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Anglicans, Lutherans join Catholics in worship for Christian unity

By Deacon James Steinberg

SAN DIEGO — The sharing of prayer together is one of the most important works of the ecumenical movement, perhaps even more significant than even the discussions now taking place among the theologians. This was the impression left after attending two beautiful and moving joint vespers services last week, one Anglican-Catholic, the other Catholic-Lutheran.

That prayer is the great impetus toward Christian unity was also the shared conviction of the two bishops and the two theologians, Catholic and non-Catholic, who participated in the services.

EVEN SO BASIC a prayer as the Lord's Prayer is ultimately a prayer for unity, observed Bishop Leo T. Maher. Dr. Toivo Harjunpaa, a Lutheran theologian, reminded his audience that Christian unity is a mandate from Christ Himself, and not an option. The great priestly prayer of Jesus in John 17—"that they may be one"—is really the "last will and testament" of Jesus, said Dr. Harjunpaa, "and we cannot simply ignore it."

The first of the two services took place at Mission San Diego de Alcala, and was sponsored by the Catholic and Episcopal dioceses of San Diego, with Bishops Maher and Robert M. Wolterstorff presiding. Celebrant of the service, which was a traditional evening vespers of hymns, readings, and psalmody, was Msgr. I. Brent Eagen, chancellor of the diocese and pastor of the Mission. Also present was Msgr. John Portman, ecumenical officer of the diocese.

Msgr. Eagen called the joint evening of worship, first of nine now scheduled, a "very historic service" in San Diego, and Bishop Wolterstorff remarked that "it is thrilling that we can worship together."

HOMILIST FOR the evening was Father Kenneth Treet, ecumenical officer for the Episcopal diocese. "The work of Christian unity has been going on for many years, and we are its inheritors," said Father Treet. He acknowledged that despite the many positive steps taken toward Anglican-Catholic unity, there are still serious obstacles remaining. "But the foolishness of God has a way of overcoming the wisdom of man."

The key to unity, said Father Treet, is to see, in what separates Anglicans and Catholics, the source of new beginnings. "We are inheritors of the past, and we always begin again. The only important thing is that we are with our Lord. This is the heart of ecumenism at its best, because behind all efforts at ecumenism there must be one desire, to be with Christ."



CATHOLIC-LUTHERAN DIALOGUE—Participants in last week's ecumenical dialogue at Founders Chapel include, from left, Msgr. John R. Portman, ecumenical officer of the Diocese of San Diego; Pastor John Huber, back to camera, of University Lutheran Church; Pastor Kristin Stabb of Gethsemane Lutheran Church; Dr. Harry McSorley, and Dr. Toivo Harjunpaa. (Staff photos by Mark Ryland)

Father Treet concluded his remarks with the observation that Christian unity "is not an option, it is the movement of God. We cannot choose if there will be unity, we can only choose if we will be a part of it."

"WE PRAY NOT that God will bless our plans, though he may do that," said Father Treet, "but that God will touch our hearts."

In his closing remarks at the service, Bishop Maher stressed that it is as a community in prayer that we experience the love and unity which Christ wishes us to have. "There is no 'I' in the Lord's Prayer, there is just 'we,'" said the bishop. "It is His will that we be united, and the prayer He gave us is a prayer of unity. Only through His grace can we receive His gifts of unity and community."

Bishop Maher reminded the participants that it is to the community that Jesus gives His peace. "He says 'shalom' to us, but we can only share that peace within the community of the Church." Bishop Maher added that Jesus draws all men to Himself through love, "and in sharing that love we bring about that unity."

THE SECOND of the two worship services was sponsored by the San Diego Catholic/Lutheran Dialogue Committee, and was held in Founders Chapel at the University of San Diego. Theme for the evening was the 450th anniversary of the Augsburg Confession, which is often regarded as the "Magna Carta" of Protestantism.

But as both speakers pointed out, the Augsburg Confession, at the time of its writing and in the context of its original intent, proposed no radical break with the Roman Catholic Church. It is only in the light of later developments that both sides became polarized and went their separate ways.

The first speaker of the evening was Dr. Toivo Harjunpaa, professor

emeritus at Pacific Lutheran Theological Seminary at Berkeley, Calif. He observed that although the Augsburg Confession is regarded by Lutherans as the "foundation document and constitution of the Lutheran Church," there is no such thing as a Lutheran Church "in the singular," and that Lutherans are divided even among themselves, "even to the point of intercommunion."

DR. HARJUNPAA noted that we tend to read almost all historical documents "in the light of later historical developments," but if we look at the Augsburg Confession in its original context, we find "both Catholic substance and Protestant principles present."

The intention of the Augsburg authors, Dr. Harjunpaa continued, was to remain within the Western Catholic Church, but also "to witness what they believed came to Martin Luther in the Holy Spirit." He likened the early Lutherans to a "way of faith" which could have found expression within the Roman Catholic Church, much as Thomist or Scotist philosophy (the "via antiqua" and "via moderna") existed side by side, calling this new way the "via evangelica."

On the question of Christian unity, Dr. Harjunpaa was clear and emphatic: "The Church must be a visible manifestation of an invisible grace to be credible to the world

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BISHOPS PRESIDE—Bishop Leo T. Maher, seated, listens to the introductory remarks of Episcopal Bishop Robert Walterstorff at a joint Anglican-Catholic vespers service at Mission San Diego de Alcala.

Inside

'Come home for Christmas'

Bishops Leo T. Maher and Gilbert E. Chavez urge the faithful to reach out to fallen-away Catholics in the Christmas season.

