

University of San Diego

Digital USD

Southern Cross Newspaper

Diocese of San Diego Collection

10-30-1975

Southern Cross 1975, Volume 63 No. 43

Diocese of San Diego, California

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

Digital USD Citation

Diocese of San Diego, California, "Southern Cross 1975, Volume 63 No. 43" (1975). *Southern Cross Newspaper*. 148.

<https://digital.sandiego.edu/southern-cross/148>

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

01 S783370
COPLEY LIBRARY CAMINO HALL
450 ALCALA PARK
SAN DIEGO CA 92110

63rd year, No. 43
Thursday,
October 30, 1975

Southern Cross

Published by the Diocese of San Diego, California; serving the Catholic communities of Imperial, Riverside, San Bernardino and San Diego counties.

USD OCT 30 1975

Karen Ann—her time to die?

Church supports the wishes of the Quinlans

MORRISTOWN, N.J. (NC)—The Roman Catholic faith of Joseph and Julia Quinlan has played a central, if at times confusing, role in the historic court hearing involving the fate of their 21-year-old daughter, Karen Ann.

The ethical and moral dimension of the dramatic hearing—in which the Quinlans are seeking to be appointed Karen Ann's guardians in order to turn off the respirator which has kept her alive, but comatose, for six months—has stirred sympathy, concern and debate from Catholics within the family's small Mount Arlington parish community all the way to the Vatican.

IF AVERAGE church-goers have conflicting views on the merits of the case they are not alone; so do some leading theologians.

Nonetheless, the official position of the Church is clear—there is no requirement to use extraordinary means to sustain the life of a patient when there is no chance for recovery.

In a 1957 address to an international medical congress, Pope Pius XII clearly defined the issue of "extraordinary means". The Pope was answering questions put to him by the congress.

BEFORE EXAMINING the questions themselves, he laid down what he called "the principles that allow formulation of the answer."

He said: "Natural reason and Christian morals say that man (and whoever is entrusted with the task of taking care of his fellowman) has the right and the duty in case of serious illness to take the care necessary to preserve life and health.

"This duty, which one has toward himself, toward God, toward the human community, and in most cases toward certain determined persons, derives from well-ordered charity, from submission to the Creator, from social justice and even from strict justice, as well as from respect toward one's family.

"BUT NORMALLY one is held only to use ordinary means—according to the circumstances of persons, places, times and culture—that is to say, means that do not involve any extraordinary burden for oneself or for another. A more severe obligation would be too heavy for most men, and would render too difficult the acquisition of higher goods that are more important.

"Life, health, and temporal activity, are in fact subordinate to spiritual ends. From another point of view, it is not forbidden to do more than what is strictly necessary to



RALLY FOR LIFE—Thousands opposed to abortion rally in front of the Old Court House in St. Louis to urge passage of a constitutional amendment to restrict abortion. Featured at the rally was Dr. Mildred F. Jefferson of Boston University Medical Center, president of the National Right to Life Committee.—SC photo



Julia and Joseph Quinlan

maintain life and health, as long as more serious duties are not neglected."

When the blood circulation and the life of a patient who is deeply unconscious because of a central paralysis are maintained only through artificial respiration, and no improvement is noted after a few days, at what time does the Catholic Church consider the patient "dead"...

POPE PIUS SAID: "Where the verification of the fact in particular cases is concerned, the answer cannot be deduced from any religious and moral principle and, under this aspect, does not fall within the competence of the Church.

"But considerations of a general order permit the belief that human life continues as long as its vital functions—as distinct from the simple life of the organs—manifest themselves spontaneously or even with the aid of artificial processes. A good number of these cases are the object of insoluble doubt,

and must be dealt with according to the presumptions of right and wrong..."

After speaking of the administration of the sacraments to unconscious persons, Pope Pius XII continued:

"It is up to the doctor, and in particular to the anesthetist, to give a clear and precise definition of 'death' and of the 'moment of death' of a patient who dies in a state of unconsciousness."

All
Souls
Day

Special features on
'A time to die...'

Around the diocese



Bishop Leo T. Maher:

Friday, Oct. 31, 11 a.m. Hanalei Hotel, San Diego, Foster Grandparent Program recognition ceremonies.

Wednesday, Nov. 5, 7:30 p.m., Mission San Diego de Alcala, Mass commemorating the 200th anniversary of the death of Padre Luis Jayme.

Friday, Nov. 7, 5:30 p.m., Our Lady of Solitude, Palm Springs, Investiture of Knights and Ladies of Equestrian Order of the Holy Sepulchre.

Monday, Nov. 10, 5:30 p.m., Mary, Star of the Sea, La Jolla, Mass, Confirmation.

Bishop Gilbert E. Chavez:

Tuesday, Nov. 4, 5:30 p.m., Our Lady of the Lake, Lake Arrowhead, Mass, Confirmation.

Father Richard Duncanson
Secretary

* * * *

Saturday, Nov. 1, is All Saints' Day, a Holy Day of Obligation. Catholics are reminded that they are required to attend Mass twice next weekend, once for All Saints and again for the Sunday obligation. Attendance at the Sunday vigil Mass on Saturday evening does not fulfill both obligations.

* * * *

CDA Courts Our Lady of Peace and Good Shepherd, San Bernardino; and Our Lady of the Way, Rialto; memorial Mass for deceased members and families, Sunday, Nov. 2, 9:30 a.m., Holy Rosary, San Bernardino.

St. Martin's Woman's Club, La Mesa, regular meeting, Thursday, Nov. 6, 11:30 a.m., parish hall; luncheon and cards follow. Details: 469-2068.

St. Gabriel's, Poway, thrift shop and book sale, Poway Village. Will also accept canned goods for the poor. Details: 748-7112.

Third Serbian Festival, St. George Serbian Orthodox Church, San Diego, Saturday-Sunday, Nov. 1, 2. Folk dancers, cultural displays, art show, Serbian food.

Senior citizens health education course, Mondays, 2-4 p.m., Nov. 3-Dec. 1; free for those over 55; Cedar Community Center. Pre-enrollment necessary. Details: 235-6538.

St. Rita's, San Diego, parish bazaar, Saturday-Sunday, Nov. 1-2, benefit for school. Details: 262-2032.

St. Francis de Sales, Riverside, Holy Hour, Thursday, Nov. 6, 7:30 p.m. Public invited to attend.

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.

CARE Sunday Mass, for mentally retarded, their families and friends; Sunday, Nov. 2, 3 p.m., St. Agnes parish hall, Point Loma. Details: 291-7614.

San Luis Rey Mission, workshop on healing through prayer, Thursday-Sunday, Nov. 6-9. Details: 466-1650, San Diego; 757-3651, San Luis Rey.

Blue Army of Our Lady of Fatima, evening of recollection, St. Joseph's Cathedral, Thursday, Nov. 6, beginning with Holy Hour at 8 p.m., ending with midnight Mass. Details: 262-8026.

St. Rita's, San Diego, parish bazaar, Saturday-Sunday, Nov. 1, 2. Food, beverages, booths, games; roast turkey dinner served Sunday, 1-7 p.m. Details: 262-2032.

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

St. Mary's, National City, parish Thanksgiving dinner, 12:30-6 p.m. Sunday, Nov. 2, church auditorium. Details: 474-2366.

St. Didacus, San Diego, parish bazaar, Saturday-Sunday, Nov. 8, 9, 1-7 p.m. each day. Sunday dinner, 1-6 p.m. Proceeds to refurbish church for its 50th anniversary. Details: 234-6261, ext. 246.

Sisters of Mercy, weekend experience for those interested in the religious life, Friday, Oct. 31, through Sunday, Nov. 2, in Burlingame. Reservations, details: 294-8111.

St. Joan of Arc, Blythe, state deputy dinner honoring Armand Barrasa, parish hall, Saturday, Nov. 1, 7 p.m.

Stalpar Club, San Diego, rummage sale, Saturday, Nov. 1, 8 a.m.-4 p.m., St. Joseph's Cathedral hall. Rummage donations welcome. Details: 277-6645, 295-7584.

St. Mary Magdalene, San Diego, First Saturday Mass with Blue Army of Our Lady of Fatima, Nov. 1, 8 a.m., followed by Rosary and Fatima prayers.

Italian Catholic Federation, St. Francis branch, Vista, Halloween masquerade ball, Friday, Oct. 31, Twin Inns, Carlsbad. Details: 443-1185.

St. Theresa school, Palm Springs, "turnabout breakfast" benefit for school, Sunday, Nov. 2, after 8 and 10 a.m. Masses.

Catholic Community Services, Palm Springs, Pre-Cana seminar, four-week program begins Wednesday, Nov. 5, 7:30 p.m., St. Theresa's, Palm Springs.

St. Gabriel's, Poway, harvest moon dance sponsored by Men of St. Gabriel's, Saturday, Nov. 1, 8:30 p.m., Tenn Acqua Club.

St. Jude Academy, San Diego, swap meet, Saturday, Nov. 8, 8 a.m. to 4 p.m. Stalls available to sellers. Details: 264-1345.

Blessed Sacrament, San Diego, Troop 980 Boy Scout pancake breakfast, Sunday, Nov. 2, 8 a.m.-noon, parish hall.

Immaculata, USD, San Diego Symphony Orchestra, Sunday, Nov. 9, 8 p.m. in church, rescheduled from Nov. 8, 8 p.m. Benefit for county Ecumenical Conference. Details: 232-6385.

USD Homecoming and Parents Day, Saturday, Nov. 1. Details: 291-6480, ext. 354.

Our Lady of Solitude, Palm Springs, Bible seminar, "His Land—Israel," relating today's events to scriptural prophecy; Wednesday, Nov. 5, 8 p.m., auditorium.

Pala Mission, "Night of the Candle," commemoration of All Soul's Day at Pala Cemetery, Sunday, Nov. 2. Details: 742-3317.

"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.

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

582-9172 RUSSELL PLUMBING
We discount -- welcome do it yourselfers --
water heaters -- pipe fixtures -- parts.
See us, \$ save \$.
E. S. Russell Plumbing Supply,
6141 University at College 582-9172

IMPORTANT ANNOUNCEMENTS

Parishes are invited to publicize, free of charge, church and related events in these columns. Items will appear on a first-received basis. Please phone 298-7713.

ST. RITA'S ANNUAL PARISH BAZAAR

Euclid and Churchword Sts.

Sat., Nov. 1 - Food, Beverages, Booths Games
Sun., Nov. 2 - Booths, Games, Good, Beverages also
Roast Turkey Dinner - served from 1-7 p.m.
Adults \$2.75, Children under 12 \$1.25
TO BENEFIT ST. RITA'S SCHOOL

Space furnished courtesy of:

CYPRESS VIEW MORTUARY & MAUSOLEUM
40th Street at Imperial Avenue
Phone: 264-3169

For funeral or cemetery information, phone or write
Cypress View

Catholic personnel is always available
to serve your needs.

EVERYTHING IN ONE PLACE



MULTI-PURPOSE GROUNDBREAKING — Auxiliary Bishop Gilbert Chavez breaks ground for a multi-purpose facility for St. Patrick's parish, Carlsbad. Also taking part in the ceremonies are, from left, Dale St. Denis, the architect, and Father Thomas Briody, pastor. The building will utilize moveable walls and seating enabling it to be used for social functions as well as religious services. Target date for completion of the \$500,000 structure is Sept. 1, 1976.

CAMPUS BUFFET
Family Restaurant
6205 El Cajon Blvd, San Diego

SPECIAL BREAKFAST

2 Eggs - Bacon or Sausage
Toast and jelly

FOR ONLY **99¢**

Dentures

EASY CREDIT TERMS on approved credit for Dental Plates, Partial Plates and Removable Bridges. All credit handled by our office. No Bank or Finance Co. involved.

New Dental Plates In One Day

For anyone short of time...in most cases, if you arrive before 10 o'clock, we can deliver your plates by 5:30 the same day.

FAST PLATE REPAIRS: ONE HOUR IN MOST CASES

LET US HELP YOU

If you are eligible for dental work under your Dental Insurance Plan.

Dr. J.C. Campbell DENTIST

Two ground floor offices in
SAN DIEGO



North Park:
3795 30th STREET
PHONE 296-6195

370 "D" STREET, SAN BERNARDINO
Phone 888-4222

OFFICES IN OTHER CALIFORNIA CITIES



Downtown:
1027 6th AVENUE
BETWEEN BROADWAY & C STREET
PHONE 239-0115

FREE PARKING
AT ACE AUTO PARK, 910 6th AVE.

Southern Cross

Publisher: Bishop Leo T. Maher
Editor-Manager: Michael C. Newman, Deacon
Assistant Editor: Richard McMunn

Published every Thursday except the last Thursday of July and December.

Serving the Catholic communities of Imperial, Riverside, San Bernardino and San Diego counties.
Subscription: \$6 yearly.

Alcala Park Mailing address:
San Diego, Calif. P.O. Box 81869
Phone: (714) 298-7713 San Diego, CA 92138
2nd class postage paid at San Diego, Calif.

CHANGING YOUR ADDRESS?

If you change your address, please attach your old label from the Southern Cross, and complete the form for your new address. Allow up to three weeks for the change to take effect.

attach old label here

New Address:

Name _____
Street _____
City and State _____ Zip _____

Send to: Southern Cross
P.O. Box 81869
San Diego, Calif. 92138

For God's sake, Brothers in Apple Valley serve the sick

Southern Cross Reporter

APPLE VALLEY—"When people fall ill, some find it very easy to forget God. We are here to remind patients that God is with them. Our vocation is to witness to God if only by walking down the halls in our habits," explains Brother Boniface Martello, OH.

Brother Boniface shared his thoughts on the religious brotherhood last week shortly after Bishop Leo T. Maher dedicated and blessed the new \$2.9 million surgical pavilion at St. Mary of the Desert Hospital, operated here by the Hospitaller Brothers of St. John of God.

BUT WHAT is a religious brother? In many ways, Brother Boniface said, brothers are the male counterparts of religious sisters. "In other words they are dedicated to a ministry of service as teachers, health care workers and in many other fields."

But since men can be ordained ministers, why does the Church have religious brothers?

"The priesthood and the brotherhood are separate vocations," Brother Boniface said. "Priests serve people's souls sacramentally. Brothers live a religious life and a life of service. Our order serves the soul through the body."

FOUNDED IN Granada, Spain, in 1437 by St. John of God, the Hospitaller Brothers were made a papal lay order in 1558 by Pope Pius V. In addition to poverty, chastity and obedience, the brothers take a special fourth vow of hospitality.

"That vow obliges us to seek Christ in the sick and to care for them whenever and wherever we find them, even at the cost of our own lives," Brother Boniface said.

Religious brothers are rare in the U.S., according to Brother John Touhey, OH, who lives at the hospital and is vocation director for the order's western province.

"**THERE ARE** about 150,000 priests in this country and only 10,000 brothers," he said. And he noted that vocations to the brotherhood have neither dramati-

cally increased nor decreased in the years since Vatican II.

"In terms of numbers the religious brotherhood has held its own while vocations to the priesthood have steadily declined. I think that is because the brotherhood combines service with the religious life and young people find that attractive," Brother John said.

The brothers assumed control of the Apple Valley hospital in 1969, taking over from the Sisters of the Immaculate Heart of Mary.

SINCE THEN they have devoted their time and energy to improving the standards of health care for the people of the high desert community about halfway between San Bernardino and Barstow.

Brother Boniface, a registered nurse, heads the hospital's surgery department, and he noted that half the nearly \$3 million necessary to build the new surgical pavilion was spent on "the most modern equipment available."

Moreover the new structure adds four operating theaters to the hospital's original two "and it gives the capacity to handle even the most intricate surgery," he explained.

To the brothers, though, their work extends beyond the physical aid and comfort of the sick. "Our very presence," Brother Boniface said, "constantly reminds the patients that God is at their side."

BEYOND THAT, there are other reminders. Even though only seven of the hospital's 225 employees are brothers, the Catholic presence is made very real.

For instance, every day at St. Mary of the Desert begins with the prayer of St. Francis, five Hail Marys and an Our Father broadcast over the hospital's public address system. And for those few moments all hospital activity stops as God's presence is acknowledged.

For the brothers too, spiritual life is important. "We are a religious community and our day begins with Mass at 6 a.m., followed

by meditation and the office," Brother Boniface explained.

"**WE HAVE** our noon prayers privately because we work in different parts of the hospital. Then at 5 p.m. we gather for the rosary, the office and evening prayers, followed by supper and recreation."

To the early pioneers trekking across the Cajon Pass through the San Bernardino Mountains near the site where the hospital now stands, major surgery involved removing bullets and arrowheads with a heated Bowie knife.

Since those days, thanks to the Hospitaller Brothers of St. John of God, health care in the high desert has come a long way.



APPLE VALLEY BLESSING—High desert health care facilities have been expanded by the new \$2.9 million surgical pavilion at St. Mary of the Desert Hospital operated in Apple Valley by the Hospitaller Brothers of St. John of God. With the brothers and priests from area parishes, above, on hand last week, Bishop Leo T. Maher dedicated and blessed the structure and the crucifix that hangs at the nurses' station at the pavilion's entrance.—SC photo



NEW DCCW OFFICERS—New officers of the Diocesan Council of Catholic Women, who were elected at the 39th annual convention in San Diego last week are, from left, Dr. Carlita Sims, second vice president; Mrs. Patrick

Crotty, treasurer; Mrs. Irving Martin, president, holding the Sacred Heart of Jesus, her theme for the coming year; Mrs. Harvey Cooke, recording secretary, and Mrs. Michael Clarke, first vice president.—SC photo

Diocesan council meets

Catholic women protest nude beaches

Southern Cross Reporter

The power of Catholic women in efforts to improve public moral standards was evident at the 39th annual convention of the Diocesan Council of Catholic Women.

