money to come from the larger parish Stewardship shares.

The parishes pledged 95 per cent of the budgeted \$250,000, according to Dr. Schmid.

THE BOARD scheduled its next meeting for 4 p.m., Tuesday, Oct. 14, in the diocesan office building, Alcalá Park, San Diego.

Future meetings will be held in other areas of the diocese, pending invitations from possible host parishes.

Clausura del Sinodo Hispano

Se presentaran los planes para la sesion de clausura y la celebracion final del sinodo en la tercera Conferencia Diocesana para los de habla Hispana el dia 11 de Octubre, de las 10 a las 16:30 horas, en San Luis Rey Academy, cerca de Ocean-side.

Se distribuiran en espanol las politicas finales de las Comisiones del Sinodo y se celebraran sesiones de clausura y votacion en todas las parroquias de la diocesis.

SEGUN LA Oficina del Sinodo, tiempos y lugares de otras reuniones para ayudar a parroquias asistiendo al

programa final Sinodal de parroquias de habla Hispana y la celebracion final, seran anunciados la semana que entra.

Los planes para la instalacion del Comité Ejecutivo de Habla Hispana seran establecidos en la reunion de San Luis Rey. El comite fue una de las recomendaciones de la Sesion "RAP-Up" de la primavera y su instalacion fue aprobado recientemente por el Obispo Maher.

Se puede obtener informacion acerca de el programa Final y otro material en espanol llamando al 235-6291 o en el Padre Hidalgo Center, San Diego.

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FAR FROM HOME—Vietnam is half a world away for six refugee Sisters of Immaculate Mary sponsored from Camp Pendleton Marine Base near Oceanside by the Sisters of St. Joseph of Carondelet in Los Angeles. Sister Evelyn Joseph of the San Diego diocesan Missions Office arranged sponsorship by her community. Above Sister Juliette, seated, points out her homeland to Sister Evelyn as Sisters Simon, left, and Fidelis watch. Now teamed with Sister Celia DuRea, Sister Evelyn has begun the Missions Office communications department with office space at 1215 Cushman, San Diego.—SC photo

Catholic Bicentennial

'Work' keys Sacramento justice hearings

SACRAMENTO—Specialists and activists in the labor field and experts on economic issues will present testimony at hearings Oct. 2-4 here as part of the Catholic observance of the U.S. Bicentennial.

Focusing on themes of justice in the world of work, the Sacramento hearings will include testimony on unions, the impact of economic and social policies on employment, and the Church's own employment and labor policies.

THE HEARINGS are the fifth of six regional hearings sponsored this year by the National Conference of Cath-

olic Bishops' (NCCB) Committee for the Bicentennial. They are part of an extensive Catholic Bicentennial program, "Liberty and Justice for All."

The Sacramento hearings will follow the format of earlier hearings, with a panel of bishops and other Church leaders receiving testimony from specialists and representatives of interest groups.

To increase local participation, three different sites will be used—Our Lady of Guadalupe parish Oct. 2; the State Water Resources Building auditorium Oct. 3; and St. Francis of Assisi parish Oct. 4.

THE BISHOPS' panel will include Cardinal Timothy Manning of Los Angeles, Archbishop Joseph McGucken of San Francisco, Bishop Alden J. Bell of Sacramento and Auxiliary Bishop John S. Cummins of Sacramento, director of the California Catholic Conference.

The bishops will hear a lineup of nationally known speakers including Msgr. George Higgins, USCC labor expert; Cesar Chavez, president of the United Farm Workers Union; Father Reid C. Mayo, president of the

National Federation of Priests' Councils; and Lionel Steinberg, president of the California State Board of Agriculture.

In addition to the 1975 regional hearings, parish consultations will take place this fall and winter throughout the country. The effort will climax in October, 1976, with a national justice conference in Detroit, which will develop proposals for a five-year plan of social action for the Catholic Church in the U.S.