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Synod's lesser issues

The world Synod of Bishops' uncontroversial issues received little attention, but included major topics in the family arena.

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Chaldean Catholic heritage

Assemblyman Wadie Deddeh, a native of Iraq, is a leader in the move to establish a Chaldean Catholic parish in San Diego.

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'Regresa al Hogar'

Los Srs. Obispos Leo T. Maher y Gilberto E. Chávez piden que invitemos a todos católicos que no practican regresar a la Iglesia.

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Briefs

SIGNS OF UNITY—Divisions among Christians "are a challenge to our conscience," Bishop Arthur J. O'Neill of Rockford, Ill., told Lutherans and Catholics gathered for the first in a series of "reconciliation festivals" to continue in November. And, in Orlando, Fla., Catholics and Lutherans meeting in a statewide convocation expressed optimism about the Roman Catholic-Lutheran dialogue in their state.

GUILTY AGAIN?—Galileo could be found guilty all over again if the Vatican seeks to rehabilitate the condemned 17th-century scientist through a retrial, said Father Ernan McMullin, director of the Notre Dame University program in the history and philosophy of science.

HUMAN TRAGEDY—Voicing his deep concern for the two priests and nine Sisters from Spokane serving in the Quiche region of Guatemala, Bishop Lawrence H. Welsh of Spokane said the human tragedy of undeclared civil war is touching their lives and curtailing their work.

NO DEATH PENALTY—The Massachusetts Supreme Judicial Court has declared the state's recently-enacted death penalty law unconstitutional because it is "unacceptable under contemporary standards of decency in its unique and inherent capacity to inflict pain" upon persons convicted of first degree murder.

DELAYED REACTION—In a delayed reaction to the awarding of the 1980 Nobel Peace Prize to an Argentine human rights activist, Adolfo Perez Esquivel, Argentina's military junta said it had arrested him in 1977 for serving terrorist ends.

AFRICAN REFUGEES—Catholic migration officials from 45 nations agreed to direct more attention to the problem of African refugees. The officials met in Geneva.

TREATY BRIEFING—Secretary of State Edmund Muskie held a one-hour briefing for representatives of five religious groups in an effort to maintain support for Senate ratification of the SALT II treaty. The U.S. Catholic Conference was represented by Father J. Bryan Hehir, associate secretary for international justice and peace.

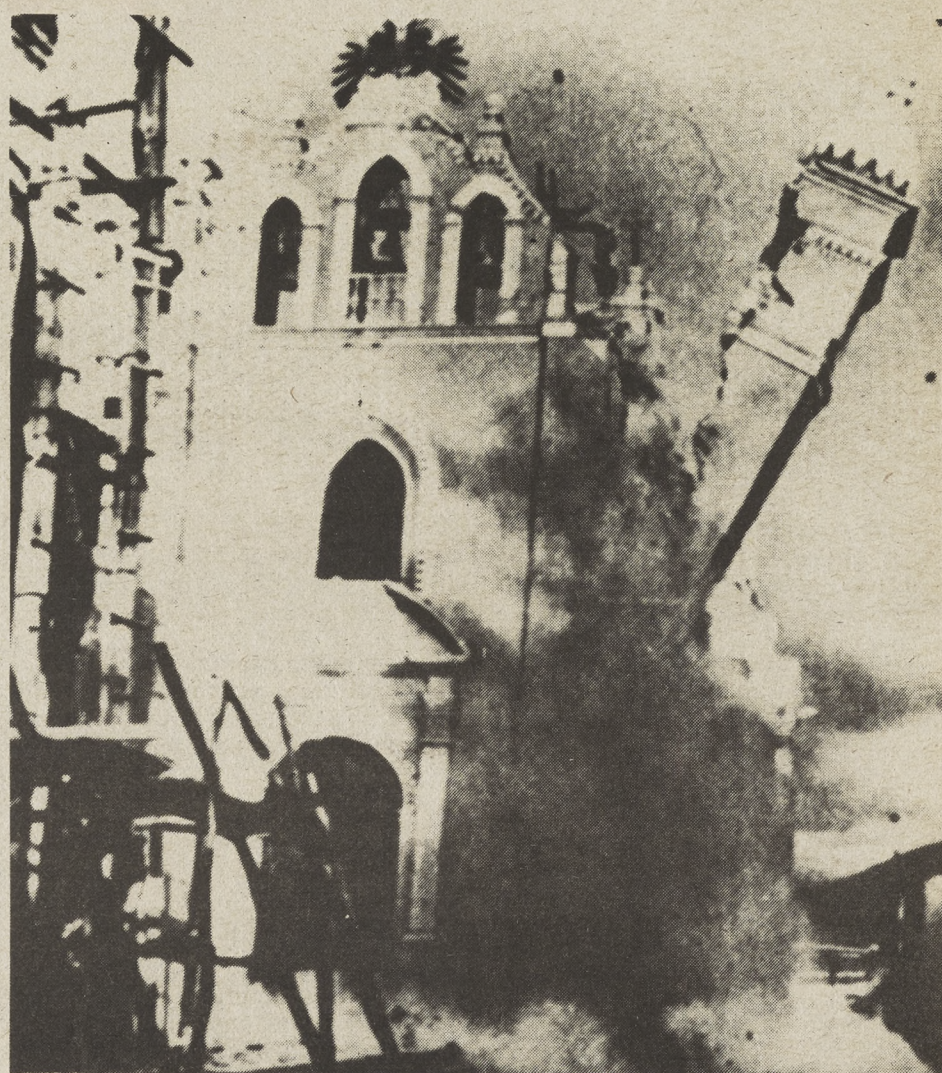
FREE HOSTAGES SOONER?—"The Iranian hostages could have been freed six months ago had the United States been sensitive to the human and religious rights deprivation of the Iranian people," according to Auxiliary Bishop Thomas Gumbleton of Detroit, who visited the captive Americans last Christmas.