Meeting in San Diego about 200 delegates heard Mrs. Michael Clarke report on the "horrors of living close to a beach in Encinitas where nude bathers have taken over," according to DCCW correspondent Carolyn Gorsich.

Mrs. Edmund Griswold, chairman of the southern legion of decency committee circulated petitions for signatures protesting to the County Supervisors and the City Council of San Diego any use of public beaches for nude bathing.

CHECKS WITH a total

value of \$9,125 were presented to Father Roger Lechner for the diocesan pre-seminary program, and a student in the program, Steve Horning spoke of his deepening religious experience developed from a pre-seminary retreat he attended.

Father Lechner told the delegates of the steady growth of the program and the help given to potential vocations by the work of the DCCW members in parishes.

A review of the Catholic heritage in the development of the United States, leading

to the Bicentennial celebrations, was given by the Southern Cross editor, Deacon Michael Newman, and Sister Mariella Bremner, spoke of women's position in life and the Church.

OTHER SPEAKERS to the convention included missions director, Father Anthony Chylewski, Dr. Pat Evangelou on the pro-life movement, and Father Maurice Chase.

Bishop Leo T. Maher described his recent pilgrimage to the Holy Land and Rome, as the featured speaker for the banquet, while Auxiliary Bishop Gilbert E. Chavez spoke at the second day's luncheon, at which new officers were installed.

Bp. names 2 deans, new episcopal vicar

Father Donald Webber, pastor of St. George's, Ontario, has been appointed an episcopal vicar by Bishop Leo T. Maher.

The bishop has also announced the appointment of two new deans: Father John Slattery, pastor of St. Joseph's, Upland, Ontario deanery, and Father William S. Hart, pastor of St. Joseph's, Barstow, as dean of Victorville deanery.

Father Webber replaces Msgr. William Bolger as episcopal vicar, following Msgr. Bolger's transfer to St. Mary Magdalene parish in San Diego.



PRE-SEMINARY GIFT—Mrs. Eleanor Percival, DCCW chairperson for the Pre-Seminary Program Committee, and Mrs. Harriet Monschein, outgoing president of the DCCW, present Father Roger Lechner, director of the Pre-Seminary Program, with checks totaling \$9,125. The checks were presented at the DCCW's 39th annual convention. Looking on are participants in the program, Steve Horning of Santee, left, who addressed the conference, and Mike Deptula, Oceanside.—SC photo

Mass for Padre Jayme set Nov. 5

A special commemorative Mass in honor of Padre Luis Jayme, OFM, will be celebrated by Bishop Leo T. Maher at Mission San Diego de Alcalá on Nov. 5.

This will be the 200th anniversary of the martyr's death at the mission.

PADRE JAYME followed Padre Junipero Serra, founder of California's missions, as the second pastor of the oldest church in California.

The priest was murdered in an attack by Indians on the mission on Nov. 5, 1775, and became the first martyr in Alta California.

The present pastor of the

mission, Msgr. I. Brent Eagen, who is also diocesan chancellor, said all the people are invited to this special commemorative Mass at 7:30 p.m.

A **SPECIAL** homily will be given by Msgr. Francis Weber, the principal archivist of the archdiocese of Los Angeles, and a noted church historian.

Padre Jayme's remains are buried within the sanctuary of the old mission, transferred there a few years ago when excavations in the grounds uncovered his original burial site.

He was pastor from 1774 to 1775.

The Pope speaks

Christian soldiers

Every bishop is by definition a missionary. Each bishop is called and destined to assume an evangelical mission. Yet if you add the word "missionary" it is not a redundancy because it means something more.

A missionary bishop means a bishop who is in the missions, that he is a pastor who is in the front line to form and welcome and give pasture to the people of God.—To missionary bishops

Sacred vs. secular

Is there not a contrast, a conflict, a clash between the concept of how a baptized person, an authentic child of the Church, should live,



and the concept of the no less authentic manner of life of a child of this century?

Believers confronted with the conflict between the sacred and the secular should adopt attitudes of fidelity to Christ and the Church, a critical and moral attitude toward ideological and moral expressions which can be out of harmony with the Church's teachings and an apostolic attitude toward our fellows which will defend them from evils and share Christian treasures with them.—To a general audience

On suffering

We moderns instinctively exclude suffering from our lives, and rightly so, as far as this is just and possible. But wrongly when this exclusion concerns the general conception of Christian life; when we presume to make our Christian existence pleasure-loving and satisfied, to the extent of judging it a failure when it imposes suffering on us which, we delude ourselves, can be eliminated as an undue result of our Christian profession.

This is frequent. It comes from an incomplete and false concept of this profession as if it were to immunize us from the sorrows typical of our earthly existence, and above all as if it should spare us the negative consequences, the sorrows, the failures, the acts of injustice derived precisely from the fact that we are followers of Christ.—To a general audience

We were talking by Enid Lanyon

We were talking...about All Souls and All Saints Days and reflecting that only the Resurrection makes sense of death, tying it, as it does, to the communion of saints centered in Christ.

It is always a bitter-sweet time in the Fall, when we commemorate those who have died before us—family, friends or acquaintances—and yet rejoice in the reassurance of the spiritual unity that binds us all. It is a time, too, when many of us are moved to think a little more deeply than usual about the inevitability and reality of death, both our own and that of those close to us.

"WE UNDERSTAND death for the first time," Madame de Stael wrote two centuries ago, "when he puts his hand on one we love." It is true that when death comes as a stranger it can be a frightening and confusing experience, but when our acquaintance is deeper—through a son or daughter, husband or wife, father or mother, brother or sister, or cherished friend—it may come in a different relationship.

We are, hopefully, better instructed and prepared for a more positive acceptance of death today, and for the

joyful anticipation of the resurrection of the soul. The theme of resurrection runs strongly through the new liturgies for the dead, calling us to hope and faith.

And always, our sorrow must be more for ourselves than for those who have moved on into eternity or are poised on its brink. For us their dying and death means the loss of a beloved personality, the deprivation of its strength or support, the end of a companionship.

FOR THEM it is the time of transition to a new existence where limitations of time and space no longer apply, where all becomes known in Christ and all being is fulfilled—finally and forever—in the transforming revelation of his love.

It is a humbling and an awesome thing to contemplate. For that brief moment, when death claims someone close to us, eternity intrudes into the measured passage of our lives. Abruptly things take on a different perspective. Much of what we do, much that is important to us in everyday concerns, perhaps much of what we cherish, suddenly appears irrelevant and trivial.

A time to keep

Will Padre Jayme beat Padre Serra?

Is it possible that Padre Junipero Serra, the Franciscan pioneer priest who founded the California missions, might be overtaken by sainthood by one of his followers?

As the 200th anniversary of the murder of Padre Luis Jayme is celebrated here next week, on Nov. 5, thoughts turn to the fact that he could be declared a martyr of the Church. Padre Jayme, whose remains lie buried in the sanctuary of Mission San Diego de Alcalá, was the second pastor of the Old Mission, from 1774. A year later he was killed by Indians storming the mission, the first Christian settlement in California, and the first in a chain of 21 missions.

If it can be proved that Padre Luis Jayme died the true death of a martyr, then the road to canonization is that much quicker. Meanwhile the cause for Padre Serra still proceeds in Rome, 41 years after it started. It is still hoped that he will be declared "Venerable" during Bicentennial year. However, it is quite a lengthy process, because the mission's first pastor was very involved in the affairs of the settlement at the time and his many letters have to be examined to see whether he maintained a truly saintly aspect.

We are also still awaiting an approved miracle in the cause for Padre Serra, whereas a miracle in Chicago has already been approved for Pope John XXIII, whose cause is also proceeding in Rome, and may even have taken precedence over Serra's.

Greetings from Pope

When Bishop Maher recently met the Pope in Rome on the pilgrimage with the Order of the Holy Sepulchre, the official papal interpreter, Father Justin Rigali of Los Angeles, was, as usual, close at hand. Bishop Maher reminded the Pope of the other brother, Father Norbert Rigali, SJ, who teaches at USD. "Give my greetings to Norbert," said the Pope with a smile. As the bishop entered the audience hall, the Marriage Encounter pilgrims recognized him and gave him a big cheer.

In the Holy Land the 52 KHS pilgrims held an investiture of new members at the audience hall of the Patriarch of Jerusalem, Archbishop James Beltratti, grand prior of the order. The original 900-year-old sword of the order's founder, Sir Godfrey de Bouillon, was used to "dub" the new knights.

The pilgrims were in Amman, Jordan, for the 25th anniversary of the Sisters of Mother Teresa of Calcutta, where six of the Sisters work among the poor. Bishop Maher and the group celebrated Mass at the austerity level home of the Sisters, with the aid of storm lanterns, their only light. It was the first Mass in English the Sisters had enjoyed for a long time and the first in their home.

Homosexuals and rights

It was really astonishing to receive a news report this week that Father Paul Shanley, of Boston archdiocese, defended homosexuality by saying, "It is my conviction that homosexuality is neither a sickness, a crime, nor a sin. There is no current

living Catholic moral theologian who claims that it is a sin to be a homosexual. The sin is not homosexuality, it is homophobia—the irrational fear and hatred of the homosexual."

Father Shanley was assigned by Cardinal Humberto Medeiros of Boston to a full-time ministry to homosexuals, and speaks in that capacity. He also said: "Let's stop trying to jam people into categories 'Straight' is best for straight people; 'gay' is best for gay people. People have a right to be different, as long as they do not violate the rights of others."

Surely this is pure situation ethics, completely ignoring the theology of the Body of Christ. The priest is right in one sense: it is not of itself sinful to be subject to homosexual tendencies. But this is semantics. Generally, by "homosexual" we imply the person actively engaged in such activities or life style, which is certainly sinful. And there are plenty of moral theologians who will confirm this.

Not Church teaching

Father Shanley's views certainly do not reflect the authentic teaching of the Church—in fact they are contrary to the Magisterium. He is also in contradiction to the statement of the U.S. Bishops in their 1973 guide to confessors on homosexuality. Put briefly, they said: "Sexual acts between members of the same sex are contrary not only to one of the purposes of the sexual faculty, namely, procreation, but also to the other principal purpose, which is to express mutual love between husband and wife...homosexual acts are a grave transgression of the goals of human sexuality...and contrary to the will of God."

Dignity, the Catholic homosexual organization has called for a "national day of reconciliation between homosexual Catholics and the Church" for Nov. 16, to coincide with the bishops' meeting in Washington, D.C.

True reconciliation can be achieved only by their willingness to give up their life style.

Love and the DCCW

Mrs. Eleanor Percival is chairman of the DCCW pre-seminary committee whose devoted efforts raised more than \$9,000 last year. Like so many DCCW members, her looks belie her age. She admits to turning 80 this coming weekend, while I had been feeling a little bit older as the assembled ladies sang "Happy birthday" in my honor. "I love people," she said, as her secret of longevity.

"But I'm not the oldest," Mrs. Percival told me. "Ask Mrs. Rosalie Dillon, of Redlands, her age." So I did, and learned she is 87, attending the convention with her daughter, also Rosalie, who has been deaf since childhood, but speaks and lip reads remarkably clearly.

And then there was Mrs. Margaret Jedlicka, acclaimed for attendance at all the annual conventions for the past 24 years, without a break. A sterling record, as have so many of those fine women in the work of the Church.

The lonely peak of change

"Nothing seems important anymore" people will say, and in truth, how much of all that we do each day stands as of eternal worth? Something of this awe and humility before an experience so far beyond our own touches us also in our response towards the terminally ill, particularly those who die slowly and in pain.

IN THEIR suffering they seem already to have achieved a unity with Christ—a configuration that quiets and checks us in our movement towards them. At the same time they seem to move away from us towards what Longfellow calls "the portals" of eternal life.

In their continuing suffering, often heroic patience and acceptance, there is an indefinable quality of "otherness"—too deep for our compassion, too remote from our own understanding and knowledge for sympathy or sharing. Both they and we know a profound sense of loneliness at this time, perhaps equally acute, but their loneliness is not the same as our loneliness. "Where I am going you cannot come." Christ's words to his friends before the Passion are the words of the dying and, like the

apostles, we must accept them.

Only in the recollection of Christ's own experience and our common destiny in him can we bridge that loneliness or at least make contact.

THOSE OF US who have come to know Christ and have more than a brushing acquaintance with death, learn that it must be met without fear or anger or excessive grief. But when we stand alone, reluctantly relinquishing someone we love to the unknown dimension of God's embracing love, we cannot deny our human emotions.

We will experience the terrible vacuum of loss, we will feel sadness and anguish—how can we not, if we love them?—but how can we not also rejoice to release them to that eternal embrace, so much more tender, so much more selfless, so much more fulfilling than our own?

This year, as we add more names to our lists for novenas of Masses for the dead, it is good to remember that it is not a record of those lost to us, but a reminder of those to whom we are intimately and lastingly bound in the communion of saints—the essential unity of all souls who have known love, and so known God.

Ch

I
Mic
Doe
have
If so
Ma
the
of CIn
Fath
that
thro
wer
histo
God
and
that
wer
SycIs
to p
any
in th
don
loud
is
Sad
ener

T

both

be s

We

I
new
beco
on t
natio
Detr
num
prieIt
thes
the
plea
Cori

I

be

furl

mor

Org

I
NOV
her
localDe
right
defin
25) l
unbo
NOVIn
Fath

CALVARY

GALILEE

NAZARETH

CANA

Opinion Forum

Church worthy of attack

I fail to understand the last paragraph of Michael Newman's column (SC, Oct. 16). Does he suggest that the priests mentioned have no right to criticize their own Church? If so, Bishop Chavez' act of walking out of a Mass where there was conduct unbecoming the Church is more in line with the example of Our Lord.

In the *Southern Cross* of June 26, 1975, Father Edward Flannery points out correctly that Jesus was a Pharisee, yet we know that throughout the gospels his major criticisms were aimed at the Pharisees. We also know historically that most Pharisees were God-fearing men whose devotion to the Law and the People of God was far greater than that of the less criticized Sadducees who were largely Hellenizers and Roman Sycophants.

Is the hierarchy above criticism? In order to perform her mission the Church must, like any individual, first and always be involved in the task of self purification. When this is done our lives will speak His message so loudly that little else will be needed. When it is not being done we will, like the Sadducees, not be worth the attack of either enemy or friend.

Thank God our Church is worthy of attack both from within and without. May it always be so.

Ray R. McCombs
Rialto

Women not to be priests

I was surprised to read the headline in a newspaper "Catholic nun predicts women to become priests soon." The newspaper went on to say that there will be a meeting at a national conference at the University of Detroit on Nov. 28-30, where there will be a number of Sisters interested in the priesthood.

It is difficult to understand the reason why these religious women completely disregard the word of God. In the New Testament please read Timothy 2:11-12, also 1 Corinthians 14:34.

I sincerely hope and pray the plan will not be condoned. The Church will only be further attacked and as a result more and more people will fall away.

Margaret Z. White
Riverside

Organ donation not life issue

I cannot understand what mystic quality NOW's Jan Gleason possesses that enables her to command such rapt attention by the local news media.

Defining the moment of death and the right of a person to die with dignity as defined by Father Laurence Dolan (SC, Sept. 25) has nothing whatsoever to do with the unborn child's right to life, as referred to by NOW.

In any case, the point of the interview with Father Dolan dealt with the theological

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.

aspects of donating bodily organs after death, not abortion or "pulling the plug" as Ms. Gleason describes it.

Father Dolan explained the effect of the new California law providing space for organ donation permission on driver's licenses, and I, as a Catholic layman, appreciated his views.

J.R. Munson
Santee

Speech on women's ordination

In view of the Women's Ordination Conference to be held in Detroit, Nov. 28-30, readers of the *Southern Cross* could profit by the pamphlet: *The Ordination of Women to the Catholic Priesthood* by Rev. John A. Hardon, SJ.

It contains the address presented at the Canon Law Convention in Worcester, Mass., May 2, 1974. The Daughters of St. Paul in San Diego (1570 Fifth Ave. 92101) furnish the pamphlet for 10 cents.

Father Hardon is the author of *The Catholic Catechism*, a contemporary catechism of the teachings of the Catholic Church.

Father Joseph Busch, SVD
Riverside

Nude beach—'wrong' attraction

On a recent trip to Washington I became aware for the first time that Black's Beach was an out-of-state tourist attraction. This, I surmise, was due to the nationwide publicity in the magazine, *Penthouse*.

I am also aware that due to crowded conditions now prevailing in Black's Beach, the Board of Supervisors has instigated a survey for additional sites suitable for nude bathing.

I think this action is shortsighted to say the least. The type of tourists we would attract by an increasing amount of this kind of publicity would be the type of tourists we deserve to get—the gawkers, the exhibitionists, the beach-bums, who might very well decide to linger in our sunny clime, swelling the ranks of the unemployed, and welfare rolls.

San Francisco once opened its door to other malcontents, "flower children", seeking a haven from the social constraints of home town. When word got around, Haight-Ashbury couldn't contain all the "freedom lovers", who, incidentally, could-

photomeditation

A sense of wonder



Photo and text by Father Carl J. Pfeifer, SJ

Jerry lies on the garage floor totally absorbed...experimenting...trying to burn a leaf with the sun's rays and a piece of glass. He is creatively exploring reality, testing how it works, caught up in its mystery.

His total absorption with his creative task suggests something of a child's capacity to be captivated by reality, to wonder at its mysterious workings, to want to get involved with its creative processes.

Unfortunately as we grow up and become busy about many things, we seem to lose that childlike openness and wonder. We tend to live on the surface of things...hurried, preoccupied...dulled to the marvels of the world in which we rush about...no longer entranced by the mysterious power of sunrays and glass to spark a dead leaf.