Senate defeats amendments

Bishops say anti-abortion setback 'not final word'

WASHINGTON (NC) — Spokesmen for the U.S. bishops' conference regard the defeat of six proposed constitutional amendments to restrict abortion as a temporary setback in the campaign to protect the life of the unborn.

The anti-abortion amendments were defeated Sept. 17 in the Senate subcommittee on constitutional amendments, chaired by Sen. Birch Bayh (D-Ind.). Bayh said the amendments were probably dead for this session of Congress.

CARDINAL Terence Cooke of New York, chairman of the bishops' Committee for Pro-Life Activities, called the subcommittee's action "disappointing," but said that "it is not the final word."

The cardinal went on to

say that those who oppose abortion "will continue their efforts to secure full legal protection for the unborn."

There were indications that the bishops may change their strategy on constitutional amendments concerning abortion by favoring a modified state's rights amendment such as the one offered by Sen. Quentin Burdick (D.-N.Dak.).

THE BAYH subcommittee voted 4-4 on the Burdick amendment, which would empower the states to "protect life, including the unborn, at all stages of biological development, irrespective of age, health or condition of physical dependency."

Burdick introduced his amendment at the request of the National Committee for a Human Life Amendment. William Cox, the committee's executive director, described the amendment as a "fallback position" or the "minimum acceptable language" that the committee could accept.

Cox said the committee

will continue to press for an amendment that will define the unborn as legal persons from the point of conception or fertilization as its first choice.

MSGR. JAMES McHugh, executive director of the bishops' pro-life activities committee, said that there would be a "complete re-evaluation of the Bayh Senate subcommittee vote and the amendments." He said his committee would take "a close look" at the Burdick amendment.

One source within the National Conference of Catholic Bishops (NCCB) said there is "a good chance, or at least a reasonable chance," that the bishops will support something close to the Burdick amendment.

Some NCCB sources said they believe the bishops could successfully support a so-called state's rights amendment if it were made clear that they were doing so because it was the best they could hope for in a pluralistic society and within the framework of the Constitution.

Dominicans to celebrate new saint

LOS ANGELES—Dominican priests, Sisters and brothers throughout southern California are invited to gather here this Sunday, Sept. 28, to celebrate the canonization of Blessed John Marcus, OP, a Dominican brother.

Mass and a reception will be held at Daniel Murphy

High School on the same day that Pope Paul makes Blessed Marcus a saint in Rome.

A native of Spain, Blessed Marcus was a friend of St. Martin de Porres in Peru in the 17th century, and did much for the poor by begging for them as doorkeeper of a Dominican monastery in Lima.

Bishop approves black Catholic committee proposed by Synod

A special committee concerned with black Catholics is to be set up for the diocese.

Bishop Leo T. Maher has approved a policy recommendation from the two-year Synod diocesan-wide sessions that "a diocesan committee of black Catholics should be established."

THE POLICY further recommends that "this committee would be made up of black laity, clergy and Sisters of the diocese." The committee would function "as a resource and advisory board to the bishop and the Christian community regarding black Catholics," according to the policy recommendation from the Synod commission.

An implementation committee of eight persons has been established by Bishop Maher. It includes a black priest, Father Giles Conwill of St. Rita's, San Diego.

The diocesan Synod, which has been in session for the past two years, is coming to its closing stages.

AMONG RECENT policy recommendations from the Synod commissions and accepted by the bishop are: a special diocesan committee for the Spanish-speaking Catholics, a new commission for worship and prayer and a new office for "total education". The bishop also accepted the recommendation to establish a diocesan pastoral council.

The Synod will officially close early in 1976, following fall sessions in parishes to discuss final proposals coming from the 14 commissions established for the Synod.

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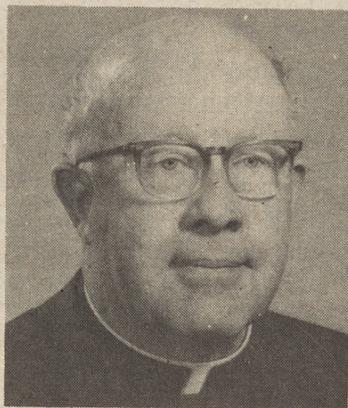
The facts of life

It is hoped, from time to time, that pastors of our parishes may wish to write on a subject of their choice and in their own style. And as often as we receive suitable contributions, we shall print them here. The first is from Father Thomas Byrne, pastor of St. Anthony's parish, San Bernardino.