BISHOPS' CANDOR—Archbishop John R. Quinn of San Francisco, president of the National Conference of Catholic Bishops, said on his return from the world Synod of Bishops in Rome that the bishops there "spoke with great frankness and candor."

ISRAEL SUPPORTED—Seeking to counter recent political and religious developments, about 50 Catholics and Protestants from across the nation gathered in New York for a national convocation to support Israel.

QUESTION DISCUSSED—A Nicaraguan government official returning from a special mission to the Vatican said the question of priests holding posts in his country's revolutionary government was discussed with Cardinal Agostino Casaroli, papal secretary of state.

INTERRACIAL AWARDS—The Catholic Interracial Council of New York will present its 1980 Hoey Awards to actress Maureen O'Sullivan, labor leader Peter Otley, and American Telephone and Telegraph Corp. executive director Jack John Olivero in ceremonies Nov. 30. The awards are presented annually to Catholics who have helped further the cause of interracial justice. They are named for James J. Hoey, the first council president, and his sister Jane, a social worker.



STEEPLE FALLS—The steeple of the Church of Calvary in downtown Huajuapán de León, Mexico, topples to the ground during the recent powerful earthquake that shook the city.

Vatican

750 MILLION CATHOLICS—Roman Catholics make up about 18 percent of the world's population—numbering 750 million, according to the Vatican's 1978 statistical yearbook. At the end of 1978 there were 3,650 bishops, a decrease of 50 from the previous year; 416,329 priests, down 5,530; 5,562 permanent deacons, an increase of 1,106, and 1,059,574 men and women religious, down 3,523. About 2,040 priests left the ministry in 1978, compared to 2,506 in 1977 and 3,609 in 1973.

A POLISH HEART—Pope John Paul II told a group from his native Poland to "remember that here beats a Polish heart which feels and prays for the events in Poland."

POPE ASKS PEACE—The pope appealed on All Souls Day for peace between Iran and Iraq and for resolution of the civil unrest in El Salvador. "On this day I would like to recall all the dead of this year, and in particular the victims of natural catastrophes and of the too-numerous episodes of violence, kidnappings, terrorism occurring in various nations of the world," he said.

He urged the thousands in St. Peter's Square to pray for peace and to "awaken the desire to resolve the differences through negotiation, in respect for the integrity of human, national, and territorial rights in the countries involved in conflicts."

QUAKE TRAGEDY—Pope John Paul sent his "deep condolences" to the families of the victims of the recent earthquake that hit Oaxaca, a Mexican city he had visited in February 1979, and other areas in Mexico's south-central region.

"I am deeply moved by reports about the Oaxaca earthquake which by its many victims and great material damage has brought mourning to this city of happy memories," the pope said, adding that he prayed for the dead and their families "as well as for the rest of the Mexican people."

People

Maronite Rite Msgr. John Chedid of Los Angeles has been named auxiliary to Maronite Rite Bishop Francis M. Zayek of Brooklyn, N.Y. See city of the Diocese of St. Maron, which includes all 30,000 Maronite Catholics in this country.

Melkite Rite Archbishop Michele Hakim Saida, Lebanon, has been appointed head of the new Melkite Rite exarchate in Canada, similar to an apostolic vicariate in the Latin Rite.

Sister of St. Joseph Matthew Anita MacDonald, director of continuing education at Chestnut Hill College in Philadelphia, was named the school's president.

Archbishop Joseph Bernardin of Cincinnati was one of 12 prelates elected by the world Synod of Bishops in Rome as members of its permanent council.

Bishop Charles Buswell, former head of the Pueblo, Colo., diocese, won the Distinguished Service Award of the Washington Theological Union, which serves seminarians of various religious orders.

Elliot Norton, drama critic of the Boston Herald-American, received the second annual O'Reilly-Conway Medal from Cardinal Humberto Medeiros of Boston for promoting "traditional Judeo-Christian norms of thought and behavior."

Passionist Father Cassian J. Yuhaus was named president of the Center for Applied Research in the Apostolate (CARA) in Washington.

Bernard A. Hanley, 39, has been named manager of media relations for the Chicago archdiocese, according to **Peter Foote**, director of communications.

James F. Andrews, board chairman of the Universal Press Syndicate and former managing editor of Ave Maria magazine and the National Catholic Reporter, died in Kansas City, Mo., at the age of 44.

CHURCH NIGHT with the SAN DIEGO CLIPPERS Southern Cross is sponsoring Church Night with the Clippers.

Game time 7:00 p.m., Saturday, Nov. 15
Clippers vs. the Kansas City Kings

Tickets: \$9.00 discounted to \$7.00
\$7.00 discounted to \$3.50
\$5.00 discounted to \$2.50

Scoreboard recognition
Block seating
Discounted Prices

Come out and enjoy a night with the San Diego Clippers Basketball team. Block seating makes it possible for your parish or school to sit together.

To receive your tickets at discounted prices, complete and send the coupon below with your check and a self-addressed, stamped envelope to the Clippers office address below, or purchase them up to game time at the Sports Arena ticket office.