Our hurried inability to stop, look, enjoy, wonder at the marvelous, mysterious world betrays the best of our traditions as believers. Jesus, the prophets and psalmists before him, and millions of Christians after him wondered at the beauty, the ugliness, the mysteries of the universe...and found that their wonder nurtured their faith...for they sensed everywhere traces of the divine presence. They found the Creator in the marvels of creation.

Perhaps that is why Jesus once took a child...like Jerry...and said "of such is the kingdom of God...unless you become like a child you cannot even enter God's kingdom."

n't care less about the total community or who was to foot the bill.

The issue of nude bathing is not just a concern of the immediate areas involved whose property values deteriorate. It is a concern of the entire community.

Alice M. McMahon
Coronado

U.S. Christianity faces crisis

"Dr. H. Giles Schmid is angry." In his concern for parochial school survival, he seeks tax money as financial aid. As pointed out (SC, Oct. 16) "citizens can receive government money for housing, medical aid, food, legal aid, etc."

Why not use taxes to make everything free? Why exclude anyone from welfare? Some governments do just that. Everything is government supported.

But, I am concerned for a land of true Christianity. What is the United States

headed for? Bureaucracy is the guiding hand of democracy. Welfare, its reward and a mode of life; standards of human conduct gone helter skelter; human relationships are strained with suspicions.

Yes, there is need for anger. Survival of true Christianity is facing a crisis. The United States is the last resort for Jesus Christ.

If there is a right we need fight for, it is for a place where we can pray, and can always be "free".

Ben P. Grisafi
El Cajon

Maryland—a French name

A few weeks ago I said I thought Maryland was called after Queen Mary II of England. I was wrong. It was the Queen-Consort of Charles I, Henrietta-Maria of France.

Norah Woodward
La Jolla

MIDNIGHT MASS IN BETHLEHEM

ROMA

holyland and ROME

Including **CHRISTMAS IN BETHLEHEM**

TOUR CHAPLAIN
FR. LAWRENCE GREINER
PALM SPRINGS

15 MEMORABLE DAYS DEPARTING DEC. 20, 1975

Come along on this exciting trip featuring the best of Israel and Italy, highlighted by Midnight Mass in Bethlehem on Christmas Eve and an audience with the Holy Father in Rome.

Included are round trip jet air transportation via ALITALIA AIRLINES, superior tourist and first class hotels. Most meals, transfers and most tips. This tour is accompanied by a tour chaplain. In addition, a multilingual tour manager accompanies the group from start to finish. The cost? \$1199 from Los Angeles (\$1029 from New York).

ARRANGEMENTS BY
CATHOLIC TRAVEL CENTER
AMERICA'S LEADING OPERATORS OF CATHOLIC INTEREST TOURS
For your free colorful brochure call or mail coupon today

Catholic Travel Center (213) 263-6841
761 S. Atlantic Blvd.
Los Angeles, Calif. 90022

Please send me free brochure on HOLYLAND & ROME with Father Greiner departing Dec. 20, 1975

NAME _____
ADDRESS _____
CITY/STATE _____ ZIP _____ SD

JERUSALEM • DEAD SEA • JERICO

Paid Advertisement

Get involved

elect

Lou Ridgeway

Councilman District 2

You, as a voter, determine the kind of government we have.

Whenever you protest about:

My opponent's record — massage parlors
special interest groups — crime
public nudity — increase in unemployment

YOU ARE INVOLVED IN POLITICS

Don't just complain, do something to help solve our problems...

VOTE for Lou Ridgeway

He is a doer, not a talker.

Paid for by Friends of Lou Ridgeway

WOW! you should see us now...

Ice Capades

Tuesday, Nov. 4 — Sunday, Nov. 9

Sears Family Night—Tuesday, Nov. 4

ALL TICKETS 1/2 PRICE AT SEARS' 4 MAJOR SAN DIEGO COUNTY STORES

5 Nights—Tues., Wed., Thurs., Fri., Sat. 8:00 P.M.
3 Matinees—Sat. 2:00 P.M., Sun. 2:00 & 6:00 P.M.

PRICES: \$3.50, \$4.50, \$5.50, \$6.00
All Seats Reserved Includes Parking

YOUTHS (16 yrs. & under) 1/2 PRICE
All tickets Wed., Thurs. 8:00 P.M.
Sat. 2:00 P.M., Sun. 6:00 P.M.

SENIOR CITIZENS 1/2 PRICE
All tickets Sat. 2:00 P.M. Only

FOR GROUP DISCOUNTS
CALL DICK REED 295-4171

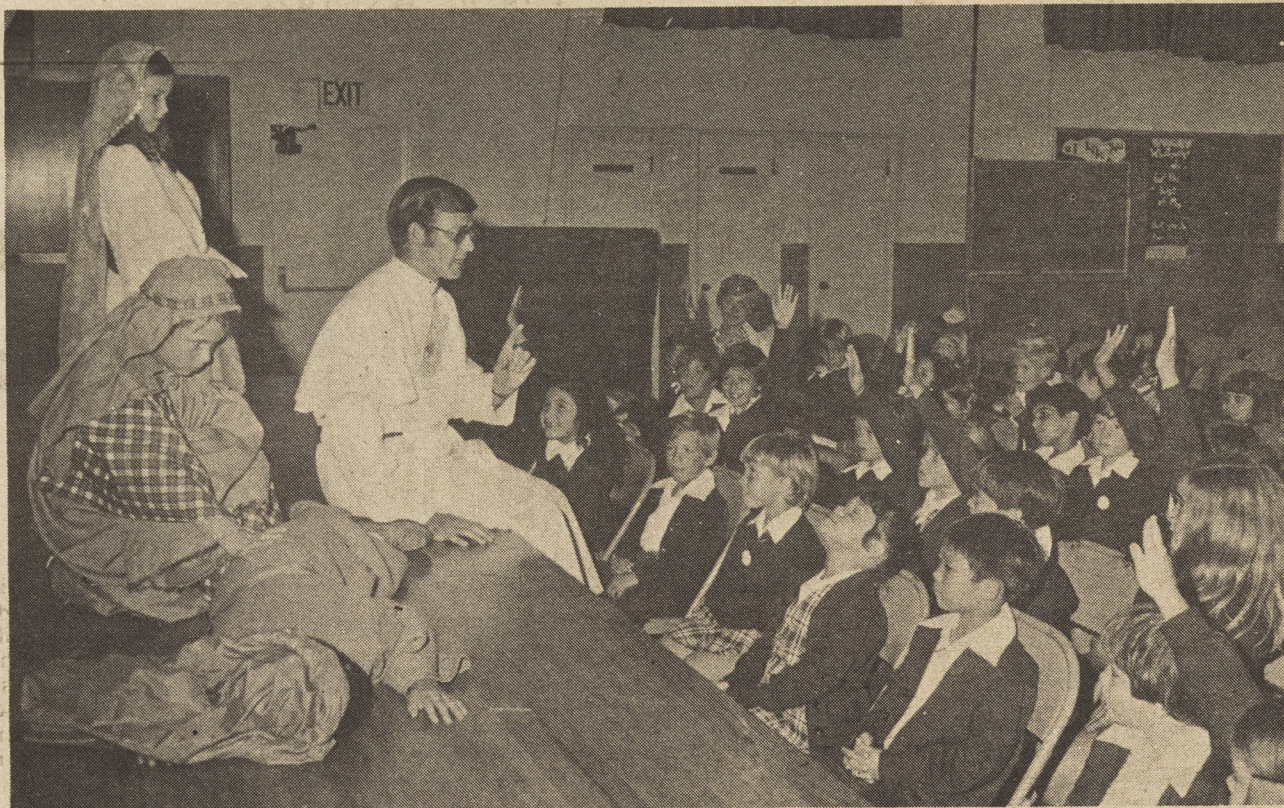
Tickets available at Arena Ticket Offices,
Bill Gamble's Men's Stores, Montgomery
Ward, all Arena Ticket Agencies. (Call 714/
224-4176 for location of nearest agency)

SPORTS ARENA

3500 SPORTS ARENA BLVD.
SAN DIEGO, CALIFORNIA 92110
TICKET INFORMATION (714) 224-4176

At St. Rose of Lima school

God 'comes alive' for students in Chula Vista



SCHOOL RENEWAL—Sacred Hearts Father Finbarr Devine of Los Angeles conducts an experience session for second graders at St. Rose of Lima school; Chula Vista, during a school renewal program he developed. Acting out

the Good Samaritan scripture story here are, from left, Frank Schiele, Peter Boyle and Julie Kingston. The class's teacher, Mrs. William Standing, background, looks on.—SC photo

Southern Cross Reporter

CHULA VISTA—An entire school renewed in the Holy Spirit. This is the goal of a Sacred Hearts Father from Los Angeles who conducted a unique program at St. Rose of Lima school here last week.

Father Finbarr Devine, SSCC, of the Apostolate of Christian Renewal, developed the five-day school renewal program about a year and a half ago, but St. Rose is the first school in this diocese to experience it.

"**THE RATIONALE** behind the program is that if we are to be renewed according to the mind of the Church, we must experience the power of the Risen Christ in our lives," Father Devine explained.

To do this the school first chooses a different theme for each day, the priest said. At St. Rose they were prayer, forgiveness, sharing, love and happiness.

Then there are two daily sessions where the children focus on the day's theme, Father Devine said.

IN THE EXPERIENCE sessions, conducted in the morning, "three students lead the others in prayers they have written," the native of Dublin, Ireland, said. "Then we act out scripture, we don't read it." Sessions are held in separate groups for primary, intermediate and junior high grades, he explained.

In the afternoon, a Mass is celebrated in the church focusing on the day's theme. The entire school attends on Monday and Friday and each level has its own Mass on the three intervening days.

The aim of the sessions, he said, is to give everyone a spiritual experience in order to promote and foster a faith-community.

"**WE DON'T SO** much talk about God during the week as we talk to him and expect him to work among us. We hope to see an increase of love and charity in the school.

"We pray that the whole school experiences Pentecost and each individual in the school experiences his own Pentecost—by that I mean experiencing the power to become strong Christians. We are not talking about Charismatic renewal which has to do with the gifts of the Holy Spirit. The school renewal is essentially a spiritual experience within the context of prayer."

FATHER DEVINE SAID the main feedback he gets from the children is that "God becomes real and personal for them for the first time. He ceases to be an abstract thing."

On an evaluation form after the renewal at St. Rose, according to Sister Mary Hope, principal, a seventh grader wrote, "I always thought of God as someone who was unreal to me, whom I could never get close to. But this week changed my whole life. Now I know what people mean when they say you're never alone, God's always with you."

Churchgoing rate falls

Moral issues, not folk Mass at fault

BOSTON (NC)—Changing Catholic attitudes toward birth control, divorce and papal authority—not liturgical changes—account for severe declines in Catholic Mass attendance over the past decade, a leading sociologist said here.

Dr. William C. McCready of the National Opinion Research Center (NORC) in Chicago was reporting to a convention of the Federation of Diocesan Liturgical Commissions (FDLC) on conclusions drawn from a recent NORC study of changing Catholic attitudes and practices.

HE TOLD the liturgical specialists that, while Mass attendance by Catholics in the United States dropped more than 30 per cent from 1963 to 1974, almost none of the decline could be attributed to the liturgical changes that have taken place.

The data, he said, showed no significant correlation between declines in churchgoing and attitudes toward a number of important changes in liturgical and devotional practices: Mass in English, guitar music, the handshake of peace, distribution of

Communion by laypersons, or the reduction of paraliturgical events such as novenas.

"About half of the decline in Mass attendance can be accounted for by the changing attitude toward birth control," he reported.

"**ABOUT A** quarter of the decrease in churchgoing is accounted for by attitudes toward divorce and another quarter toward the Pope as head of the Church."

He noted that in the decade between the two major NORC studies of Catholic attitudes and practices, the decline in Mass attendance was most significant among younger adults, particularly among those who were better educated. But the decline was also evident among Catholics over 30 years old, he said.

"The phenomenon of older people changing the churchgoing habits of a lifetime," McCready said, indicates a "broad-based change of heart" among U.S. Catholics.

MEANWHILE, the FDLC voted to recommend that the U.S. bishops reconsider Communion in the hand.

The FDLC delegates approved the recommendation to U.S. bishops to reconsider Communion in the hand at the conclusion of a four-day convention.

The controversy surrounding the communion in the hand method was muted in 1973 when the U.S. bishops defeated a motion to ask the Vatican to let the United States introduce Communion in the hand.

THE DELEGATES determined there was "general approval" by Catholics of numerous changes in the modes of worship over the last decade. "Generally speaking," they said, Catholics do not object now to such post-Vatican II innovating as an English text for the Mass, standing to receive Communion and altars facing the congregation.

Stressing the role of women in the liturgy, the delegates recommended that women be formally installed in the ministerial roles of lector (reader) and acolyte (ministerial assistant).

The delegates also recommended that all participants in the liturgy, ministers as

well as laity, consider ongoing education and updating.

(Delegates from San Diego diocese were Father Dennis Krouse, liturgy commission chairman, and Father Nicolas Reveles, member.)

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.

GRACE, Arise B. Wife of John L. Grace, Sr., mother of John L. Grace, Jr. and Mrs. Arise C. Keptener, also two sisters, two grandchildren and six great-grandchildren. Requiem Mass, Oct. 23, Goodbody's Blvd. Chapel

OLIVERIO, Theodoro. Husband of Filomena Oliverio, father of Ponzio Oliverio, also five grandchildren. Requiem Mass, Oct. 20, Our Lady of the Sacred Heart Church. Goodbody's Blvd. Chapel

SANFILIPPO, Mariana. Mother of Benedetto Amenta, sister of Tony Balestreri, also four grandchildren and two great-grandchildren. Requiem Mass, Oct. 23, Our Lady of the Rosary Church. Goodbody's Ivy Chapel

PEREZ, Josefa C. Mother of Josefina Salomon, Amparo Quintero, Ofelia Gomez, Abraham and Rafael Perez, also 18 grandchildren and 8 great-grandchildren. Requiem Mass, Oct. 22, Our Lady of Guadalupe Church. Goodbody's Ivy Chapel

SULENTIC, Louis C. Mother of Shirley Anuso, Mildred Hopkins, Tina Sulentic, Frank, Steven, Anton, John, Michael, Joseph and Emil Sulentic, sister of Mary Gotto and Rose Norton, also five grandchildren. Requiem Mass, Oct. 21, St. Mary's, National City. Goodbody's Ivy Chapel

Rich, delicious.

New Camaldoli Hermits'

HERMITAGE FRUITCAKE
and the new
Date-Nut Cake

So rich in fruit and nuts that a small portion satisfies.

A small portion's a big treat! Great for Thanksgiving, Christmas, family feast! A most appreciated gift.

3-lb. fruitcake \$7.95 ppd. Carton of 3 one-lb. fruitcakes individually packed in gift boxes, \$8.95. If east of Mississippi R. please add 50c per 3-lb. shipment. *Satisfaction guar.*

HERMITAGE DATE-NUT CAKE.
Some high quality, same weights, prices as fruitcake. Ask for folders.

Send gift list or individual order with names, addresses and remittance to:

Immaculate Heart Hermitage
New Camaldoli
P.O. Box 713
Big Sur, Calif. 93920

Paid Advertisement

Ray Lussa
Councilman

"COMMON SENSE IN GOVERNMENT"
Ray's background includes service as an altar boy at St. Lawrence and St. Thomas parishes in Chicago, a veteran, a businessman and a multitude of activities in community affairs.

CRIME
"We must work to reduce crime with a comprehensive program including police walking beats." (All law enforcement groups that endorse — Police and Sheriffs — are supporting Lussa)

Elect Ray Lussa Councilman
Citizens to Elect Ray Lussa Councilman, 6356 Caminito Salado, San Diego 92111. Cathy Grimm-Treas., Lee Didier-Committee Person.

Goodbody
MORTUARIES

BOULEVARD CHAPEL
5027 EL CAJON BLVD.

IVY CHAPEL
317 ASH STREET

582-1700
ONE PHONE FOR ALL CHAPELS

Insights in Faith

The Bible: Old Testament Liturgy in Israel



"The latest tradition seems to give an idealized reconstruction, making the Tent a sort of portable scale model of the Temple of Solomon, which was the center of worship when this tradition was on its way to definitive formulation...It is significant that the dimensions of the Tent...are exactly half of those of the Temple." Dr. Conrad Schick's model of Solomon's temple shows the porch through which entry was made. Inside are the Holy Place and the Holy of Holies.

What they say about it...

"Liturgy is...not merely something which the individual man or men united in the Church give to God. Liturgy is also the instrument or organ, through which God gives His grace to men."—Plus Parsch, "Orat Frates, XXI, 1946-1947.

"The liturgy does not say 'I' but 'We'...The liturgy is not celebrated by the individual, but by the body of the faithful."—Romano Guardini, "The Spirit of the Liturgy," 1935.

"The Scriptures of the Old Israel remained the Scriptures of the 'New,' for they contained the Revelation of God which He had vindicated and fulfilled. They 'testified' of Him."—Gregory Dix, "Jew and Greek," 1953.

OLD TESTAMENT: LITURGY IN ISRAEL

Questions and Discussion Points

1. Read Exodus, Chapter 33, verses 7 through 11; Exodus, Chapter 26; Chapter 36, verses 8 through 38; Numbers, Chapter 12, verses 1 through 8; Numbers, Chapter 25, verse 6; First Book of Samuel, Chapter 1, verses 1 through 9, First Book of Samuel, Chapter 3, verse 15; Second Book of Samuel, Chapter 6, verse 17.
2. Discuss the role of the Tabernacle or Tent in the Book of Exodus.
3. Cite quotations from the Psalms to justify the following description: "The psalms are essentially poetic...human attempts to express the inexpressible, to describe the indescribable."
4. Discuss the statement: "Not to know Scripture is not to know Christ."
5. Take the passages for reading cited above and apply the five P's suggested by Father Pfeifer: Prepare, Ponder, Picture, Pray and Promise. Has this approach to Bible study had relevance for you?
7. What is the derivation of the word "liturgy"?
8. Trace the development of the liturgy in the Jewish tradition.
9. How was liturgy celebrated in the very early Christian Church?
10. Discuss this statement: "The priest is called upon to be a minister or liturgist of the Word, but he is preeminently and most effectively so when he gives sacramental and sacrificial proclamation to the death and resurrection and coming again in glory of the risen Lord, 'the mystery of faith.'"