By Father Thomas F. Byrne

It is amazing how many learned men can be so clear and precise when unravelling the more difficult problems of science, but apparently so baffled by the process of the development of the human being. When I was emerging from the unlettered stage of childhood, I marvelled at the new-found wonders of nature, especially the germination of seeds and the development of plants.

Not for a single moment did I doubt that from the acorn planted, an oak tree would develop; nor did I suspect that buds from the



peas in a glass bowl might become daffodils or potatoes. It is equally in keeping with right reason that the maturely developed baby was human from the first moment of uterine implantation.

WHY SHOULD IT be otherwise? Why should the process of human fetal development be an exception to the absolute applying to the case of every animate corporeal being in creation?

Right reason postulates a rational conclusion—a human is human from the first moment of its existence. In fact, there is not even one reasonable argument put forward to support the theory that it is otherwise. Of course, there are those who want to cover the most repulsive crime with an attractive veneer—they call their criminal achievement "termination of pregnancy."

A mother was holding her two-year-old son in her arms. He tugged at her hair and smiled into her face with large eyes as deeply blue as they were innocent. As great as was that baby's trustful confidence, so was the miserable depth of the mother's guilt as she recounted the many times medication had failed to abort that same child.

I WAS WITNESS TO that scene, and weeks later to the aftermath of an accident which took that same repentant mother and her innocent baby to heaven. What would it have profited her if she had accomplished the abortion and perhaps suffered eternal loss? What a choice a mother makes when she decides to kill her baby!

If I nip the acorn in the bud, is there anyone who would attempt to prove that I did not destroy an oak? There is not one degree of difference in the destruction of the human fetus and the mature adult, considered from the human standpoint.

One does not become more or less human by the progress of age, nor is there a deterioration in one's humanity by the debility of the human frame. If murder is defined as: "The willful and unlawful destruction of human life by a sui compos human," what is the definition of abortion? What then is abortion?

IF ONLY THE mother striving to wipe the inconvenience of an unwanted baby from a tormented mind, could stand in spirit over the hospital garbage can, see the stilled lips and lifeless eyes of an aborted baby and reflect: "I have forever deprived the world of, perhaps, a saintly bishop, an angelic Sister, a zealous priest, teacher, brother, president, or an appreciative mother of her maternity and offspring.

"I have forever put an end to one branch of our family that might have been the greatest honor to our name and country—a branch that could people heaven with countless numbers of saints."

When an abortionist kills an unborn infant, he or she kills the most defenseless, weakest and most imprisoned of humans. If only I had the eloquence of a Mark Anthony as he stood over the butchered body of Caesar, I would use the same colloquy, with slight verbal transmutation, over the pitiful body of an aborted baby:

"O PARDON ME, thou bleeding piece of earth,
That I am meek and gentle with these butchers!
Thou art the ruins of the noblest of creation.

Woe to the hands that shed this costly blood!
Over thy wounds now do I prophesy—
Which like dumb mouths do ope their ruby lips,

To beg the voice and utterance of my tongue,
A curse shall light the limb of men,
Domestic fury and fierce civil strife..."

IF THE BLOOD of one man, Abel, cried so effectively to heaven for vengeance, how vociferous must be the clamor of millions of our countrymen and women, killed in the womb, reverberating through the vaults of heaven.