Mr. Irv Walzer
San Diego Clippers Basketball Club
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San Diego, CA 92110

Please send me _____ tickets priced at _____ apiece for the "Church Night with the Clippers" sponsored by the Southern Cross. I enclose my check for _____ and a stamped, self-addressed envelope.

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NEW BEGINNINGS—Msgr. Edward Creighton, pastor of All Hallows Church, La Jolla, breaks ground for the parish's new parish hall, north of the church. Watching Msgr. Creighton are Jack Savage, left, parish council president, and Mike Turk, representing the contractor. (Staff photo by Mark Ryland)

Southern Cross plays host to Catholic newspaper meeting



OCEANSIDE—The challenge facing the Catholic press during the coming decade of the 1980s is the theme of the Catholic Press Association's Western Regional Meeting, being held at San Luis Rey Retreat House, Nov. 5-7.

Brother William Bilton, CJM, acting

editor of the Southern Cross, and Al Antczak, managing editor of the Los Angeles diocesan newspaper, The Tidings, are hosts for the meeting, which will draw participants from California, Arizona, Nevada, and Colorado.

JOINING THE DIOCESAN editors and staff members will be representatives of the National Catholic News Service in Washington, D.C., and the Catholic Press Association in New York. CPA President Ethel Gintoft will also attend.

Agenda items include editorial, circulation, advertising, and management problems likely to confront the Catholic press during the next 10 years and the needed response.

Featured speakers include Archie Hicks, Carlsbad Journal publisher; Don Wood, general manager of the Oakland diocese's Catholic Voice; Len Hansen, editor of Senior World; San Diego Union editor Gerald Warren; and Richard Banules and Eileen Carpeaux of the National Catholic News Service.

Anglican, Lutherans join Catholics...

From page 1

according to our Lord's last will and testament. How can the world believe us if it doesn't see and hear us?"

THE COMMON baptism we all share as Christians must be the starting point of all ecumenical efforts, he said. "Our Lord wills us to unity in a larger holy, catholic, and apostolic church" imbued with an "organic unity which by its very nature gives a large degree of flexibility."

Organizational schemes tend to have a view of uniformity, he said. "But much happens in a spirit of conversation. Mutual respect does not avoid differences, but discussed them in love and charity."

Dialogue, Dr. Harjunpaa concluded, is a process of give and take. "And when we give, we receive. We look forward to a family reunion with our mother, the Church of Rome."

FOLLOWING Dr. Harjunpaa's presentation came Dr. Harry McSorley, a Catholic, and professor of religious studies at the University of Toronto. "We should remember that in 1517 Martin Luther was a Catholic priest. He was a Catholic priest when he nailed his 95 theses to the church door, and he was a Catholic priest the next morning when he said Mass and prayed for the pope," noted Dr. McSorley.

Both speakers were in full agreement that the Augsburg Confession and the initial Catholic responses to it were equally conciliatory toward each other. "But plenty of stones and rocks have piled up ever since, and we have distorted each other's position to the point of sacrificing and murdering truth ever since," said Dr. McSorley.

"The Roman Catholic theologians did not reject the evangelical way," he said, "and even in 1530 we had an ecumenical dialogue going on. But the forces and powers of division were at work and they prevailed over an incipient concord or unity."

MUCH HAS HAPPENED recently to narrow the differences between Catholics and Lutherans and Catholics and Anglicans, said Dr. McSorley, who noted that the Sacred Congregation for the Doctrine of the Faith in Rome would probably find the outcome of many of the joint theological discussions more acceptable than some of the propositions which led to its censure of Father Hans Kung.

Reconciliation is more than just a theological effort, Dr. McSorley concluded. "It is a renewal in heart and mind. Spiritual conversion is the heart and soul of ecumenism, and conversion is a process of prayer."



Diocesan Office
for Apostolic Ministry / Alcala Park

November 6, 1980

Dearly Beloved in Christ,

Come Home for Christmas!

St. Paul reminds us that love is patient, love is kind, love never fails... There is no limit to love's forbearance.

In this spirit we again extend our invitation to those Catholics in our diocese who are presently not practicing their faith.

Please join us in reaching out to them to invite them to come home for Christmas! Last year our efforts helped many Catholics to return to full participation in the life of the Church.

In this way you will be participating in the great work of Evangelization in the Church. Leclercq tells us "To evangelize a man is to say to him: you, too, are loved by God in the Lord Jesus. And not only to say it to him, but to really think it. And not only to think it, but to relate to this man in such a way that he senses and discovers that there is something redeemed in him, something greater and nobler than he ever imagined, something that awakens in him a new consciousness of himself. That is what it means to announce the Good News. But that becomes possible only by offering him your friendship: a friendship that is real, unselfish, without condescension, full of confidence and profound esteem." Let us offer then our friendship in this way to our Catholic brothers and sisters who have been separated from us.

During the program we invite you to say daily the prayer distributed to you at today's Mass. Secondly, in friendship personally invite any non-practicing Catholics you know to come back to church. Ask them to say daily the prayer on the reverse side of your prayer card. Finally, if you wish any non-practicing Catholic who lives in the diocese to receive a letter personally signed by us, inviting that person back to the Church, simply send us the name by December 10.

We will have diocesan newspaper and other media coverage again this year, but the most important effort is the one you personally make to invite people home. Simply say to those you know — "Come Home for Christmas" and let them know that the favor of the Lord Jesus is with them.