The above discussion points and questions were prepared by the authors and Bro. Richard Kerressy, CFX, Assistant Director for Adult Education, Department of Religious Education—CCD, USCC.

The Development of Liturgy

The tent, ark, temple are a sign of God's presence among his people

By Father John J. Castelot, SS

After the descendants of Jacob escaped from Egypt and made their way back to the land of the patriarchs, many sacred shrines came into prominence. During the Exodus, however, the Israelites had a portable sanctuary: the Tabernacle or Tent. In the earliest traditions, it was a place where Moses consulted Yahweh to learn His will (Exodus 33:7, 11; Numbers 12:8).

This role appears in the later tradition as well, but there a new word is used in preference to the ordinary word for tent. This new term (mishkan) emphasizes the abiding presence of Yahweh among His people. The two traditions vary also on the matter of the location of the Tent. In the earlier texts it was outside the camp; in the later it was in the center of the encampment.

IT IS VERY difficult to say, with any degree of assurance, just what the desert Tent looked like, for the oldest traditions offer no information. The latest tradition (P) seems to give an idealized reconstruction, making the Tent a sort of portable scale model of the Temple of Solomon, which was the center of worship when this tradition was on its way to definitive formulation.

On two occasions the P editors describe the Tent in detail: first, when Yahweh gives the specifications for its construction (Exodus 26) and again, when Moses has it built (36:8-38).

It is significant that the dimensions of the Tent as reconstructed by the P editors are exactly half of those of the Temple. This fact, plus the evidently idealistic elements of the descriptions, points to the conclusion that the Tent (as conceived by the Priestly editors) was reconstructed with the Temple as a model rather than vice versa.

IN SPITE OF all these conflicting data, one basic truth stands out: There was a Tent that served as a center of worship during the sojourn in the desert. God's people lived around their God; He was the center of their existence.

From parallels discovered by biblical archeologists as well as from the constant biblical traditions themselves, it is very probable that the movable sanctuary of Israel's desert wanderings was fashioned like their own tents. The last clear mention of it occurs in Numbers 25:6, which tells of the Tent's being put up in the plains of Moab, the last stop before the invasion of Canaan.

Once the Israelites had settled in the promised land and were no longer living in tents themselves, the Ark, too, would have been housed in a more permanent adobe.

The sanctuary of Shiloh was a building of some sort (1 Samuel 1:7, 9; 3:15) and later traditions that speak of the "Tent" of Shiloh do so by a sort of poetic archaism. When David brought the Ark to Jerusalem, he housed it in a tent, but this was not the tent. It was a temporary arrangement, meant to recall the days of wandering in the desert (2 Samuel 6:17).

EVENTUALLY, David's son and successor, Solomon, built the Temple, the solid Tent which was to house the Ark of the Covenant and to become the more or less abiding symbol of Yahweh's presence in the midst of His people.

Here, in the course of time, a very rich liturgy developed, involving various types of sacrifice and sacred music. This music (the psalms) expressed in song all the sentiments of religion, the noblest of which is that of praise. Conscious of being God's people, the Israelites loved to extol Him as their King. Here, for example, are the first two strophes of Psalm 99:

The Lord is king, the people tremble,
he is throned upon the cherubim,
the earth quakes.

The Lord in Zion is great, he is high
above the peoples.

Let them praise your great and
awesome name; holy is he!

The King in his might loves justice you
have established equity; justice
and judgment in Jacob you have
wrought.

Extol the Lord, our God, and worship at
his footstool; holy is he!

OF COURSE, one must remember that the psalms are essentially poetic, and that their descriptions are rarely to be taken literally. They are human attempts to express the inexpressible, to describe the indescribable. A case in point would be Psalm 97, which extols the Lord as the king of all creation:

The Lord is king; let the earth rejoice;
let the many isles be glad.

Clouds and darkness are round about
him, justice and judgment are the
foundation of his throne.

Fire goes before him and consumes his
foes round about.

His lightnings illumine the world; the
earth sees and trembles.

The mountains melt like wax before the
Lord, before the Lord of all the
earth.

The heavens proclaim his justice, and
all peoples see his glory (Psalm
97:1-6).

This week in Insights

Once the Jews found a relatively stable homeland, they built a Temple for Yahweh to live among his people. This week Father John J. Castelot, SS, discusses the ways in which the nomadic Israelites worshiped God and the importance of the Tent or Temple in Jewish liturgy.

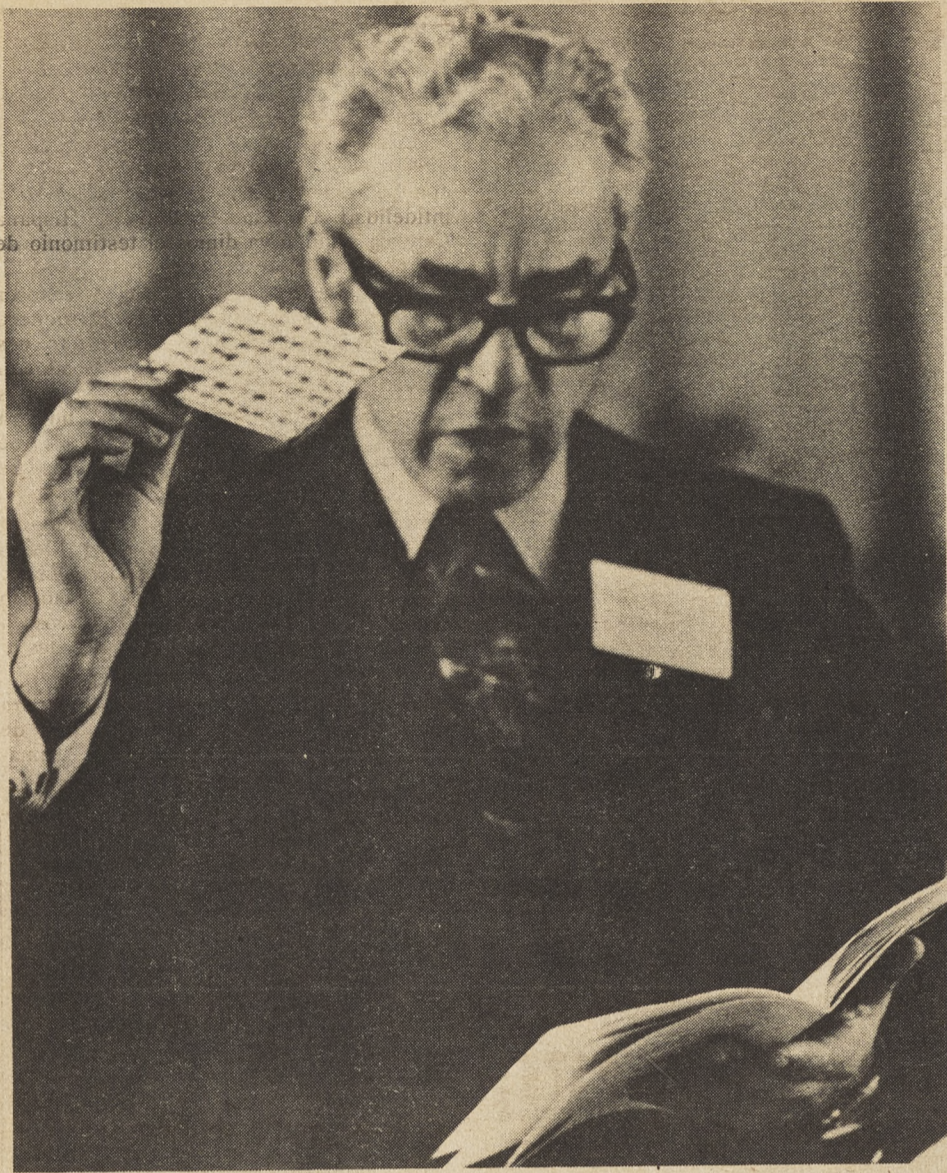
Father Paul Palmer, SJ, develops the theme of worship as it was practiced in the home and in public. He traces the transition from a patriarchal to a levitical priesthood.

Father Carl Pfeifer, SJ, gives five steps towards a greater understanding of the Bible, which should be of benefit to beginners in the study of the Scriptures and help both students and teachers.

Next week: the Divided Kingship of Judah and Israel under Solomon's successors and its subsequent troubles.

BIBLE READINGS AT MASS

Sunday, Nov. 2, All Souls, 31st Week of the Year
Job 19:1, 23-27a; Acts 10:34-43; Matthew 11:25-30 (or readings in
the Masses for the dead, nos. 789-793) (668).



"Even after the building of the temple and the transfer of priestly functions to the Levitical priest, the family liturgy of the Sabbath meal and the Passover or Seder continued to be celebrated, as it is today, by the head of the Jewish family." A father's role of leadership of the Seder is enacted in this demonstration Passover meal in Washington, D.C. "This is the matzoh of hope," says the leader as he raises the unleavened bread.

Five P's and the Bible

One way to come to know the Bible

By Father Carl J. Pfeifer, SJ

"Not to know Scripture is not to know Christ," wrote St. Jerome 25 centuries ago. That's a strong statement. One worth pondering.

But if it is true, Jerome's conviction is our challenge. How do you get to know the Bible? It seems such a difficult book. Where do you begin? How can you be sure you are understanding it right?

THESE ARE very real questions. They have no simple answers. Rather, there are many ways of getting to know the Bible. One approach may appeal to you; another way appeals more to someone else. But recently a friend shared with me a way that you might also find helpful. It is the way of the five P's.

Take a Bible passage,—e.g., from Sunday's readings at the liturgy, from your children's religion lesson for the week, or from the *Insights in Faith* columns. Then follow the five P's in trying to come to grips with God's word in that Bible passage as it relates to your life.

1. Prepare: Put your work and worries aside for a few moments. Still your mind and quiet your heart. It may help to find a quiet place inside or outdoors. Recall that God is present with you and wants to speak to you. Ask His help in hearing His Word.

2. Ponder: Once you are somewhat quiet, read the passage through. Then go back and read it more slowly. Focus on particular words, phrases that strike you. Notice how it makes you feel. What ideas strike you most? What questions does it give rise to? What does it seem to mean?

Does it make sense? What does it say to you? What does it mean in terms of daily life? If you are so inclined, you might like to read something about it by an expert, like in the *Insights in Faith* columns, or in the *Jerome Biblical Commentary*. Really ponder the passage.

3. Picture: Next try to picture what the passage talks about. Use your imagination. See what the people are doing. Hear what they are saying. Imagine the scene, the place, the situation. Here you may find

works of sacred art helpful. Some Bibles contain many good reproductions of great Christian art.

There are many books of Christian art available in most bookstores, usually at reduced prices! You need really look no further than your own imagination. Cyril of Jerusalem, one of the great Christian educators in the early Church, taught that faith comes more from seeing than from hearing. So picture the passage.

4. Pray: Then enter more fully into relationship with God who speaks through the Scriptures. Pray. Open yourself to His presence. Allow your thoughts and feelings to bring you into relationship with a loving, caring God who is present with you. Be silent. In your heart and mind, listen with your real self, that core of you that is really you.

As the Psalm urges in God's name: "Be still, and know the Lord, your God." The Scriptures are not magic. They provide few panaceas. But through them God tries hard to reach our hearts. Prayer is relaxing enough in His presence to allow Him to help us respond to Him.

5. Promise: And, finally, promise to do something about what you have pondered, pictured, and prayed over. Make God's word your own by translating it into a concrete action or attitude. God's word to us through the Bible is always an invitation, a call, a challenge. It is not just theory or abstraction.

God wants to communicate with us in order to help us discover life's meaning. He wants to help us find our way toward a fuller, richer life. His Word is a word of wisdom, of practical knowledge about life.

SUCH KNOWLEDGE is learned only as it filters into our lives, touches our basic attitudes, challenges our goals, makes us question our values, sparks actions that are deeply human, Christian. We need to respond, to promise.

Take up your Bible. Try the way of the five P's: prepare, ponder, picture, pray, promise. It may not be easy. But it will be rewarding and enriching. Try it. You may like it.

Liturgy of Word and Sacrifice

People are not only individuals, but must worship in community

By Father Paul F. Palmer, SJ

The Greek word "liturgy" conveys the meaning of the Hebrew word for the public worship celebrated in the temple of Jerusalem. Literally, the word liturgy means the work of the people or community, a public works project in which everyone has an assigned and proper task. The building of walls to protect the city state, the building of ships to promote the trade of coastal cities, the building of Solomon's temple in which to celebrate a liturgy were all liturgical works in the secular meaning of the word.

Before the Israelites settled in Canaan, they were a wandering people who pitched their tents in the desert. They had no time to build a temple to house their God. But Yahweh, the God of Israel, was more than content to live in a tent, so long as the worship of the people was "worthy" or appreciative of God's worth.

THE ABSENCE of a temple did not mean that the Israelite had to worship in the privacy of his own soul. Man is not only an individual, he is a member of a community. Again, man is not a disembodied spirit, he is a spirit enfolded. Accordingly, "to worship God in spirit and in truth" meant to celebrate the great feasts of the year in procession and dance, in sacred song, in psalm or hymn, accompanied by stringed instruments and punctuated by trumpets and the clash of cymbals.

Liturgical or public worship also meant for the Israelites the offering of gifts to God, not that God needed them but because man needed to show his gratitude. Sacrifices of thanksgiving were offered, the first fruits of the harvest; peace-offerings and sacrifices of atonement were offered by which the people were made one with God in God's acceptance of their gifts.

Before the Israelites settled in the land of Canaan, the patriarch or head of the family was the recognized liturgist. He kept alive the memory of God's past favors towards his people and offered sacrifice in their name. Even after the building of the temple and the transfer of priestly functions to the Levitical priest, the family liturgy of the Sabbath meal and the Passover or "Seder continued to be celebrated, as it is today, by the head of the Jewish family.

IT IS important to note that liturgy embraces more than the liturgy of sacrifice. "Every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins" (Hebrews 5:1). But even the Levitical priest was more than a liturgist of sacrifice; he was also a liturgist of the Word.

The priests of Levi were called upon "to put incense before Thee and a whole burnt offering upon Thy altar." But they also "shall teach Jacob Thy ordinances, and Israel Thy law" (Deuteronomy 33:9, 10). It was only after the destruction of Herod's temple that the synagogue liturgy of the Word was completely divorced from the liturgy of sacrifice, with the role of liturgist taken over by the rabbi or teacher instead of the Jewish priest.

For a short time the early Christian community celebrated a separate liturgy of the Word, modeled on the synagogue service of the Jews, with an opening greeting, the reading of the Law and the Prophets, the chanting of psalms, a homily and a dismissal.

ST. JUSTIN Martyr of Rome (c. 150) describes the liturgy of the Word, in which "the memoirs of the Apostles or the writings of the Prophets are read" (The First Apology, 67). But the Sunday service of Christians continued with "the Eucharist of the bread and the chalice, which are offered by us Christians in every part of the world, and which are pleasing to Him" ("Dialogue with Trypho," 117).

True, the writers of the New Testament do not call the liturgists of the Word and the Eucharist priests. The term "priest" is reserved to Christ, our High Priest who is "the liturgist in the sanctuary and the true tent which is set up not by man but by God" (Hebrews 8:2). But early Christian reflection on the sacred ministry or liturgy of the Apostle Paul and the Twelve led the Church to see in those whom she came to call priests the continuation of Christ's own ministry of teaching, of preaching, of offering a sacrifice for sin and of forgiving sins in what will come to be called the Sacrament of Penance.

In his letter to the Romans, the Apostle Paul refers to himself as "the liturgist of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit" (15:16).

BUT THE proclamation of the Gospel or Good News is not restricted to the word preached or homilized. At the Last Supper Jesus told the Apostles: "Do this in remembrance of me...For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes" (1 Corinthians 11:25,26).

The priest is called upon to be a minister or liturgist of the Word, but he is preeminently and most effectively so when he given sacramental and sacrificial proclamation to the death and resurrection and coming again in glory of the risen Lord, "the mystery of faith."



"The Lord is king; let the earth rejoice; let the many isles be glad. Clouds and darkness are round about him; justice and judgment are the foundation of his throne." Clouds become a backdrop for a church outside Westminster, Md., suggesting the words of the psalmist about God's glorious reign.

La devocion a nuestra Madre La Iglesia

Por el Padre Manuel Lopez, SJ

En la primavera de 1975 la Madre Iglesia en la diocesis nos invito a estudiar, evaluar y votar 75 polizas del Sinodo II. Generosamente los Hispanos le obsequiamos a la "Mama" tiempo y preocupacion, y con 13,200 votos y firmas presentamos el espectáculo de una Comunidad, especialmente Mexico-Americana, orgullosa de aportar sus propios valores a la Iglesia, consciente de su mision y lista para servir al Pueblo de Dios.

Nunca tantas gentes Catolicas se habian mostrado asi presentes y activas en la diocesis. Esta abundantisima votacion de Primavera llamo la atencion nacional, merecio las alabanzas especiales del Padre Philip Straling, secretario ejecutivo y de los demas dirigentes del Sinodo.

EL OBISPO MAHER sintio por la primera vez que era verdad la existencia de una mayoria de Catolicos Hispanos valiosos y activos en la diocesis. Y el Obispo Chavez se vio rodeado y apoyado por el carino efectivo

y operante de sus gentes. Nuestros hermanos de habla Inglesa que votaron en un numero cinco veces menor, se sintieron estimulados con nuestro ejemplo, para un mayor esfuerzo.