"And they cried with a loud voice, saying: How long, O Lord, holy and true, dost thou not judge and revenge our blood on them that dwell on the earth." Revelation 6:10



BREAD ENDS SILENCE—At the end of the first semi-annual retreat for permanent deacons, they leave St. Charles Priory, Oceanside, with a loaf of bread, a packet of tomatoes and a smile from Prior Claude Ehringer, OSB. Ending their silence and homeward bound are, from left, Deacon and Mrs. William Shalhoub of Yucaipa, and Deacon and Mrs. Giles Schmitt, of Ocean Beach. The priory is noted for "Brother Benno's bread" baked by the cook of the monastery.—SC photo

Successful first decade

Pre-Seminary program growing

Southern Cross Reporter

The diocesan Pre-Seminary program was 10 years old last week and it has been highly successful, according to Father Roger Lechner, director.

The program gives Catholic and public high school students throughout the diocese an opportunity to consider the priesthood as a way of life.

IN THE PAST 10 years "about 900 students have participated in the program and nearly 100 have applied for admission to the diocesan St. Francis Seminary," Father Lechner said. This year 53 boys are enrolled.

When Bishop Francis Furey (now Archbishop of San Antonio, Tex.) began the

program here in 1965, he asked the ladies of the Diocesan Council of Catholic Women to adopt it as a special project, Father Lechner explained.

"Since that time they have given more than \$48,000 in support. In December we will have a special Mass to recognize their contribution and to celebrate these first 10 years."

STUDENTS enrolled in the Pre-Seminary program live at home, attend their local high school, Catholic or public, and confer frequently with assigned spiritual directors. Pre-seminarians meet regularly for retreats, conferences and workshops, Father Lechner said.

In school, the students are

encouraged to take a college preparatory program as well as Latin courses. They are also urged to attend daily Mass.

Required monthly meetings are held for pre-seminarians at St. Francis de Sales church, Riverside, for students in the northern part of the diocese; and at St. Francis Seminary in San Diego for students from the southern part of the diocese.

THIS YEAR, Father Lechner said, besides the regular monthly meeting, there will be optional meetings in the homes of pre-seminarians.

At the optional meetings, a priest will be invited to come and discuss the priestly life with high school students from neighboring parishes.

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Universal Church

Around the world
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Vatican responds to altar girl question

In WASHINGTON, the Vatican Congregation for Divine Worship has replied to the National Conference of Catholic Bishops (NCCB) on the question of altar girls.

No comment on the reply nor any publication of its contents will be made, however, until after the October meeting of the U.S. bishops' Committee on the Liturgy, a spokesman said.

Rome's first Seton Mass draws 5,000

In ROME, 5,000 worshippers took part in Rome's first solemn Mass in honor of Mother Seton since her canonization, at the Basilica of St. Paul's Outside the Walls.

The Mass was concelebrated Sept. 16, two days after her canonization, by 80 priests and 25 U.S. bishops. Archbishop William D. Borders of Baltimore, a center of many of the activities of St. Elizabeth Ann Bayley Seton, preached the homily.

'Abortion is not a one-church issue'

In LAFAYETTE, La., Protestants traditionally oppose abortion and anyone who makes it a one-church issue is showing his ignorance or trying to confuse the facts, according to Rev. Bob Halbrook, a Baptist pastor.

Reviewing Protestant op-

position to abortion, Rev. Holbrook recalled that "Calvin called it a heinous sin; Luther said it was the taking of a life." However he noted an "unfortunate lack" of comment from Protestant leaders opposing abortion.

Number of U.S. missionaries shrinks

In WASHINGTON, for the seventh consecutive year the number of U.S. Catholic missionaries serving abroad has declined, according to the U.S. Catholic Mission Council (USCMC).

The total number of missionaries in 1975 is 7,148, which is down 2,507, or 26 per cent, from a 1968 peak of 9,655. The decline over the past year has been nearly four per cent.

Court bans snakes from worship use

In NASHVILLE, Tenn., religious ceremonies employing snake handling and the drinking of poison have been banned by the Tennessee Supreme Court.

The state "has the right to guard against the unnecessary creation of widows and orphans," said Justice Joe Henry in the 5 to 0 decision.