Sincerely yours in Christ,

+Leo T. Maher
Bishop of San Diego

+Gilbert E. Chavez
Auxiliary Bishop of San Diego



VIEW NEEDS OF COMMUNITY—Father Michael Kennedy, SJ, presents an audio-visual program concerning the work being done by the Southeastern San Diego Organizing Committee to a group of area doctors. Shown studying material distributed at the luncheon are, from left, Dr. John N. Comito, Dr. F. Michael Bush, Dr. John M. Riley, and Dr. Joseph H. Wood, Jr. Also present to discuss plans to aid the committee in fund raising activities were Dr. Anita V. Figueredo, Dr. and Mrs. Edgar Lasting, and Bishop Leo T. Maher.

Editorial

Why the Catholic press is needed

The following editorial appeared in the Oct. 31 issue of The Catholic Witness, the Harrisburg, Pa., diocesan newspaper. It was written by Father T.R. Haney, executive editor.

Do the secular media know or want to know how to report Church events?

This is an important question because in the last month, on three occasions, the secular media have misrepresented statements emanating from Rome during the synod.

Report: Archbishop Quinn's initial intervention concerning contraception was misrepresented as a doctrinal attack on the teaching of the Church and a confrontation between the archbishop and the pope.

Fact: Archbishop Quinn in his intervention was reaching out to the issue of contraception with compassionate pastoral concern while steadfastly maintaining the Church's doctrinal position.

It would appear that some of the secular media are not acquainted enough with the vital distinction between a doctrinal position and a pastoral approach to be able to know how to give an accurate report.

Report: Pope John Paul II's statement on lust was carried by some of the secular media without any explanations or context.

Fact: Pope John Paul's statement on lust within its context was a beautiful observation on the need to

personalize love and on the necessity for husbands to demonstrate loving respect for their wives who should never, not even within marriage, be demeaned as mere sex objects to be used only for the husband's selfish gratification.

It would appear that some of the secular media either do not know how to report the essential details on such a delicate topic or simply choose to ignore them in order to achieve a certain amount of sensationalism.

Report: Archbishop Quinn was quoted as saying that women who use the pill must be refused the sacraments.

Fact: Archbishop Quinn's statement referred to couples who are divorced and invalidly remarried.

It would appear that this report was the worst misrepresentation of all. Parts of two different statements were spliced together to produce a statement that Archbishop Quinn never made. The point being made here is the false reporting by some of the secular media.

In all three cases, the secular media's reporting caused consternation and confusion among concerned persons. (Of course, the pope's statement on lust brought out the satirizing pens of a number of prominent pundits who supplied a heap of jolly good laughs at the pope's expense.)

Some of the media tried to appear responsible by recanting their erroneous reports, but that was second-day reporting which few paid any attention

to. The damage of irresponsible reporting had already been done.

The important point to be made is that in all three instances, Catholic publications reported the accurate statements within their accurate context.

If no other reason can be advanced to prove the need for the Catholic press, the poor, inaccurate, and sometimes false reporting of some of the secular media on Church events and statements is reason enough.

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Letters

Lowery explains endorsement confusion

An ad by our campaign in your Oct. 30 issue should have stated that Bill Lowery is endorsed by the National Life Amendment Political Action Committee and the California Right to Life Political Action Committee only. The hectic final days of our campaign resulted in this mixup. No deceit or misleading implication was attempted, and Bill Lowery's uncompromising opposition to abortion remains resolute.

Citizens for Bill Lowery
San Diego

'Casual contempt' for pope

Under the advisement of my priest, I submit the following for the letters

column, rather than repress my hostilities toward Modernism in our clergy or direct it in a less constructive manner.

How can our bishop and his priests expect to lead these lambs under the apostolic authority in humble submission to Our Lord and His Church when there is widespread in our diocese a casual contempt for the instructions of Pope John Paul II regarding the eucharistic worship?

When our priests adapt the eucharistic prayers to their personal notions of "relevance," when their abuses of the consecrated wine display an indifference for the divine presence, and when they install female acolytes despite specific

instructions by the Holy Father, they thumb their noses at him, and the Lord who gave him his commission.

Thank you for publishing these thoughts.

Paul J. Schloeder, DVM
San Diego

'Arrogance of the hierarchy'

How do we explain to our non-Catholic friends the arrogance of the hierarchy which has let stand for several hundred years the unjust conviction of Galileo? This episode is particularly disturbing because it makes a mockery of the teaching: "What the Church binds on earth is also bound in heaven."

This unschooled observer is inclined to think that when the Church asserts teaching authority in areas where it lacks competence, God probably hesitates a bit about binding in heaven.

In the current hassle over human sexuality in marriage our Church hierarchy claims teaching authority. But has it established its competence to the point where God will bind in heaven? According to the report by Archbishop Quinn, a majority of both clergy and laity believe it has not.

Joe McArdle
Carlsbad

BIRTHRIGHT comes to San Diego

The purpose of this letter is to announce the formation of a BIRTHRIGHT chapter in San Diego.

BIRTHRIGHT is an international organization committed to the theme that every pregnant woman has the right to give birth and that every child has the right to be born. BIRTHRIGHT offers a positive alternative to abortion. It is a non-profit, non-denominational and non-judgmental group which provides a variety of services to women with problem pregnancies. These services include counseling, pregnancy testing, adoption information, medical referral, shelter, welfare assistance, etc.

The first director of BIRTHRIGHT of San Diego is Mrs. Kathy Ewers of Lemon Grove. The new BIRTHRIGHT chapter is in need of volunteers, financial assistance, and an office. Anyone interested in working with or supporting BIRTHRIGHT can contact the organization at the following address: BIRTHRIGHT of San Diego, P.O. Box 15363, San Diego, CA 92115. Phone: 463-8791.