Despues de esto, se hizo la evaluacion de lo realizado, y se vio que algunas areas de urgentes necesidades diocesanas no fueron atendidas en las polizas votacion en Primavera. Por eso las comisiones tuvieron que producir otras 21 polizas que someten ahora a nuestro estudio y voto.

Se refieren estas, por ejemplo: a vida familiar, hogares con el solo padre o la sola madre; a divorciados, viudos, adultos solteros, grupos de familias para cooperacion Cristiana, consejeria matrimonial en las areas, facilidad en el juzgamiento de divorciados y vueltos a casar.

CAMBIOS EN la vida de religiosos y religiosas, sus salarios justos y otros derechos, participacion en su estilo de vida para seglares. Necesidades espirituales de los grupos de ancianos. La discriminacion en

la Iglesia. La catequesis familiar. La participacion de la mujer en ministerios eclesiales etc.

Estas 21 polizas han sido traducidas al Espanol con sus motivaciones, documentacion e implementos para que todos las estudiemos y votemos una a una escogiendo libremente un si o un no y las enmiendas que juzguemos necesarias.

La votacion se esta llevando a cabo durante el mes de Octubre en todas las iglesias, en los salones parroquiales, en las reuniones y ultreyas de cursillos, en las juntas de guadalupanos, de grupos de oracion y en juntas en casas de familia.

El 30 de Octubre, 1975 deben estar las paginas de votacion y firmas en el Padre Hidalgo Center, 2277 National Ave., San Diego, CA 92113, senalado como oficina sinodal para las gentes de habla Hispana.

SINO HEMOS votado y firmado, tenemos que hablar con nuestros lideres en la parroquia y ayudarles a organizar las reuniones para estudiar, explicar, conocer y discutir las plizas, votar y firmar.

Con la inmensa votacion de la pasada Primavera no podemos ahora dar un paso

atras. Ya estamos comprometidos como Catolicos y "rajarnos" seria un golpe para nuestro orgullo de buenos Cristianos presentes y activos. El hecho de que ahora aparecieramos menos, seria una dolorosa infidelidad con la Comunidad Hispana Catolica a quien ya dimos el testimonio de ser muchos y de valer mucho.

Ademas, estudiar estas polizas y conocer estas necesidades y remedios nos enriquece en la vida y en la doctrina de nuestra fe, nos informa sobre lo que esta sucediendo en nuestros grupos humanos y religiosos, nos ilustra sobre la actividad eclesial en nuestra diocesis, nos hace mas conscientes de nuestra creencia y de nuestros deberes. Es una rica educacion.

Y NO OLVIDEMOS que el Sinodo II produjo ya para nosotros la existencia de un Comité Ejecutivo Hispano en la diocesis, encabezado por nuestro Obispo Gilberto Chavez y con poder para representarnos en todos los niveles diocesanos, decanales y parroquiales.

Sobre la nominacion de miembros para este comite, seglares representantes de todas las areas, escribiremos aqui proxima-mente.

LA BIBLIA Viejo Testamento: Liturgia en Israel

La liturgia desarrolla

Por el Padre John J. Castlot, SS

Despues de escapar de Egipto los descendientes de Jacobo regresaron a la tierra de los patriarcas y establecieron varios templos importantes. Durante el Exodo, los israelitas usaron un santuario portatil; el Tabernaculo o Tienda. En la antigua usanza la Tienda era el lugar donde Moises consultaba con Yave para conocer su voluntad (Ex. 33:7, 11; Num. 12:8).

La Tienda tambien desempeña el mismo papel en la tradicion posterior pero se empieza a usar una nueva palabra en vez de la vulgar palabra tienda. Esta nueva palabra (mishkin) hace hincapie a la permanencia de Yave entre su pueblo. Las dos tradiciones varian tambien en el sitio de la Tienda. En los relatos mas antiguos la Tienda queda afueras del campamento y en los posteriores esta en medio del campamento.

ES DIFICIL saber como era la Tienda del desierto porque los relatos no ofrecen ninguna descripcion de ella. La tradicion posterior ofrece una reconstruccion idealista que describe la Tienda como un modelo del Templo de Salomon en forma primeriza. Este Templo era pues el centro del culto mientras la tradicion llevo a su formacion definitiva.

En dos ocasiones los antiguos editores describen la Tienda con detalles: Primero, cuando Yave da instrucciones especificas para su construccion (Ex. 26) y otra vez cuando Moises la construye (36:8-38).

Las dimensiones de la Tienda segun los editores antiguos son exactamente la mitad de las medidas del Templo. Esto, mas los elementos idealistas en las descripciones nos indica que la Tienda fue una reconstruccion del modelo del Templo en vez de lo contrario.

NO OBSTANTE las detalles conflictivas, una verdad sobresale: hubo una Tienda que sirvio como centro de adoracion a Dios durante el tiempo en el desierto. El pueblo de Dios vivio concentrado en El y era el centro de su existencia.

Basado en descubrimientos de arqueologos biblicos y las mismas tradiciones biblicas, es probable que el santuario portatil de los israelitas en el desierto fue muy parecido a sus propias tiendas. La ultima vez que esta calramente mencionada, ocurre en Numeros 25:6 que habla de las Tiendas instaladas en la llanura de Moab, la ultima parada antes de la invasion de Cananea.

Una vez establecidas en la tierra prometida y habitando estructuras mas

permanentes es logico que el Arca tambien estaria en una estructura mas permanente. El santuario de Silo era una especie de edificio (Sam. 1:7, 9; 3:15) y relatos posteriores hablan de la "Tienda" de Silo en forma poetica. Cuando David mando traer el Arca a Jerusalem la guardo en una tienda pero esta no era La Tienda. Era un sitio temporal que hizo memoria del tiempo en el desierto (2 Sam. 6:17).

SALOMON, EL HIJO de David construyo el Templo despues. Este era un edificio imponente que albergó el Arca del Convenio y fue el simbolo de la presencia de Yave entre su pueblo.

Con el transcurso del tiempo, se acumulo una rica liturgia con varios tipos de sacrificios y musica sacra. Esta musica (los salmos) expresaron al canto todos los sentimientos de la religion el mas noble siendo la adoracion. Concientes de ser el pueblo de Dios, los israelitas ensalzaban a Dios como su Rey. Por ejemplo, aqui tienen las primeras dos estrofas del Salmo 99: El Senor es Rey, el pueblo tiembla, el esta entronado encima de los Querubines la tierra tiembla.

El Senor en Zion es grande, el esta arriba de todos los pueblos. Que alaban su gran nombre; santo es El!

El Rey ama la justicia tu has establecido la igualdad; en Jacobo has hecho justicia e igualdad.

Ensalze el Senor, nuestro Dios, y adorelo; santo es El!

DESDE LUEGO, se debe de recordar que los salmos son expresiones poeticas y sus descripciones no son indicaciones de situaciones reales. Los salmos intentan expresar lo inexpresable para describir ideas elevadas. Un ejemplo de esto seria el Salmo 97 ensalzando el Senor como Rey do toda la creacion:

El Senor es Rey, que regocije la tierra; que las islas tengan gozo.

Nubes y oscuridad lo rodean, justicia y juicio son la base de su trono.

El fuego le procede y consume a sus enemigos.

Sus truenos iluminan el mundo la tierra lo ve y tiembla.

Las montanas se derriten como cera ante el Senor, el Senor de toda la tierra.

Los cielos proclaman su justicia, y todos los pueblos ven su gloria. (Salmo 97:1-6)

A Treasury of Gregorian Chants



Southern Cross is pleased to tell readers of a four-album set of stereo records, **A Treasury of Gregorian Chants**, which is now available for a limited time at \$19.95 including postage and handling.

The Treasury features the Trappist Monks' Choir of Cistercian Abbey, the Monks of the Benedictine Abbey, En Calcat, and the Benedictine Monks of the Wandrille de Fontenelle Monastery singing selections of the finest Latin music from the liturgical year.

A record of this nature is especially appropriate now that Pope Paul has called for the renewed use of Latin in the liturgy. The booklet **Jubilate Deo** (a collection of Latin hymns) was sent out "as a personal gift from the Holy Father" to the bishops of the world, according to a covering letter from the Vatican's Congregation for Divine Worship.

Pope Paul "expressed the wish that Catholics of all nationalities should know some Latin chants for the Mass, for example, the **Gloria, Credo, Sanctus, Pater Noster, and Agnus Dei** . . . The use of Latin and Gregorian chant will serve to underline the unity of the Christian people in a particular way, and in a way that seems quite reasonable. . . ." the letter said.

The 4 record albums (8 sides) include the finest music selected from the entire liturgical year.

SPECIAL FOR A LIMITED TIME

ONLY \$19.95 SAVE \$5.00

INCLUDES POSTAGE AND HANDLING

SOUTHERN CROSS

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

Please send me.....copies of A Treasury of Gregorian Chants. Enclosed is my check in the amount of \$.....

NAME.....

ADDRESS.....

CITY.....STATE.....ZIP.....

LA LIBRERIA DISTRIBUIDORA RELIGIOSA, INC.

Ofrece:
• más de 4,000 titulos de temas diferentes de religion en español • Biblias españolas y latinoamericanas, • Misales y devocionarios, • Audiovisuales religiosos.

Dirijase:

LIBRERIA DISTRIBUIDORA RELIGIOSA, INC.

21 S.W. 13th Ave. Miami, Fla. 33135

Pida su catálogo gratuito. Enviamos sus pedidos por correo

Talking Point—the afterlife

'Death does not exist', asserts Dr. Kubler-Ross

"Beyond any shadow of doubt, death does not really exist," said Dr. Elisabeth Kubler-Ross, a noted psychiatrist and author of **On Death and Dying**. "It is the shedding of the physical body like the butterfly coming out of the cocoon."

The Swiss-born physician, who has revolutionized the care of dying patients, said her belief in a hereafter has come in the last few years, after treating terminally ill patients for 11 years.

IN AN INTERVIEW she emphasized that for her it

is not just a question of believing, but knowing, that there is life after death. And that knowledge is absolute, she said.

"I'm a Protestant, a Christian. It is not important to say Lutheran, Episcopalian. We should be brothers," Dr. Kubler-Ross said.

But she draws her "knowledge" of an afterlife on her experiences of interviewing those who were resuscitated after being considered "medically dead with all hope given up that they could live."

WHAT THOSE patients experienced in the interval was a "fantastic feeling of peace and wholeness and there was no pain." If a patient had a breast removed, she had a complete body; if one were blind, he could see.

She likened these experiences to what life after

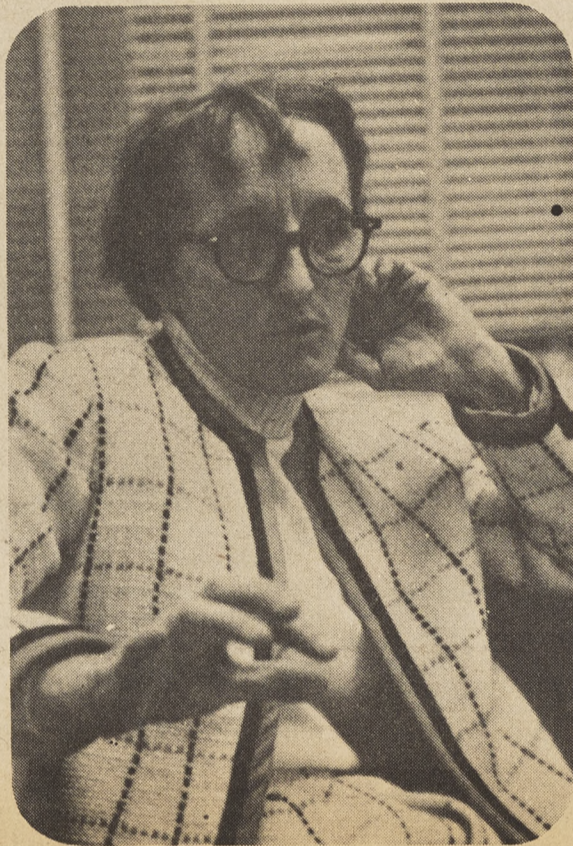
teacher thinks can do the work. "This is a tough assignment too," the famous psychiatrist told her.

Noting that "death is a temporary separation," Dr. Kubler-Ross said it is especially important to impress that upon dying children.

Dr. Kubler-Ross spoke in Houston at an institute on death and dying attended by 2,600 people.

A RESIDENT OF suburban Chicago, she formerly served as chief of psychiatric consultation and assistant professor of psychiatry at the University of Chicago. Now her work centers on making house calls to the terminally ill and their families.

On prolonging life by artificial means, Dr. Kubler-Ross said that is "depriving the patient of peace if he doesn't want it prolonged. If he has



Dr. Elisabeth Kubler-Ross

"What those patients (who were resuscitated after being considered 'medically dead') experienced in the interval was a 'fantastic feeling of peace and wholeness and there was no pain.'"

death will be. "And you will see whom you want to see. For a child that may be Bozo. If your father, you will be sure to see him in the afterlife. If Many and Jesus, they will be there.

She cautioned ministers against producing guilt and fear in dying patients, telling them they will be punished if they do not accept God. If the dying have not been reared in "God language," find another language, she said. Otherwise, they will die in guilt and anguish.

SHE EXPLAINED by telling of a 13-year-old girl, terminally ill, who is sad and anguished that she cannot return to school this fall. In counselling the young girl, Dr. Kubler-Ross asked her to whom does the teacher give the toughest assignments?

The best students, the girl replied, those the

worked through death and is at peace, it is criminal to keep him alive."

But she believes there is "no need or use ever for mercy killing. If we take good care of the patient, total care, it is not necessary."

DR. KUBLER-ROSS, who received her medical degree from the University of Zurich, Switzerland, in 1957, was reared "in an ecumenical household. We were triplets: one married a Catholic; another, a Protestant; and the other, a Jew."

When asked about the Church's new rite of anointing of the sick, she answered "it's marvelous. They should do this every year with everybody in the community. If we have the rite every year as a reminder, people would face death squarely."

NC News

HARTSON'S
AMBULANCE SERVICE
280 8111
Serving the entire San Diego city and county area, from 8 locations.

J. P. WITHEROW
Roofing Contractor
297-4701
1001 Morena Blvd.
San Diego, CA 92110

St. Vincent de Paul
ACE DRUG CO.
Expert Prescription Service
Richard A. Sunkel, Prop.
820 West Washington
Phone 295-2131

United Way/CHAD
1975 COMBINED CAMPAIGN
Thanks to you it works...for all of us.
It's your fair share time 1975
Through November 26th

UPHOLSTERING FOR OVER 30 YEARS...
UPHOLSTERY MART
SPECIAL PRICE TO SENIOR CITIZENS
NOW SERVING NORTH COUNTY, VISTA, ESCOBIDO, FALLBROOK & OCEANSIDE. CALL COLLECT FREE PICK-UP & DELIVERY.
Sofa & Chair UPHOLSTERED FROM AS LOW AS \$29.50
LABOR WITH OUR REGULAR PRICED FABRIC
280-4800
4270 UNIVERSITY AVE., S.D.
FREE PICKUP & DELIVERY
OUR VOLUME BUYING LETS YOU SAVE UP TO 50%
CUSTOM DRAPES

Enjoy More Pay Less
downtown San Diego
PICKWICK HOTEL Tooley Operated
• 250 NEWLY REDECORATED ROOMS • ACROSS FROM CONVENTION CENTER • DINNER ROOM - COFFEE SHOP - FOUNTAIN • COCKTAIL LOUNGES • BUS DEPOT IN SAME BUILDING • 5 BLOCKS FROM RAILWAY • 2 MILES FROM AIRPORT • 8 BLOCKS FROM DOCKS • DRIVE-IN GARAGE FREE TO GUESTS • SPECIAL FAMILY, WEEKLY & MONTHLY RATES • TOURS & EXCURSIONS • ALL MAJOR CREDIT CARDS ACCEPTED
FOR RESERVATIONS: WRITE MGR. PICKWICK HOTEL
132 W. BROADWAY, S.D. OR PHONE COLLECT (714) 234-0104
From \$10

ATS
AUTOMATIC TRANSMISSION SERVICE
ED COFFER
3617 India Street San Diego, California 92103
Phone 714/297-0251 • 297-0254 Parts

SERVING ENTIRE SAN DIEGO COUNTY SINCE 1940
LOGAN
PLUMBING & HEATING
WE WELCOME CHARGE ACCOUNTS
WATER HEATERS & FURNACE REPAIRS
ELECTRIC SEWER CLEANING
COMPLETE PLUMBING SUPPLIES & FIXTURES
NEW PARTS FOR OLD FAUCETS
EMERGENCY REPAIRS
CITY WIDE DELIVERY
353 3rd AVE. CHULA VISTA
FOR INFORMATION CALL 422-1137

The lay Franciscans are alive and doing good in the San Diego Diocese. Would you like to join us in our good works?
In the process, you will deepen your spiritual life.
SAN DIEGO
Jim Lords
1551 3rd. Ave., Apt. 1604
San Diego, CA 92101
233-5726
NORTH COUNTY
Raphael Brown
2040 Wonderview St.
Vista, CA 92083
724-7766
PALM SPRINGS
Alice Scully
2100 Calle Felicia
Palm Springs, CA 92262
327-4186
Third Order of St. Francis

Get the facts
about the training and work of
■ Diocesan Priests
■ Religious Priests
■ Brothers ■ Sisters
NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
AGE _____ YEARS OF SCHOOLING _____
Send to:
Dept. 910 Vocation Central, Donaldson, Indiana 46513

Living as a widow

Only the name is the same

CHICAGO—The average woman can expect to spend about 18 years of her life as a widow, according to a writer in a national magazine.