Churches agree on baptism recognition

In OTTAWA, Canada, representatives of the Catholic, Anglican, Lutheran, Presbyterian and United Churches



ONE CANDLE POWER—The power of one candle to fascinate a little boy temporarily halted this outdoor Mass for migrant farm workers at Bridgeton, N.J. Father Ronald

S. Falotico of the Diocese of Camden Spanish apostolate holds the child in one arm and the candle in his hand while those at the Mass applaud.—NC photo

have agreed to recognize baptisms conferred according to the established norms of other churches.

The churches agreed that baptisms would be recognized when conferred with flowing water, by pouring, sprinkling or immersion, accompanied by the trinitarian formula (Father, Son and Holy Spirit).

Benedictines hold first U.S. meeting

In LATROBE, Pa., for the first time in the history of the Benedictine order, abbot presidents representing 20 congregations and a total of 10,324 monks from throughout the world met in the United States.

The meeting, called by Abbot Primate Rembert G. Weakland, OSB, was held at St. Vincent's archabbey. Abbot Weakland, who heads the entire Confederation of Benedictines, resides in Rome.

Cardinal laments lack of vocations

In HUANCAYO, Peru, Cardinal Juan Landazuri of Lima lamented the scarcity of priestly vocations in Peru today in comparison with the abundance of vocations in the past.

"Our seminaries are empty for lack of vocations, and the few that come are uncertain," he told an audience celebrating the 250th

anniversary of the Franciscan monastery of Ocopa, known in the past as a training center for hundreds of missionaries.

Mother Teresa to be honored again

In WILMINGTON, N.C., Mother Teresa, foundress of the Missionaries of Charity of India, will be among those to receive the first Albert Schweitzer International Prizes Oct. 23 at the University of North Carolina.

Mother Teresa, known for her work with the sick and poor of India, will receive the prize in humanities, consisting of \$5,000 and a bronze medal.

Missionaries back in Mozambique

In MOZAMBIQUE, the White Fathers of Africa will soon be returning for the first time since the missionary congregation withdrew all 40 of its missionaries in May, 1971.

The withdrawal was made, the then superior general Father Theo Van Asten said, because the White Fathers did not want to be accessories to the support that the bishops seemed to give to the Portuguese regime.

Melkite-rite synod ousts archbishop

In BEIRUT, Lebanon, the Melkite-rite synod, meeting behind closed doors, ousted the controversial Archbishop of Beirut and named a successor.

The synod asserted that Archbishop Gregoire Haddad's theology had displayed "ambiguities." It announced that Father Habib Basha,

superior of the St. Paul Missionary Society, had been named to replace him.

Franciscans seek more black priests

In MEMPHIS, Tenn., greater efforts to recruit blacks into the Franciscan order were called for at a special conference meeting to assess the low percentage of black vocations to the priesthood and the religious life.

The meeting was attended by 26 Franciscans, black and white, who pledged their cooperation in aggressively promoting their way of life in the black communities.

Diocese protests 'Tango' on cable

In TOLEDO, Ohio, the communications office of the Toledo diocese complained to the Federal Communications Commission about the X-rated film "Last Tango in Paris" shown over the Buckeye Cablevision system.

The film was recently broadcast to television viewers subscribing to Toledo's Channel 100 movie

service, which is available only to Buckeye subscribers.

Ill. grants free texts to nonpublic schools

In SPRINGFIELD, Ill., Gov. Dan Walker signed legislation for a new free textbook program for students in parochial, private and public elementary and high schools.

But Walker said he will withhold most of the money authorized by the law to fund the program in anticipation of court suits challenging its constitutionality.

Abortion payments cut from insurance

In ST. LOUIS, Blue Cross-Blue Shield medical insurance for all Catholic teachers will exclude payment for abortion, the St. Louis archdiocesan school office has announced.

In a letter sent to all pastors, the school office said a lengthy negotiation period with Blue Cross-Blue Shield has eliminated abortion coverage.

News in short . . .

BOGOTA, Columbia—Cardinal Luis Concha Cordoba, 84, who retired as Archbishop of Bogota nine years ago, died Sept. 18.

LOS ANGELES—Four centers for training in Gregorian chant will be opened here by Msgr. Robert Brennan, former archdiocesan music director.