Michael T. Coyle
Treasurer
San Diego

Students 'condemn' Metzger

I am a teacher at University High School in San Diego, and would like to submit a letter on behalf of 70 students. Here is the letter they have composed:

As conscientious Catholics, we join with Bishop Leo T. Maher in opposing Tom Metzger, the candidate for Congress in the 43rd District and member of the Ku Klux Klan.

As citizens of the United States, we expect our elected representatives to uphold all of the principles of the Constitution. Metzger has stated his belief that not all men are created equal, and we consider this a violation of our social contract.

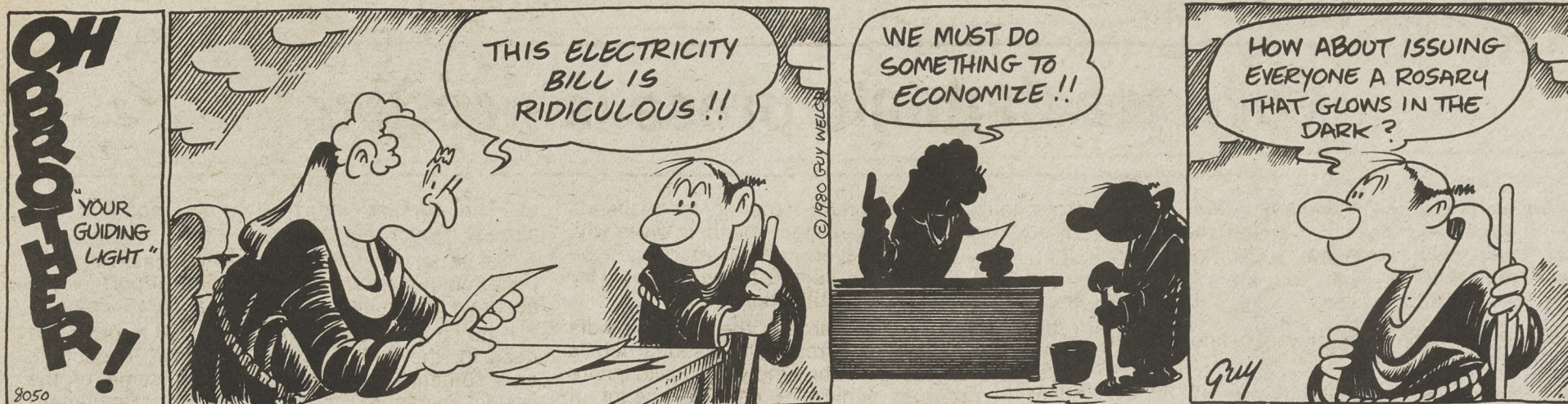
Metzger and the KKK condone violence, promote "white supremacy," and build hatred and mistrust. We condemn Metzger for his affiliation with a group which contradicts the most basic Christian ideals: equality, peace, and justice.

The Junior Morality Class
University High School
Kathleen Bryan
University High School Faculty

Letters should not exceed 200 words and must be signed with full name, address, and telephone number in order to be considered for publication. Writer's name will be withheld upon request. We reserve the right to edit letters for length, grammar, and spelling.

Address all correspondence to: Southern Cross, P.O. Box 81869, San Diego, CA 92138.





Looking for the Lord

By Father John Reedy, CSC

It's time to ask him as a brother-bishop

The general press covering the Synod of Bishops seems to have missed an issue which could cause great trouble for the Catholic community in the United States. It involves the handling of annulment proceedings.

It was surprising — to me, at least — that this deeply-felt conflict has come so close to a climax.

AT ISSUE IS a special set of practices, requested by the American bishops and granted for a time by Rome, allowing diocesan tribunals to handle marriage cases more expeditiously.

One particular change has been very significant. Under these norms, the official who is charged with "defending the bond" (very roughly, the role of the prosecuting attorney) is not obliged to appeal every case in which the local court decides in favor of an annulment.

In other words, if this official sees no reason to disagree with the decision, the judgment of the local court is final.

THIS PRACTICE IS an exception to the requirements of the past; it is an

exception to the general norms governing the Church throughout the world.

And it is a practice which now has a good chance of being terminated.

Cardinal Felici, who is in charge of the effort to revise the code of canon law, indicated that the revision, as it now stands, requires the appeal, does away with the American practice. He also said that the Holy Father has already approved this section of the code, that there will be no further consultation. In blunt terms, he told the synod, "If you want to discuss it further, ask him (the pope)."

THE AMERICAN bishops will want to discuss it further. We can be sure of that.

In general, our bishops are very deferential toward Vatican policies. On this matter, however, their convictions are deep, widespread, and rooted in their pastoral conscience.

In 10 or 15 years of covering the meetings of the bishops, I know of no other matter on which there was such a strong, common stand in their

dealings with Rome.

THEY ARE CONVINCED that their courts — and the tribunal officials — are acting responsibly, prudently, and with pastoral sensitivity.

They know that a return to the former practice would result in the outrageous delays of the past, in legalistic logjams for which there are not enough trained personnel. They see no way they could handle these appeals for the increased number of marriage cases without causing deep and unnecessary hurt to many people who are already badly wounded.

And, if they are listening to some of the overworked priests who serve on the tribunals, they know that a number of them would resign in protest rather than participate in what they see as a sacrifice of pastoral concern for unnecessary legalistic procedure.

FROM THEIR RESPONSE in the past, I feel sure the American bishops will appeal this decision just as far as they can. If the present draft stands, their loyalty and obedience will prevail.