"From loneliness to fulfillment, from isolation to involvement, these women are members of a neglected minority—somewhere off in the wings of American society," writes Edward Wakin in U.S. Catholic.

WIDOWS "TEND to be shunted aside, casualties of the worship of youth and of American discomfort with death, caught between the mythology of the swinging single and the frozen patterns of social life built on couples," he says.

More than 10 million women are widowed and of all widowed people 85 per

cent are women, he said. "As life span increases, American women are becoming widows later in life and also spending more years as widows.

"The search for identity, built on the ashes of a husband's death strikes women unprepared even when long illness is involved. Widowhood is something that is not discussed, that is faced suddenly in the full force of grief. Surrounding them are well-meaning sons and daughters, relatives and friends, concerned, but filled with misunderstanding and often bad advice."

HE ADDS that the best advice, suggested by an expert on widowhood, is "to help them help themselves." But for those who find that

process difficult if not impossible there are other paths to follow.

As a rule, "widows help widows better than anyone else does," Wakin says. "An experiment that was originated in the Dorchester section of Boston from 1967 to 1971, the Widow-to-Widow Program, located widows and then sent a widow to visit a widow.

"From sympathy and empathy, from a chance to talk to someone who shared the same experience, the widows then could move on to practical questions like legal assistance, social activities, or job hunting."

YET LONELINESS is listed as the biggest problem according to psychologists and studies of widows.

Widows "must be allowed to grieve," Wakin says.

"Instead of encouraging the widow to forget her loss (impossible anyhow), relatives and friends must allow her to work through her grief. She faced an emotional trial involving sorrow, guilt, loneliness, and fear.

The experts recommend that a widow be encouraged to cry if she wishes, to talk of her late husband and to describe how badly she feels.

"AS THE WIDOW becomes more aware of the finality of the loss," he continues, "the fact that her husband is gone hits home. It can take her up to two years to accept this fact, and the process of grieving is necessary to her adjustment."

All widows have four needs: companionship, solution of immediate problems, building of competence and self-confidence, and help in rejoining the world around them. "It is in meeting these needs that relatives and friends, and agencies can aid widows in helping themselves."

"The goal is to stop being widows and start being individuals — women who have lost a husband and learn to begin again on their own," Wakin concludes.



When death comes

Funeral director there to help

By Robert J. Murphy

Murphy is a funeral director in Arlington, Va. The following was condensed from an article he wrote for "National Selected Morticians" magazine:

We live in a death-denying—even age-denying—society. Madison Avenue, with all its resources, is continually trying to convince us that eternal youth should be our goal.

As we watch nature move from spring through summer, into fall and on to winter, it moves through each cycle living it to the fullest, never trying to recapture what has gone before, and never denying the eventual end.

WHEN DEATH comes to a family, it almost always finds them unprepared. Yet death is an inevitable development of life. It comes to everyone.

The funeral director will advise the family of what information is needed for the death certificate and other necessary papers, such as Veterans Administration, Social Security, insurance and pension. He will either prepare the forms or assist in their proper preparation.

He will help locate out-of-town relatives and will endeavor to contact fraternal or other organizations. He will ask for a list of pallbearers so that he can inform them of their responsibilities and the time and place of the service.

IN CASES where the family is registered and active in a parish, the funeral director acts as informant that the death has occurred and indicates the family wishes.

When out-of-town newspapers are to be notified, or a news writeup made available to local papers, the funeral director will assist in the preparation and delivery of this material if asked to do so by the family.

There are a myriad of decisions to be made at a very difficult time. It is for this reason that pre-need counseling and advance inquiries are welcomed and even encouraged by most funeral directors.

THERE ARE three major methods of pricing funerals, and all are arrived at by modern acceptable accounting practices. The first is unit pricing. A price quotation is placed on the casket, which covers the complete funeral home charge. This price is determined by the type and value of the unit, plus the overhead expenses of the funeral home, and a fair and ethical profit.

The second method, functional pricing, breaks down into the following categories: the professional and staff services, the facilities, automobiles, the casket and outer receptacle. Many states have enacted legislation enforcing this method of pricing.

The third method of pricing is referred to as itemization. The funeral director attaches a cost to every service he performs for the family, and every facility he makes available to them. In this type of pricing, as in functional pricing, a family may elect to delete certain services which it does not wish to utilize.

FOR THE bereaved, then, the funeral can be that first important step toward emotional adjustment to their loss. Through the funeral, mourners can accept the reality of death; they can memorialize the person they love.

28 YEARS of continuous & dignified service to the Catholic community

Mission Bay Chapel & Pacific Beach Mortuary, Inc.
4710 Cass St. • 488-5553 • 488-7575

Eternal Hills

MEMORIAL PARK AND MORTUARY
Now Serving Catholic Families with Complete Mortuary and Cemetery Facilities
• Since 1948 •
1999 El Camino Real • P.O. Box 510
Oceanside, Calif. 92054 • (714) 757-2020

Questions and Answers
Veterans Administration

WHAT BURIAL BENEFITS ARE AVAILABLE FOR ELIGIBLE VETERANS?

A. \$250 burial allowance.
B. Burial in a VA cemetery or a \$150 plot or interment allowance.
C. An American flag to drape the casket.

ANSWER: ALL OF THE ABOVE

For information, contact the nearest VA office (check your phone book) or write: Veterans Administration, 271A, 810 Vermont Ave., NW, Washington, D.C. 20420

Lord
for your faithful
people life is changed,
not ended.

HOLY CROSS
CEMETERY & MAUSOLEUM
4470 HILLTOP DRIVE, SAN DIEGO
(Take 47th St. exit from Hwy. 94)

Cemetery office open Monday through Saturday, 8 a.m. to 4:30 p.m. Mausoleum office open every day including Sunday. Mass for Deceased, 11 a.m. each Friday. Organ recitals before Friday Mass and every Sunday from 2 to 3 p.m.

Father Thomas Prendergast,
Diocesan Director of Cemeteries.

CEMETERY OFFICE PHONE - 264-3127
MAUSOLEUM OFFICE PHONE - 264-1043

I would like information about your pre-need program.
I would like more information on extended terms purchase plan.

NAME _____
ADDRESS _____
ZIP _____

SEND TO
HOLY CROSS
CEMETERY & MAUSOLEUM
4470 HILLTOP DRIVE
SAN DIEGO, CA
92101

Live With God

Abraham, Mary	1-21-75	Estrada, Demetrio	1-26-75	McIntosh, Loretta M.	2-11-75	Rosa, Frank C.	5-8-75
Aguirre, Felipe	3-24-75	Faherty, John A.	6-4-75	McKamey, Ann	9-5-75	Roullard, Amy T.	9-30-75
Alcantar, Mary	1-23-75	Ferbal, Mercedes M.	11-29-74	McKay, Margaret	8-28-75	Ruiz, Blanche B.	3-12-75
Aleto, Joseph	7-27-75	Ferrara, Marie A.	4-8-75	McLaughlin, Catherine	1-9-75	Ruiz, Frances J.	6-11-75
Alford, Evelyn T.	7-2-75	Finnegan, Thomas H.	6-11-75	McManus, Isabel E.	9-22-75	Ruiz, Luz Jane	8-11-75
Almera, Richard	9-7-75	Fissell, William L.	3-23-75	McQuade, Anne E.	4-3-75	Russel, Frances E.	7-1-75
Alvarado, Rosario C.	8-4-75	Fitzgerald, Teresa	1-16-75	Medina, Manuel M.	10-30-74	Sabatini, Elvira I.	6-19-75
Amato, Frank	3-1-75	Fleming, Katherine	7-2-75	Menandez, Ysmael	12-16-74	Salgado, John	12-25-74
Amrein, Harold G.	4-6-75	Flemming, Anne Marie	10-6-75	Mendoza, Laura E.	3-12-75	Samano, Baltazar B.	6-26-75
Anaya, Joaquin	1-22-74	Flores, Flora B.	6-16-75	Meyer, Anna	12-3-74	Sanchez, Manuel F.	5-23-75
Andrade, Crispin E.	8-30-75	Fontes, Joseph	12-24-74	Mighetto, Pete	1-24-75	Sandoval, Jose B.	4-28-75
Andrade, Jose	1-21-75	Fourment, Hector H.	8-11-75	Miljas, Luce	5-16-75	Sanfilippo, Marianna	10-19-75
Aparis, Sosimo	2-1-75	Fradet, Antonio	11-2-74	Miller, Ethel Mary	7-8-75	Sansavera, Eleanor	1-6-75
Aragona, Fredrick L.	1-31-75	Franc, Eugene J.	1-7-75	Miller, Michael	12-5-75	Sardina, Peter	11-21-74
Arnold, Marjory M.	2-14-75	Franco, Joe	3-5-75	Minaudo, Marie F.	3-26-75	Saunders, Lydia B.	3-1-75
Ashley, William D.	6-21-75	Frank, Angelo R.	11-26-74	Minicola, Philip Fred	11-5-75	Sayers, Mary	12-26-74
Azhocar, Frank	8-19-75	Frank, Marie T.	5-13-75	Moix aka Oster, Helen M.	7-19-75	Schatz, Thomas A.	2-6-75
Babek, Joseph Paul	7-5-75	Gallacher, Anna	3-22-75	Monaghan,		Schell, Alliene J.	1-18-75
Bagaco, Antonio Batista	11-6-74	Gallavin, Granville	5-15-75	Mother Emmanuel, O.C.D.	5-17-75	Schiro, George	2-18-75
Baker, Mary	6-8-75	Gancitano, Michele	10-5-75	Monnor, Pauline	12-19-74	Schmitz, Elizabeth	1-23-75
Balestrieri, Antonio F.	9-6-75	Garcia, Isaura B.	11-6-74	Montgomery, Henry M.	11-7-74	Schnautz, Leo Paul	6-6-75
Bareno, Theresa	12-26-74	Gebhard, Catherine Theresa	8-6-75	Moreno, Clara B.	4-13-75	Schum, Louise A.	4-6-75
Battisti, Frank	8-26-75	Getchman, Jennie M.	2-7-75	Morrison, Teresa	2-9-75	Schweickert, Jane	8-11-75
Beaudoin, Aldredge D.	5-4-75	Giacalone, Rosario	2-21-75	Morrissey, Timothy	1-26-75	Scolari, John L.	8-9-75
Bertoni, Ernest	11-28-74	Giammarino, Grace	11-29-74	Mulligan, Ellen	6-2-75	Seavello, Dominick	6-28-75
Bertrand, Ted L.	4-11-75	Giardina, Salvatore (Sam)	1-16-75	Mulvey, Dorothy F.	12-13-74	Sebastian, Dorothy M.	5-14-75
Bilello, Frances	11-26-74	Gomez, Paul	12-13-74	Naemi, Salah	9-13-75	Seitz, Elizabeth K.	12-10-74
Bloom, Joseph R.	6-4-75	Gonsalves, Antonio	1-4-75	Nagem, Raymond J.	7-24-75	Seth, Charles W.	11-20-74
Bourus, Elizabeth A.	4-4-75	Grace, Arise B.	10-21-75	Navoy, Joseph	11-21-74	Shaw, Rachel F.	7-1-75
Boyd, Anna	10-5-75	Greenleaf, Martina E.	3-29-75	Nehrden, Dorothy	7-1-75	Shehan, Joseph J.	11-24-74
Brant, Kathryn M.	9-5-75	Grigsby, George E.	7-7-75	Noonan, Thomas V.	7-29-75	Siddall, Charlotte G.	5-7-75
Bray, Eleanor G.	4-20-75	Gross, Lawrence W.	4-18-75	Norrie, Margaret	4-4-75	Sieber, Andrew	12-28-74
Brown, Laura E.	4-30-75	-Airman First Class	9-26-75	Nugent, Anna L.	2-15-75	Sieper, Louis J.	3-15-75
Brunetto, Filomena	7-26-75	Gugliuzza, Lucy C.	9-26-75	Nunez, Domingo	12-27-74	Slack, Madeline	1-30-75
Budzynski, Josephine	4-12-75	Hale, Cecil Bernard, Jr.	9-14-75	Oddo, Giuseppe (Joe)	9-30-75	Smith, Palmer C.	1-31-75
Buompensiero, Giovanni J.	3-8-75	Hamilton, Elizabeth	1-6-75	O'Leary, Hanna M.	4-2-75	Smith, William R.	5-9-75
Burak, John W.	2-16-75	Hartson, Clara Mae	10-4-75	Oliveri, Louisa	11-11-74	Soares, Clotilde C.	4-25-75
Buttmer, Catherine F.	9-14-75	Hikel, Blanche	10-6-75	Oliverio, Theodoro	10-17-75	Sousa, Dolores Ortega	1-9-75
Byerly, Mary T.	6-4-75	Hoffman, Anna M.	11-23-74	O'Neill, Elizabeth	12-31-74	Stechman, Ursuline J.	6-18-75
Cabral, William	3-4-75	Horner, Ernest	1-1-75	O'Neill, Joseph P.	1-18-75	Stoerker, Rita	12-23-74
Cabrera, Donacano (Don)	7-25-75	Hosenpud, Helen	1-29-74	O'Neill, Thelma M.	7-29-75	Strong,	
Cahill, John J.	12-9-74	House, Josephine	10-7-75	O'Rourke, Loretta	12-22-74	Sister Mary Benignus S.M.	11-11-74
Caillouet, Maxine H.	12-11-74	Huerth, Elena C.	10-6-75	Orsborn, Sarah E.	7-10-75	Strozza, Antonetta	10-2-75
Cano, Guadalupe P.	5-18-75	Hunt, Charles W.	9-25-75	Ortega, Andrew A.	4-17-75	Stuhldreher, Loretta	3-22-75
Carini, Jim	4-2-75	Hunt, Marie A.	9-17-75	Padilla, Paul E.	8-1-75	Sulentic, Louis C.	10-18-75
Castiello, Emilia	1-21-75	Hurteau, Mary E.	5-19-75	Pamintuan, Gaynell B.	3-18-75	Summers, Eloisa F.	7-1-75
Chapman, Mabel	5-19-75	Immel, Jerome G.	6-30-75	Paredes, Adeline A.	3-4-75	Surma, Elvia D.	5-23-75
Chartier, Wilfred J.	2-14-75	Ingrande, Francisco	11-4-74	Peck, Elizabeth L.	9-3-75	Tarantino, Maria	8-2-75
Chavez, Fernanda	4-30-75	Iraci, John	6-28-75	Pellegrino, Salvatore	11-17-74	Tennies, George J.	3-20-75
Chimera, Martino	8-31-75	Jaeger, David M.	3-6-75	Perez, Josefa C.	10-18-75	Tesser, Agnes Marie	2-9-75
Ciaramitaro, Anthony J.	6-7-75	Jelinek, James J.	12-8-74	Pimentel, Mary	12-21-75	Thiele, William Henry	7-17-75
Clabeaux, Margaret M.	8-10-75	Jennings, Edward F.	2-9-75	Powels, Edgar	6-21-75	Thill, Lewis D.	5-6-75
Coffman, Bessie	4-3-75	Johnson, Lois A.	9-1-75	Prata, Rosa	8-4-75	Thompson, Carol L.	1-24-75
Coleman, Hugh D.	2-9-75	Johnson, Marie A.	7-5-75	Preciado, Carlos	1-28-75	Tilotta, Maria A.	5-10-75
Coleman, Julius J.	5-15-75	Johnston, Edith	3-6-75	Principato, Pietro	6-4-75	Toia, Grazia	11-27-74
Colores, Richard	8-18-75	Joy, Phyllis C.	12-7-74	Puente, (Buitron), Ernestina J.	7-21-75	Travens, Mary L.	8-7-75
Colpitts, Ida	8-16-75	Juarez, Hilario E.	5-20-75	Quintanilla, Jesus	11-1-74	Tricoli, Diane A.	7-21-75
Conley, Isabella Marie	12-16-74	Kaleta, Edward F.	5-12-75	Ragen, Harry J.	2-26-75	Tulumello, Frank C.	3-20-75
Connolly, Rose Marie	6-15-75	Kaltsukis, Mary Catherine	9-29-75	Raitano, Mary Ellen	9-9-75	Turley, John	1-1-75
Connors, Roy G.	4-13-75	Kelly, Mildred	12-27-74	Rand, Alexander	4-13-75	Urias, Salvador	4-10-75
Cotter, Richard N.	9-25-75	Kennedy, Sister Mary Baptist	12-13-74	Rebelo, John G.	9-4-75	Valdez, Frances	3-4-75
Cox, James B.	8-4-75	Kennedy, William C.	2-17-75	Redfield, Mary A.	3-30-75	Vendetti, Anthony C.	3-31-75
Crivello, Pietro	9-27-75	Keough, Sarah A.	5-18-75	Reemelin, Gertrude F.	12-3-74	Voisin, Anna C.	3-17-75
Cronin, Rev. Cornelius	4-27-75	Kirkendall, Emery C.	1-12-75	Reino, Irene	8-16-75	Walla, Jennie F.	9-5-75
Curry, Stanley	5-24-75	Knapp, Harry T. II	6-30-75	Relaford, Kay	6-20-75	Walsh, James Joseph	12-1-75
Cvikota, Lottie	3-3-75	Koenig, Elizabeth A.	9-27-75	Rice, Clara S.	4-15-75	Welton, Earl D.	4-27-75
D'Acquisto, Mario G.V.	8-30-75	Kretowicz, Chrystian M.	6-3-75	Riley, Irene M.	4-24-75	West, Geraldine A.	1-16-75
daGraca, Jose	7-11-75	Lagler, Concepcion A.	2-17-75	Robinson, Reginald T.	2-15-75	Williams, Ann A.	3-29-75
Dalfio, Tony	5-6-75	Lambert, Bernadette	9-12-75	Rodriguez, Benjamin C.	7-15-75	Williams, Marie C.	6-16-75
Dalzell, Walter S.	3-4-75	Lara, Severina	8-13-75	Romero, John	11-17-74	Wrobel, Zygmunt	11-16-74
Danielski, Elizabeth	11-3-74	Lawler, Robert L., Jr.	2-8-75	Roney, Elizabeth	12-29-74	Zebrowski, Joseph	9-25-75
DaSilva, Algerina	7-12-75	Lefave, Marie A.	8-18-75	Rooney, Thomas M.	4-12-75	Zolezzi, Agostino J.	9-27-75
Davis, Mary M.	9-12-75	Letendre, Annette	4-9-75	Root, George H.	11-28-74		
DeCaro, Angelina	1-6-75	Lewis, Anna	5-1-75				
DeLaney, Frances	11-26-74	Lewis, Clarence W.	4-30-75				
DeLuca, Angeline	6-19-75	Ligman, Joseph	4-11-75				
DeNieto, Socorro	12-10-74	Lograsso, Calogero	1-19-75				
Dentone, Giuseppe (Joe)	3-11-75	Lopez, Evaristo	7-17-75				
DeSanti, Antonio	5-2-75	Lucero, Gilbert C.	8-29-75				
DeSanti, Giovanna (Jenny)	11-27-74	Luz, Michael Joseph	11-27-74				
DiGiovanna, Allesandro	1-12-75	Lynch, Lawrence (Larry) W.	6-17-75				
Doiron, Darryl & Donald	3-11-75	MacDonald, John G.	8-26-75				
Dores, Gary Joseph	10-3-75	Magana, Frank	4-25-75				
Doria, Juan M.	5-14-75	Maguire, Frank H., M.D.	1-29-75				
Dorsey, James E.	4-28-75	Maguire, Henry F.	2-1-75				
Douglas, David T.	2-22-75	Manaiois, Jose M.	2-6-75				
Driscoll, Amelia A.	5-20-75	Marino, Jennie	9-7-75				
Duncan, David W.	2-22-75	Martin, Mary Perry	8-7-75				
Dunn, Elizabeth	11-30-74	Martin, Philip Patrick	9-1-75				
Edrozo, Margaret L.	2-23-75	Mastro, Carmen	12-24-74				
Ellsworth, Carrie	12-18-74	McCartney, Lowell F.	6-16-75				
Escareno, Theodore R.	2-3-75	McCoy, Catherine	6-2-75				
Escobar, Mary N.	11-11-74	McDonald, Leo J.	6-26-75				
Esposito, Arthur J.	12-12-74	McGinn, Henry F. Jr	3-8-75				
		McGoldrick, Lela	12-20-74				
		McHugh, Andrew J.	11-18-74				