PARIS—Alfred Michelin, 92, noted religious journalist during and after World War II, died here recently.

PORTLAND, Maine—Msgr. Amedee Proulx, 43, a priest of the Portland diocese, has been named auxiliary bishop there by Pope Paul.

PITTSBURGH—The national conference of the Holy Childhood Association will be held here Sept. 30-Oct. 2.

LONDON—Stuart Reid has resigned as editor of *The Catholic Herald*, one of Britain's three Catholic weeklies, after only three months on the job.

WASHINGTON—Father James Anthony Wiseman, OSB, has been elected second abbot of St. Anselm's abbey here, a monastery of the English Benedictine congregation.

BROOKLYN—Italy's Star of Solidarity Medal was awarded to Father Nicholas Russo for his work on behalf of Italian immigrants.

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CHARITY BOWL—This cartoon by Frank Billey graces the program cover for the second annual benefit football contest pitting St. Augustine High School versus University High School. Rosary High and Academy of Our Lady of Peace also share in the proceeds, and students from all four schools have been selling tickets. Game time is 8 p.m. Saturday, Sept. 27, at Aztec Bowl, San Diego State University

USCC has doubts

'Family' prime time for TV viewers?

WASHINGTON (NC)—The U.S. Catholic Conference (USCC) administrative board has sharply criticized the new network television "family viewing" plan.

The plan, launched this season by the three major TV networks, provides that the first hour of network entertainment programming in prime time, as well as the hour before, generally not contain material judged unsuitable for younger family members. "Viewer advisories" are to accompany exceptions.

THE BOARD said that the plan depends on "self-regulation by the broadcast industry" and that the networks have not demonstrated a commitment to an "open, accountable, and cooperative process" necessary for effective self-regulation.

The board also questioned whether such a commitment is possible for the networks because of the "impact of commercial pressures upon their program decision-making."

The USCC statement claimed that the family

viewing plan amounts to an industry system of program ratings similar to ratings used for movies and called for a congressional investigation of the TV rating system.

AFTER THE introduction of the movie rating plan, the statement said, there emerged "an attitude on the part of some film producers that 'now that the kids are protected, anything goes.' And in no short order, almost everything did go—including the standards for production."

The USCC administrative board complained that "Neither the networks for the FCC made any effort to consult the public."

SELF-REGULATION, the board contended, should involve "both broadcasters and the public they serve." The USCC board went on to say that it is not convinced that broadcasting management "is genuinely open to dialogue with the public or accountable to it."

The statement charged that it appears that the corporate structures of the networks are designed to "pursue the uniquely important broadcasting goal of maximizing profits."

"What American commercial television is all about is not primarily either information or entertainment, either news or culture," the USCC board said. "Its primary objective is to create a meeting place for consumers and advertisers."

USD lecturers join UCSD course in religious studies

Two members of the University of San Diego religious studies department and a Catholic charismatic leader will speak in a lecture series titled "Religion in Commotion", offered by the University of California at San Diego this fall.

Representing USD will be the Rev. Jack Lindquist who will give a Sept. 30 lecture, and Dr. Delwin Schneider who will speak on Nov. 25.

On Nov. 11, Father Ronald Mendonca of Riverside, Bishop Leo T. Maher's liaison with charismatic communities will join other speakers to discuss the charismatic movement.

The lecture series began Sept. 23 and more information may be obtained by calling 452-3422 or 452-2521.



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Show notes...

"The Rosary Hour," with Msgr. John Sheridan of Los Angeles, 9 every evening, Radio KFOX (1280).

"Sing Your Praise to Him", TV Mass for shut-ins, 7:30 a.m. Sundays, KCST-TV, Channel 39, San Diego. For missalettes write: Diocesan Office of Radio and Television, P.O. Box 1127, San Diego, CA 92111.

"Religion in the News", with Father Patrick Foley and Rev. James Watkins, 7:15 a.m. and 8:55 p.m. Sundays, KFMB Radio, San Diego. Father Foley is chaplain of University High School.