But they know, as many of us do, that such a policy would do more to undermine the service of the marriage tribunals than anything in the current practice.

They know that there would be far more instances of confessors using the internal forum, admitting people to the sacraments even though their marriages have not been regularized in the Church. There are many confessors who would see the interminable delays of the past as an unreasonable, unnecessary burden imposed on people who are doing all they can to respond to God's call.

Our bishops are a large, conscientious, conservative group. If there is any instance in which their pastoral sensitivity to the reality of the local Church should be respected, this is it.

IF THEY HAVE to follow Cardinal Felici's advice, let them do it. Let them "ask him" — forcefully and insistently, as a brother-bishop who should be able to understand their pastoral concern, who should be willing to respect their responsible participation in his own ministry of leadership.

Talks with Parents

By Dolores Curran

Strengths and needs in the military family

In my years of writing this column, this is the first time I've written about the military family. Yet, it is a unique part of our church family, one that I have come to understand and appreciate more in the past few years as I have been invited to study and address such families in various parts of the world.

Last year I was privileged to spend three days in Berchtesgaden, West Germany, working with over 500 American women (Military Council of Catholic Women) whose families were stationed at the armed forces bases in Europe. In preparation for my talks, I interviewed a great number of military parents and read as many studies on the military family as I could.

ALTHOUGH I WAS well received, I came back with more than I gave. This is true whenever I work with military families, here or abroad. They have great strengths and needs. I intend to write a longer article for a Catholic magazine developing these strengths and needs, but space here limits me

to mentioning some of the major ones and indicating ways in which we in the civilian church can learn and help.

The major strength in the military family is the ability to cope. Decisions and changes which would throw many of us into paralysis don't phase these families. They calmly seek new housing every few years, find new schools, pediatricians, friends, and parishes. When their serviceman is sent off for weeks or months of temporary duty, they rearrange their lives and responsibilities to live with this void and to make him a viable part of family life, although he's not with them physically.

A second strength lies in the area of responsibility. Military couples tend to move into an area, look at what it offers their families and take the responsibility for initiating services that don't exist. One young woman told me this often puts civilian parishes on the defensive. "They think we're taking over when we come in and offer to get involved in the

women's group, CCD, or whatever. They don't understand that because we'll only be there two years, we can't waste time waiting for things to happen. We're very action-oriented and many civilian parishes aren't." Other couples agree with her and share stories of how unwelcome they feel in civilian parishes because they are military and will be moving on.

I PERCEIVE as the major need among military families — and a crying one — the need to support one another in family adversities like marital problems, teen alienation, drug usage, and other pressures on family life. Support systems are not built because of the structure of the military career. Admitting a family problem jeopardizes promotion.

In civilian society, the behavior of a teen or the tranquility of the marriage have little to do with the parents' promotion at work. In the military, they are basic. If a lonely young wife with a personal or family problem, living in dense housing or in a foreign

country, confides a family problem in her best friend, her husband's career can and probably will suffer. So problems are buried rather than addressed, often only to surface in a more drastic form later on.

These needs are often severe. Military parishes need to establish some way of devising support systems that are not threatening to the livelihood of the military member. Here is where the civilian parish might be of great assistance because it can open its support ministries to military families without threatening their position.

MY HOPE IS that adjacent military and civilian parishes begin to share some of the strengths and needs. We have much to learn from one another and gifts to share. Our strengths seem to be the others' weaknesses. By working together, we will both be strengthened.

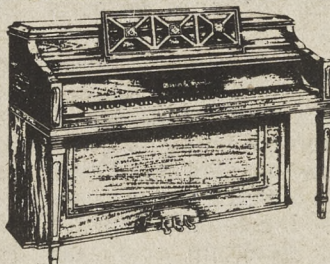
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Let's teach gently and with respect

Two young women sharing a car pool were chatting one morning when one commented that the lenten season was only two weeks away. "Have you decided what you are giving up for Lent?" she asked, adding, "I shall give up candy again, I think."

Her companion was silent for a moment, then, with a somewhat disparaging laugh, commented that such a view of Lent was passé. She then expounded at some length on the newer and more pertinent approach to the season. There was nothing wrong with her explanation or the views she propounded, but the hint of rebuke in her manner offended her friend, causing a rift in their relationship.

IT IS BY NO MEANS an uncommon situation. People who are studying the faith in these post-Vatican days—particularly those who have only recently entered the Church—are benefitting from the various refinements and changes in emphasis brought about by the Second Vatican Council.

Many cradle Catholics, on the other hand, are still struggling to shake off old habits and attitudes and not all are yet convinced that the new ones are that much of an improvement, or, in extreme cases, really valid. Those of us who are enthusiastically grateful for the insights of the council are sometimes rather intolerant of those who are not.

It is one thing to teach the faith from the standpoint of the more scriptural and traditional authenticity encouraged by the council, but quite another to become impatient with those who are not yet ready to accept it. Impatience with those who disagree with us is more indicative of spiritual adolescence than maturity.

WE CANNOT FORCE or bully people into what we believe are the correct theological approaches to faith concepts. Still less can we induce them to accept them by ridiculing what they believe. After all, what was practiced in the Church for decades, or centuries, is hardly likely to be dangerously heretical!

People must be accepted where they are, and we are more likely to coax them into trying out our concepts and emulating our ways if it is apparent that they improve our quality of life. No one is ever convinced by argument, but many people are forced into intransigence by it.