Goodbody

MORTUARIES

BOULEVARD CHAPEL
5027 EL CAJON BLVD.

IVY CHAPEL
317 ASH STREET

582-1700

ONE PHONE FOR ALL CHAPELS

FOUNDERS



Michael D. Goodbody
1901-1942



Dorothy M. Goodbody
1904-1972

A will: a Christian act of love

The reluctance to face the inevitable fact of death is reflected in the large number of people who neglect to make wills. Court records show that an average of 60 per cent of the population die without making a will.

In a recent case in this diocese, funeral arrangements were delayed a week and considerable embarrassment suffered by friends and the parish because neither a will nor next of kin could be traced. No executor had been appointed, and legal formalities regarding the disposition of the body could not be completed.

MANY PEOPLE believe that the law takes care of the distribution of property when no will exists, but this is not true. The law is arbitrary when it comes to distributing property and although close relatives will share in the

estate, it is often not in the ratio and proportion that may have been intended.

It is also unwise to rely on joint ownership instead of a personal will. A will is your written direction in regard to the disposal of your property after death. It does not give rights to any of that property during your life-time.

Apart from the distribution of property, a will provides the opportunity to name the person who will manage the estate—the executor.

It will also establish how and where you wish to be buried, any trusts or charitable gifts you may wish to make, your choice of the person or persons to be guardian to any children under age.

ANY ADULT of sound mind can and should make a

will. Although do-it-yourself forms are available, a lawyer should supervise the execution and witnessing.

Buying a form and filling in the blanks will not do. Even if a do-it-yourself will is perfectly legal, it may not work out as you intended.

Every will drawn up by a lawyer is tailor-made to your specific case. Taxes paid on the estate are often determined by the way the will is drawn up.

With the lawyer's help estate taxes may be reduced or eliminated and, if payable, you may specify from which part of the estate payment is to be made.

YOUR ESTATE may be left outright to one heir or gifts made to several beneficiaries.

If one person is to have income from the property

during his lifetime and another to get the property later, you need a trust. In this case you will need a trustee to administer it, pay the income, or use it as necessary.

Selection of an executor or trustee is important. An executor must be a person in whom you have confidence, with the ability and capacity to fulfill your wishes.

A MEMBER of the family or a close friend might be chosen to act as co-trustee with a bank or trust company.

At least two witnesses must sign your will. It is a good idea to select witnesses younger than yourself who are in good health and likely to be alive and available after your death.

No beneficiary should be asked to witness. If his signature is necessary to prove the will, he may be disinherited.

THE WILL should be kept in a place where it may easily be found and where it will be protected from theft or damage.

Your will is a testimony to you as a person and a Christian. It is an act of concern, personal consideration and love.



Diocesan burial guidelines

The burial of Catholics:

In a Catholic cemetery:

Catholics have the privilege of burial in a Catholic cemetery. The longstanding tradition and belief in the sacred dignity and future resurrection of the body, and the desire of the Church to recognize in death, the community of faith that existed in life, strongly recommend this.

In another cemetery (at present this applies to parishes within a 25 mile radius of San Diego):

THE PRIEST may provide the entire liturgy for a Catholic being buried in a cemetery other than Catholic only where there is reasonable cause as determined by the pastor. In the case of military chaplains or priests not associated with a parish, the liturgy may be provided at the discretion of the priest with the approval of the San Diego Diocesan Office for Apostolic Ministry.

The burial of non-Catholics:

By a priest:

Priests may provide part or the complete liturgy for members of other churches, in the parish church, funeral home, family home or at the graveside, if so requested. The eucharistic celebration may take place only in the Church.

By a minister:

CATHOLIC cemeteries may serve others of the community. There are no restrictions on the burial of non-Catholics in Catholic cemeteries. The chapel of the cemetery is available to them and the denominational clergyman may be invited to conduct the graveside service.

Cremation

The priest should explain the Catholic outlook on cremation when the circumstances arise. If the family of the deceased insists on cremation, the priest must consult with the chancellor of the diocese.



LA CAÑADA
Flowers

5389 EL CAJON BLVD.
SAN DIEGO, CALIF. 92115
PHONE 582-5021

RAYMOND V. LEE

442-4411

PARIS MORTUARY

ELMER VIERKANT
MANAGER

374 NORTH MAGNOLIA
EL CAJON, CALIFORNIA



SENSITIVE SERVICE WHEN YOU NEED IT MOST

Circled numbers on the map show locations of a reliable mortuary in your community staffed by experienced, understanding people. Each listed mortuary brings neighborhood convenience to thousands of families in San Diego county — at one reasonable cost.

Phone or write the Funeral Home nearest you for information or help at any time. Our business is to serve.

Families are encouraged to pre-arrange their Cemetery and Funeral needs in advance of actual need. It saves money and makes things a little easier at time of grief.

- | | | | |
|--|---|--|--|
| <p>3 BENBOUGH MORTUARY
711 Date Street
San Diego, Calif. 92101
Phone: 234-5144</p> | <p>6 BONHAM BROTHERS MORTUARY
1770 Fourth Avenue
San Diego, California 92101
Phone: 232-5113</p> | <p>9 ENCINITAS MORTUARY
340 Melrose Avenue
Encinitas, Calif. 92024
Phone: 1-753-1143</p> | <p>12 LA JOLLA MORTUARY
7654 Herschel Avenue
La Jolla, Calif. 92037
Phone: 459-2929</p> |
| <p>4 BERGE-ROBERTS MORTUARY
607 National Avenue
National City, Calif. 92050
Phone: 474-6565</p> | <p>7 CORONADO MORTUARY
171 "C" Avenue
Coronado, Calif. 92118
Phone: 435-4114</p> | <p>10 ERICKSON-ANDERSON MORTUARY
8390 Allison
La Mesa, Calif. 92041
Phone: 466-3297</p> | <p>13 LEWIS COLONIAL MORTUARY
3051 El Cajon Blvd.
San Diego, Calif. 92104
Phone: 283-7211</p> |
| <p>5 BONHAM BROTHERS RAMONA MORTUARY
628 Main Street
Ramona, California 92065
Phone: 789-1678</p> | <p>8 EL CAJON MORTUARY
624 El Cajon Blvd.
El Cajon, California 92020
Phone: 442-6678</p> | <p>11 JOHNSON-SAUM & KNOBEL MORTUARY
1408 Fourth Avenue
San Diego, Calif. 92101
Phone: 232-6168</p> | |

1 El Camino Mortuary & Memorial Park
9450 Carroll Canyon Road
San Diego, Calif. 92121
Phone: 453-2121
Everything in one place.

2 Cypress View Mortuary & Mausoleum
40th Street at Imperial Avenue
San Diego, Calif. 92113
Phone: 264-3169
Everything in one place.



SAN BERNARDINO MIND READER—With the purchase of a \$400,000 EMI Scanner, the radiology department at St. Bernardine Hospital, operated in San Bernardino by the Sisters of Charity of the Incarnate Word, can now localize, and in some cases definitively diagnose brain diseases without painful or dangerous surgical procedure. Technically, the scanner is designed for "computerized axial tomography" and is the first such unit in the Inland Empire. Above, Sister Olive Bordelon and Registered Technician Linda Harris prepare a patient for "brain scanning".—SC photo

Franco always believed God was on his side

MADRID, Spain (NC)—Generalissimo Francisco Franco, the "caudillo," or leader, of Spain for almost the last four decades, believed that God was on his side in the Spanish civil war and in the reconstruction of his war-ravaged country.

Franco, one of the major figures of Catholicism in this century, once said: "Only with the generous help of God is it possible to surmount successfully trials and dangers such as those that have confronted me in the past years of my life."

HE DESCRIBED the 1936-39 civil war as "our war of liberation" and said, sounding like a conquistador of centuries ago—that there "were so many occasions when God almost miraculously favored us by tilting the balance on the side of our armies."

"There have been so many more times in peace when He has helped us to overcome our difficulties. It would be most unjust if I were not to recognize how much we owe Him."

He thought of the Nationalist struggle as a religious crusade, and at that time the bishops of Spain expressly and publicly agreed. Toward the end of his rule, however, the bishops have been in sharp disagreement with his social and political policies, and the country is torn by strife from regional separatists of the Basque and Catalonia areas and extreme leftists.

IN AN INTERVIEW in 1957 he told NC News: "Our crusade against atheist communism has made us the chosen object of its wrath." He repeated the observation in 1975 in the wave of anti-Franco reactions after the execution of five guerrillas.

He saw the hand of communism in the strikes, disturbances and guerrilla violence to destroy law and order and to upset production and hamper Spain's economic growth.

"Many Christian communities in Europe and elsewhere are suffering from the destructive force of international communism," he said. "Spain was once in the same danger. But today it can show this record: in a short time, it went from a persecution into a revival of the faith, the establishment of the Catholic state under divine law, the presence of Christ and religion in the schools, the flowering of religious vocations and the improvement of morals."

BORN DEC. 4, 1892, at El Ferrol, Franco was raised in a home of strong Catholic traditions, the second oldest of five children. His father, Nicolas, was a paymaster in the navy, his mother, Pilar, came from a navy family. He was educated in Catholic schools.

The fact that Franco's Catholic faith remained a strong factor in his political decisions left its mark on Church-state relations in Spain.

Pastor's point of view

The Folk Mass

This column space provides pastors and associates an opportunity to write on a subject of their choice and in their own style. As often as we receive suitable contributions, we will print them here. This article is written by Father Charles Dollen, pastor of St. Gabriel's parish, Poway, who also reviews books for SC's "A look at books" column.

By Father Charles Dollen

In the early 1960s we heard of many experiments with liturgical music and some experiments with the liturgy. They all seemed so remote, even when the bishops at the Second Vatican Council assembled for a eucharistic celebration with African music.

In 1966, the CYO at St. Louise de Marillac church in Crest approached me for a one-time "Folk Mass." They showed me some hymns that looked "far out," songs such as "They will know we are Christian by our love" and "Altogether." With great fear and trepidation I agreed to celebrate the Mass.

IT WAS A very pleasant experience, warm with love and alive with joy. But I figured that a one-time activity was probably exceptional. However, when I told them I liked it, they asked if they could repeat it the following Sunday. I really hesitated—for about two weeks.

We tried it, and most of the adults were pleased. The senior citizens, grandparents, were especially intrigued because they saw the attention and devotion of the young singers and guitar players. There were some middle-aged grumbles, but surprisingly few.

The CYO came at me again, after the Mass. Could they have one Mass each Sunday, they asked, especially for teenagers. How could I refuse, when pastors everywhere were bemoaning the lack of teen-agers at Sunday Mass.

And so, St. Louise probably has the right to claim to be the first parish church on the West Coast to have incorporated the Folk Mass into its regular Sunday program.

AND HOW it grew! It was a pleasant pastoral experience to see the church bulging at the seams, Sunday after Sunday. I used to marvel and wonder when the novelty would wear off.

Soon other parishes were asking us to come and start the Folk Mass in their parishes. Christ the King and St. Jude's were among the next to go along. Then the Mexican-American parishes began what we



called "Mariachi Masses," with their own traditional music. Folk Masses are just exactly that—Masses sung by the "folk" of the parish, much the way Gregorian and Ambrosian chant began. They have joined the mainstream of the historical growth of the Liturgy.

I hardly expected that, back in the 1960s.

Holy Sepulchre rites

Order to invest new members

PALM SPRINGS — Mrs. Mary Portman, mother of Msgr. John R. Portman, will be among those to be invested as knights and ladies of the Order of the Holy Sepulchre of Jerusalem at ceremonies here Nov. 7.

She will be one of 16 persons to be admitted to the order at an investiture in Our Lady of Solitude church at 5:30 p.m., according to Dr. William Doyle, Lieutenant of the Western Lieutenancy of the order.

Msgr. Thomas Moloney, pastor of Our Lady of Grace parish, El Cajon, will be dubbed a knight of the order. Also to be invested are Edward Campbell and his wife Eleanor, of Pacific

Beach.

During the recent pilgrimage of the order to Jerusalem and Rome five men and women from this diocese were admitted to the order in special ceremonies presided over by the patriarch of

Jerusalem, Archbishop James Beltratti, grand prior of the order.

They were: Daniel and Helen Maher of Upland, Mrs. Mary Weber of Rancho Santa Fe and George and Isabel Whitney of Upland.

Workshops on penance in diocese

Separate workshops on the new Rite of Penance will be held for clergy and religious educators in November by the diocesan Liturgy and Prayer Commission in cooperation with the diocesan CCD offices.

Clergy workshops will be held on Friday, Nov. 14, 1-4:30 p.m. at the Benedictine Convent of Perpetual

Adoration, San Diego; and on Friday, Nov. 21, 1-4:30 p.m. at St. Francis de Sales church, Riverside.

Workshops for religious educators will be held from 7-10 p.m., Friday, Nov. 14, at the Benedictine Convent, San Diego; and from 7-10 p.m., Thursday, Nov. 20, at the Riverside parish.

classified advertising

<h3>Appliances</h3> <p>ACE TV - APPLIANCE SERVICE PROMPT, EFFICIENT REASONABLE 5985 Severin Dr., La Mesa 465-5742</p> <p>WASHER, DRYER AND REFRIGERATOR REPAIRS If you have a sickie, call Doc Anthony for prompt and efficient service. Also reconditioned washers, dryers & refrigerators, guaranteed 4 months and 3 year warranty.</p> <p>ANTHONY'S APPLIANCE 2310 30th St., San Diego 283-4233</p>	<h3>Business Notices</h3> <p>ANCHOR FLOOR CO. Carpet and vinyl floors Commercial/Residential 168 E. Main St., El Cajon Free Estimates 447-2351</p> <p>Mastio Richert Jewelers Authorized clock service for Seth Thomas, Ridgeway, Colonial and Herschede. 4669 Park Blvd. 297-2360</p> <p>BACK TO SCHOOL SALE Save \$140.00 on any new Necchi in stock. Necchi's start at \$199.00. Now only \$50.00.</p> <p>\$140.00 savings!</p>	<h3>Business Notices</h3> <p>TOWER BOWL 628 W Broadway 233-8171 Bowling-Billiards-Coffee Shop Cocktails - Free Parking</p> <p>NON-DRINKERS INSURANCE Preferred Risk Insurance Co. Auto - Church - Home - Life James Rowland - 283-5438</p> <p>Electrolysis ELECTROLYSIS Unwanted hair removed permanently by electrolysis. 466-6279, 461-1006. Call Classified 298-7713</p>	<h3>Funeral Directors</h3> <p>GOODBODY'S BLVD. CHAPEL 5027 El Cajon Blvd 582-1700</p> <p>BEARDSLEY FUNERAL HOME 1818 Sunset Cliffs Blvd 223-8100</p> <p>GOODBODY'S IVY CHAPEL 317 Ash St. 582-1700</p> <p>Gardening Services TREES, HEDGES Trimmed pruned and removed A Specialty, not a Side-line. For estimate, call 234-1008</p> <p>YOUNG FAMILY MAN needs hauling and tree work Phone T Northcutt 277-6484</p>	<h3>Home Improvements</h3> <p>LANDSCAPING, BLOCK WALLS, complete home remodeling, concrete work. Free estimates, reasonable prices. 465-4287. Licensed contractor. A. Crisafulli</p> <p>ROOF LEAK? Phone 264-0404, 474-6004 for free estimate. All types of residential and commercial roofing. San Diego Insulation & Roofing Co. 1726 Wilson Ave. National City</p> <p>Delaney and Pfifer Painting and Spray-On Acoustical Ceilings. Local Contr. & member of Better Business Bureau. 298-2002</p>	<h3>Real Estate</h3> <p>3 South Bay Offices Yavorsky Real Estate Chula Vista, San Diego, Bonita 420-7255, 474-5559, 479-0340 Call John C. Yavorsky, Realtor</p> <p>Wanted HOSPITAL CHAPLAIN Seeking priest with dynamic personality to work in Pastoral Care Dept. of 72-bed hospital that will expand to 200 beds in early '77. Will work with patients and families plus conduct days of Renewal for hospital staff. Spanish as second language highly preferred. Greater Los Angeles location. Send resume or letter of qualifications to Chaplain - Southern Cross P.O. Box 81869, San Diego CA 92138</p>
<h3>Business Notices</h3> <p>MUNN'S CARPET Steam cleaning, shampooing installation and repair Free Estimate 466-1500 or 469-7218 Anytime</p>	<p>FREE HOME TRIAL Central Sewing Center 3041 University Ave., SD 298-6681</p>	<h3>For Sale</h3> <p>FOR SALE - Eternal Hills, Oceanside, 2 plots, Sunrise Slope. Will sell below cost. 757-5547, after 5 p.m.</p>	<h3>Home Improvements</h3> <p>Custom Aluminum SCREENS & DOORS Any size. Tension screens rewired. Rubber Stamps. 280-7360 anytime</p>	<h3>Wanted to Buy</h3> <p>PIANO WANTED 281-3717</p>	

Universal Church

Around the world
Across the nation

Catholic league hits civil rights policy

In MILWAUKEE, Wis., the Catholic League for Religious and Civil Rights criticized the U.S. Civil Rights Commission for holding that a fetus is not legally a person protected by the 14th Amendment.