11th Annual Cabrillo Festival, celebration of 433rd anniversary of discovery of West Coast with dances, band concert, banquet, Portuguese music and dancing; through Sept. 28. Phone 293-5450.

"Richard Nixon—What Happened?" USD-sponsored lecture by Dr. John McLaughlin, former deputy special assistant to Presidents Nixon and Ford, Sept. 25, 8 p.m., Salomon Lecture Hall, free.

California Ballet Association, annual dinner meeting, Sept. 26, 6:30 p.m., 8276 Ronson Rd., San Diego; includes presentation by ballet students. Phone 286-8985.

Il Trovatore, Verdi opera presented by San Diego Opera, opens Oct. 4, 8 p.m., Civic Theatre, San Diego. Through Oct. 12, in English.

National Mexican Festival and Rodeo, with film stars and singers Tony Aguilar, and Flor Silvestre, Oct. 4-5, San Diego Sports Arena.



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A look at books

THE LITURGY OF THE HOURS. N.Y., Catholic Book Publishing Co. Four volumes, \$19.95 ea, plus tax and delivery charges. Plastic binding.

We have been waiting for over 10 years for a "restored and renewed" breviary, promised by the work of Vatican II. What has finally been published is a total disappointment, a vast waste of time.

The readings and the distribution of the Psalms are excellent; the rest is disaster. Hymns are liberally scattered throughout the volume with many optional hymns available, verse after endless verse. Many still have the thees, thous and Holy Ghosts.

Intercessory prayers abound, with no internal beauty, and psalm prayers are thrown in all over the place. Psalm titles are often unwieldy, and a sort of introductory "meditation point" clutters up the office, at the beginning of each Psalm.

Maybe this arrangement works out in monastic liturgy. For the parish priest it is an unmitigated disaster, certainly not conducive to prayer. Rather than a book of hours, it should be termed a "book of

horrors." Even the binding on this 2,000 page monster is totally unsatisfactory.

BROTHER BARNABAS by Brother Graham. Huntington, IN, Our Sunday Visitor Press. 128 pages, \$1.25 pb.

Brother Barnabas is that little monk who appears on the editorial pages of so many of the Catholic newspapers in our land. He appears in the cartoons that are drawn by a Brother Graham—about whom we know nothing else.

Brother Barnabas sees things with an other-worldly sense, so that what seems important and serious to us, may, in fact, be pompous or hypocritical. He can spoof the clergy, the laity, the politicians and his fellow monks.

To liven up a dull Lenten meeting, he offers home movies of "things I did before my conversion." At another time, the brothers are at the beach and Brother Barnabas has tattoos on his chest. He remarks, "Well, I wasn't born a monk."

This is a small volume to share with a friend who has a good sense of humor.

Father Charles Dollen

On the screens

From Catholic Film Newsletter

COONSKIN—unhappily titled, idiosyncratic film by animator-director Ralph Bakshi, meant as an interpretation of life in a black ghetto. It is similar to Bakshi's earlier films, mixing live action with animation in various ways, with heavy emphasis upon violent action and brutal caricature.

Set within a live-action frame about an attempted jail break, the story deals with three Southern Blacks (a rabbit, bear and fox drawn to resemble the live actors), who go to Harlem to seek their fortune and who must deal with a corrupt white policeman and a gross Mafia don.

The film is never boring, but it wastes Bakshi's real talents, with its overemphasis

on sex and violence. **Morally objectionable in part for all.**

TV MOVIES include **Death Scream** (Sept. 26, ABC, 9 p.m.)—made-for-TV thriller based on an actual event, the murder of a young woman while her neighbors did nothing because they "didn't want to get involved." Script by Stirling Silliphant, not for younger members of the family.

The Man Who Loved Cat Dancing (Sept. 27, NBC, 9 p.m.)—Burt Reynolds, Sarah Miles, and an inept, offensive plot. Drawn-out scenes of sexual menace and humiliation. **Morally objectionable in part for all.**

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