A report by the Civil Rights Commission opposed any constitutional amendment "designed to deny the right to terminate a pregnancy" and said such an amendment "would infringe upon the fundamental liberty to limit child-bearing without the due process required by the 14th Amendment."

Prelate blasts UN attack on Zionism

In ALTANTA, Archbishop Thomas A. Donnellan denounced a United Nations committee resolution linking Zionism with racism. He told a conference sponsored by the American Jewish Committee and the Atlanta archdiocese that he regrets the recent recommendation to the U.N. General Assembly.

"Such a recommendation is not in accord with the facts and is productive of much harm," he said. "I am proud that the U.S. delegation

denounced this as an anti-Semitic and obscene action, and warned that the resolution places the work of the United Nations in jeopardy."

Cambodian priest's killing confirmed

In ROME, Fides mission news service has reported that French Benedictine Father Jean Badre, working in Battambang, Cambodia, was killed by communists in early May after they took over the country.

Cambodian eye-witnesses who crossed into Thailand in August made the report. Father Badre belonged to the Regina Pacis Benedictine monastery of Kep, a small fishing port on the Gulf of Siam.

22 Kansas farmers plan trip to China

In KANSAS CITY, Kan., a group of Kansas farmers is planning to visit the People's Republic of China in January, according to the rural life office of the Kansas City archdiocese, which is organizing and sponsoring the group.

The China International Travel Service, Peking, is making the arrangements for the farmers to spend 22 days

visiting agricultural places of interest, to promote friendship between the Chinese and American people.

Theologians ask for poet's release

In TOKYO, about 60 Christian theologians from throughout the world, including German Jesuit Father Karl Rahner and American Protestant theologian James M. Gustafson, appealed to South Korean President Park Chung Hee to free Korean poet Kim Chi Ha.

Kim, a Catholic convert, imprisoned since March on charges of subversion, denied that he is a communist and criticized the South Korean dictatorship as "corrupt, privileged and irrational."

Kennedy grant aids teenage mothers

In BALTIMORE, Eunice Kennedy Shriver, executive vice-president of the Kennedy Foundation, said one way of curbing abortion is to strengthen the opportunities for teenage mothers to keep their babies.

The foundation made a \$330,000 grant to the Johns Hopkins University Hospital to develop the nation's first center for comprehensive services to teenage mothers.

Imprisoned priest's sentence appealed

In RIO DE JANEIRO, Brazil, lawyers for Father Gerson da Conceicao, sentenced to a year in prison for subversion, are appealing the sentence on grounds that he already has spent four years in jail awaiting trial.

A military tribunal sentenced on the priest on charges of membership in a guerrilla organization, called the Armed Revolution Vanguard, from 1968 to 1971.

'Values' questioned by U.S. bishops

In WASHINGTON, "A Question of Values," a publication by the National Council of Catholic Laity, has



AUTUMN LEAVES—Fallen leaves at St. Martin parish, Cincinnati, don't stand a chance with the Sisters of Notre Dame on the job. Sister Margaret Ellen Flanagan bags nature's litter as Sister Mary Caryl Klug rakes it in. In the background, Sister Ellen Ehrman makes a clean sweep of the convent walk.—NC photo

been withdrawn from circulation following criticism by individual bishops and the administrative board of the National Conference of Catholic Bishops.

The 60-page booklet was criticized for "an extreme anti-institutionalism...a simplistic and unacceptable view of the relationship between law and morality...and advocacy presented under the guise of 'discussion.'"

Church in Poland seeks radio time

In VATICAN CITY, the Vatican daily newspaper, L'Osservatore Romano, reported that a strongly worded statement by the bishops of

Poland on the right to radio time has been read from all Polish pulpits.

The paper gave no quotes from the statement but reported: "The Church is not

demanding privileges of monopolies. She is asking for respect for the right and duty of Catholics to use this mass medium, which is the duty of all men."

News in short . . .

WASHINGTON—U.S. District Judge John J. Sirica, who presided at the Watergate trials, will be presented the Catholic University of America's top alumni award, the Cardinal Gibbons Medal.

SAN JUAN—The Puerto Rican Catholic Committee on War Against Hunger sent cash contributions for food to Asia, Africa and Latin America.

WASHINGTON—Jesuit Father R. J. Henle resigned as president of Jesuit-run Georgetown University here.

ROME—Fred Niehaus, a Cincinnati businessman, was elected president of the International Federation of Catholic Men here.

COLUMBUS, Ohio—John W. McDevitt was elected to a 13th term as supreme knight of the Knights of Columbus here.

LOS ANGELES—Catholics United for the Faith will hold a Holy Year forum here Dec. 5-7 on the Church's teaching on Mary.

ST. PAUL, Minn.—Msgr. Richard J. Schuler is new editor of Sacred Music, journal of the Church Music Association of the United States and the oldest music magazine in the U.S.

Paid Advertisement

VOTE NOVEMBER 4th

TOM GADE

FOR COUNCIL 6TH

Tom Gade, his wife Susan, and their young son Thomas, have a stake in the future of San Diego.

Tom Gade for Council Committee P.O. Box 9536, 921 09
Dan McKinnon, Campaign Chairman, Anne McDaniel, Campaign Trea.

Why buy substitutes when you can buy the best at . . .

SAUSAGE KING

BRAND

OLD COUNTRY MEAT & SAUSAGE CO. INC.

MISSION HILLS
811 W. Washington St.
DAILY 9-6 297-4301

ALL PRODUCTS MADE HERE

#2 - CHULA VISTA
319 3rd Ave.
DAILY 10-7 427-0636

#3 - LA MESA
7097 University Ave.
DAILY 9-6:30 460-7942

ALL STORES OPEN FRI. 9-9 CLOSED SUN. & MON.

40 VARIETIES
OLD WORLD SAUSAGE - COLD CUTS - LUNCHEON MEATS
Hickory-smoked. All Meat fillings in natural casings.
San Diego's Own Wurstmacher

western state university college of law of san diego

Provisional Accreditation granted by the California Committee of Bar Examiners.

The J.D. or LL.B. degree can be earned in 2½-3 years of full-time law study (15-16 classroom hours per week), or in 3½-4 years of part-time attendance (3 classes per week; 3-4 hours per class).

Is now accepting men and women who have a minimum of Two Years of Acceptable College Credits (60 units).

Graduates are eligible to take the California State Bar Examination.

Call or Write Today for more Information or Catalog.
The Western State University Building
1333 Front Street, San Diego, 92101
(714) 232-6506

ENROLL NOW FOR
JANUARY 19th CLASSES
(Both Day and Evening Classes)

R. E. Riling Plumbing

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

Legal Notice

NOTICE TO CREDITORS FILE NO. 110019

office of FRANCIS J. MAHER Attorney at Law 4467 Morrell St. San Diego, California 92109

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months, after the first publication of this notice.

Estate of MATHILDE L. KULL, aka MATHILDE KULL, Deceased.

Dated October 1, 1975.

BARTLEY E. CAMPBELL, Executor of the Will of the above named decedent.

FRANCIS J. MAHER Attorney at Law 4467 Morrell St. San Diego, CA 92109 Phone: 276-3535 Attorney for Executor SC: Oct. 9, 16, 23, 30, 1975

On the screens

From Catholic Film Newsletter

THREE DAYS OF THE CONDOR—This man-on-the-run melodrama features Robert Redford as a CIA agent marked for death. He returns from lunch to find the rest of his unit has been machinegunned and he is the lone survivor.

He forcibly enlists the aid of Faye Dunaway, and sappy, pretentious dialog and a mushy love scene soon follow. Undistinguished acting is also provided by Cliff Robertson, John Houseman and Max Von Sydow.

As sheer entertainment, *Condor* is only partially successful. It starts out strongly, generates a good bit of suspense and excitement, then the credibility falters for an ultimately shallow film. **Morally unobjectionable for adults.**

TV MOVIES include *The Night that Panicked America* (Oct. 31, ABC, 9 p.m.)—TV adaptation of Orson Welles's

milestone in radio history—a story about a Martian invasion in New Jersey.

The Absent-Minded Professor (Nov. 1, NBC, 9 p.m.)—amusing Disney fare starring Fred MacMurray and his potion that puts the gravity question up in the air. **Morally unobjectionable for general patronage.**

You Only Live Twice (Nov. 2, ABC, 9 p.m.)—James Bond adventure with Sean Connery and some fine gimmicks. **Morally unobjectionable for adults.**

The Owl and the Pussycat (Nov. 3, NBC 9 p.m.)—Broadway play-turned-movie about an odd couple in New York—Barbra Streisand and George Segal. **Morally objectionable in part for all.**

Mr. Mayestyk (Nov. 6, 9 p.m. CBS) — Charles Bronson plays a tough-but-honest melon grower forced to take the law into his own hands when a mob-related labor conflict arises. **Morally unobjectionable for adults.**

A look at books

ENTHUSIASM IN THE SPIRIT by Father Robert Wild. Notre Dame, IN, Ave Maria Press. 176 pages, \$2.45 pb.

There seems to be an unending stream of books about the Catholic charismatic movement, but this one by Father Wild is something special. It is a collection of articles on the nature of the movement, from various Catholic magazines, such as *The Priest* and *Cross and Crown*.

Recognizing that "enthusiasm" can be a danger to any movement, the title article addresses that subject. "Enthusiasm without structure," writes the author, "is meaningless and often destructive; structure without enthusiasm is sterile and lifeless."

Enthusiasm by itself may not be a virtue, but apathy is never a virtue. These fine, down-to-earth essays can be recommended

for deeper insight into the charismatic movement.

JOURNAL FOR LIFE by Father George F. Simons. Chicago, IL, Life in Christ/ACTA. 61 pages, \$1.45 pb.

Many of the saints kept daily journals of their spiritual growth and ideals. Famous statesmen kept diaries and many people have preserved files of letters. Does it seem pompous to suggest that journal keeping may still be a fine modern aid to spiritual growth?

Father Simons offers us a fine volume on the importance of writing a spiritual journal. It can be an adventurous way of discovering faith and life values.

One of the exercises he proposes is writing up a list of the pros and cons for your own canonization. This book is chock-full of ideas that stimulate.

Father Charles Dollen



FAMILY SERIES—Michael Landon, shown in his role of Charles Ingalls in "Little House on the Prairie" said in an NC interview that he hopes the popular TV program helps bring families closer together.—NC photo

TV series fosters family closeness

ALBANY N.Y. (NC)—The star of a popular family series on television wants his show to get people together to share emotions.

Michael Landon, who portrays Charles Ingalls in the popular NBC series "Little House on the Prairie," made his comments in a phone interview with *The Evangelist*, newspaper of the Albany diocese.

LONDON, who also produces the program and occasionally writes and directs episodes, described one goal of his program as fostering closeness in families.

"I would love to see people sitting in the same room watching television and being moved by something they see," he said. "Just so there is some emotion or laughter between children and adults, instead of each going off to their own rooms to watch what they like."

Based on the autobiographical works of Laura Ingalls Wilder, the program centers around the life of a pioneer family and often deals with religion and faith.

Landon, whose mother was a Catholic and father a Jew, has found writing such scripts produces in him a stronger religious feeling.

"SOMETIMES I am shocked at some of the things I write," he admitted. "After I finish a script, I'll sit down and read it and be very surprised. It's as if someone else were guiding my hand."

Such themes as the power of faith and the need for religious counsel constantly appear in the program, Landon said, because he feels that "one of our major problems today is that we have gotten away from them."

Countering criticism that the family on the show is too good to be true, Landon said the books upon which the series are based (the autobiographical works of Laura Ingalls Wilder) portray the family as even nicer.

Show notes...

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

"Who is my Neighbor?" ecumenical religious program coordinated by Sister Monica Clark, co-hosted by Rev. James Watkins, 8 a.m. Sundays, KCST, Channel 39, San Diego.

"Religion in the News," with Father Patrick Foley and Rev. James Watkins, 5:45 a.m. and 8:55 p.m. Sundays, KFMB Radio, San Diego.

Festival Mechicano, dances, films, theater and lectures each weekend in November, Villa Montezuma, 1925 K St., San Diego. Grand opening Nov. 3. Free admission. Phone 239-2111.

"Dracula," North County Community Theatre, Vista, 8 p.m. Oct. 31 and Nov. 1. Phone 726-9802, 7:30-9 p.m.


"American Primitive Sculpture," contemporary wooden folk carvings, primarily from the Appalachias, USD Founder's Gallery, 10 a.m.-4 p.m. weekdays through Nov. 6; free. Phone 291-6480, ext. 354.

Immaculata set for symphony concert

The Immaculata chapel on the USD campus will take on a new atmosphere Sunday, Nov. 9, at 8 p.m. as the San Diego Symphony will perform a benefit concert there for the San Diego County Ecumenical Conference.

Donation is \$5 for front seating and \$1 for side and rear seating. Tickets are available from the conference's headquarters, 1875 Second Ave., San Diego, phone 232-6385.

Msgr. John R. Portman is Immaculata pastor.



JESUS: A BIOGRAPHY

Pope Paul VI...
"The Holy Year means meeting with Jesus Christ."

We are now offering this most historically sensational narrative stereo album—Jesus: A Biography—Over two years in the making.

10 Stereo RECORDS
20 SIDES

• NARRATED BY OUTSTANDING ACTORS:
— BARRY ATWATER
— PAUL FREES
— RICHARD DEVON
— JUNE FORAY
— JANET WALDO
— LES TREMAYNE

• MUSIC PRODUCTION
COPENHAGEN NATIONAL SYMPHONY ORCHESTRA

Special Offer

TO OUR READERS

Only \$39.95

INCLUDES POSTAGE AND HANDLING LIMITED TIME ONLY!

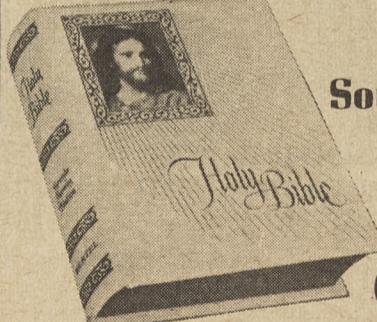
SAVE \$10.00

• GRANDMOTHERS AND GRANDFATHERS: THIS CAN BE A GIFT TO YOUR GRANDCHILDREN THAT WILL BE CHERISHED FOREVER.

The first complete American Bible translation specially for American audiences. Produced under Catholic auspices with active participation by 50 Biblical scholars and editors over 25 years.

Special offer for Southern Cross subscribers

NOW ONLY \$19.95 POSTPAID
(Publishers Retail Price \$39.95)



New American Bible

Catholic Fireside Edition

The Bible is the perfect gift for any special occasion.

Order yours now!

INSTRUCTIONAL FEATURES

- A Preface
- Origin, inspiration and history of Bible
- A harmony of the Gospels
- Synchronous history of the nations
- Treasury of cross references and footnotes

- Christ's words in red to help reading, understanding
- Encyclopedic dictionary and Biblical reference guide
- Gold edge pages

To order copies for your family or as gifts send your check or money-order for \$19.95 postpaid to:

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

Enclosed please find check money-order for \$_____ to cover the cost of _____ FIRESIDE FAMILY BIBLES to be shipped postpaid to:

NAME: _____
ADDRESS: _____
CITY: _____ STATE: _____ ZIP: _____

(Allow 2 weeks for delivery.)

FULL-COLOR FEATURES

- The Pope and the Vatican
- Our Lady and the Rosary
- Family register pages
- The Mass
- World famous paintings
- Size - 9 1/2" x 11 1/4" by 2 1/2"

SOUTHERN CROSS
P.O. Box 81869, San Diego, CA 92138

Please send me.....copies of Jesus: A Biography. Enclosed is my check in the amount of \$.....

NAME.....

ADDRESS.....

CITY.....STATE.....ZIP.....