Very often what we are taking issue with is not an "either-or" situation. One may, for instance, concentrate on spiritual renewal and more time given to prayer during Lent and still practice small mortifications of the flesh, as they used to be called.

WE MAY DO the same thing in Advent, for that matter. And we can prepare for the secular festivities of Christmas without sacrificing religious observances of Advent. Nothing we do in the way of self-sacrifice for Christ is ever inappropriate. It may be a little childish, or inadequate, but that only means that there is room for enrichment.

We should always feel a sense of

urgency to communicate the deeper significance of the seasons of the liturgical year and the traditions of the Church, and to encourage our friends and family to incorporate their underlying truths into daily life. But we should be careful not to do this at the expense of someone else's self-esteem.

When we attack a person by ridiculing or denigrating his or her form of religious observance, we strike them at a point of extreme vulnerability. However well-meaning our intentions, we run the risk of hurting or frightening the other into self-doubt and withdrawal.

WE DO NOT ALL have the same opportunities nor similar life experiences. We cannot always discern the spiritual struggle hidden in someone else. So we need to deal gently and encouragingly with one another. Insights are meant to be shared, they are not to bludgeon people with, nor to be treated as some form of superiority. After all, we all have our blind spots!

Q and A

By Father Warren J. Rouse, OFM

Adultery with own wife?

Q: I am confused about Pope John Paul's statement referring to a man being able to commit a sin of adultery against his very own wife. Can you explain this?

A: What the context of the pope's words seems to say is that to use another person simply as an object is wrong, even though the two persons may be married to each other. In this sense lust is seen to be "reducing the riches of the perennial call to the communion of persons, the riches of the deep attractiveness of masculinity and femininity, to mere satisfaction of the sexual 'need' of the body."

He goes on to draw the widely publicized and misinterpreted conclusion: "As a result of this reduction, the person (in this case, the woman) becomes for the other person (the man) mainly the object of the potential satisfaction of his own sexual 'need.' In this way, that mutual 'for' is distorted, losing its character of communion of persons in favor of the utilitarian function. A man who 'looks' in this way... 'uses' the woman, her femininity, to satisfy his own 'instinct.' Although he does not do so with an exterior act, he has already assumed this attitude deep down, inwardly

deciding in this way with regard to a given woman. This is what adultery 'committed in the heart' consists of. Man can commit this adultery also with regard to his own wife, if he treats her only as an object to satisfy instinct."

Q: In this diocese, why is confirmation always set at 5:30 p.m.? This seems very unfair. Can you explain?

A: Oh, my.

The objections to the 5:30 p.m. timing seem to be: (a) fathers have to get off work early or even miss a whole day's work—and this without pay; (b) the family has to postpone the regular dinner time and little children become cranky during the ceremony; (c) too much rushing around is involved. On the other hand, the administration of confirmation is an opportunity for neighboring priests to join in the celebration and to meet with their bishop at dinner afterwards. Perhaps the matter should be reconsidered and opinions voiced to the respective pastors.

(Send your questions directly to: Father Warren Rouse, OFM, P.O. Box 409, San Luis Rey, CA 92068.)

the Saints by Luke

ST. MARTIN WAS BORN OF PAGAN PARENTS IN WHAT IS NOW SZOMBATHELY, HUNGARY. HIS FATHER WAS AN OFFICER IN THE IMPERIAL ARMIES WHO HAD RISEN FROM THE RANKS. HE HAD BEEN TRANSFERRED TO PAVIA WHERE MARTIN WAS BROUGHT UP, MARTIN IN TURN WAS DRAFTED. HE WAS AT THIS TIME A CATECHUMEN; RECEIVING INSTRUCTION IN THE FAITH BUT NOT YET BAPTIZED. ONE WINTER DAY WHILE STATIONED AT AMIENS, HE MET A BEGGAR ALMOST NAKED AND NEARLY FROZEN. HAVING NO MONEY, MARTIN CUT HIS CLOAK IN TWO AND GAVE HIM HALF. THAT NIGHT, IT IS SAID THAT HE SAW JESUS CLOTHED IN THE HALF CLOAK AND HEARD HIM SAY TO THE ANGELS, "MARTIN, YET A CATECHUMEN, HAS WRAPPED ME IN THIS GARMENT." MARTIN THEN DECIDED TO BE BAPTIZED. HE ALSO DECIDED THAT BEARING ARMS WAS NOT COMPATIBLE WITH CHRISTIAN LIFE AND WHILE CAMPAIGNING IN FRANCE APPLIED FOR RELEASE.

THE EMPEROR ACCUSED MARTIN OF COWARDICE. MARTIN REPLIED THAT IF THE EMPEROR CHOSE, HE WOULD FACE THE ENEMY THE NEXT MORNING SINGLE-HANDED, BUT AS A SOLDIER OF CHRIST, AND NOT WITH A SWORD. HE WAS IMPRISONED FOR A TIME BUT LATER FREED. AFTER CONVERTING HIS MOTHER HE WENT OFF TO LIVE IN SOLITUDE.

MARTIN FOUNDED THE FIRST RELIGIOUS COMMUNITY IN GAUL, THE HERMITS AT LIGUGE. AGAINST HIS WILL, HE WAS ELECTED BY POPULAR ACCLAIM, THE BISHOP OF TOURS. LATER HE FOUNDED A SECOND MONASTERY AT MARMOUTIER AND RETIRED TO ITS SOLITUDE WHENEVER HE COULD.

VENERATION OF ST. MARTIN OF TOURS WAS WIDESPREAD EVEN BEFORE HIS DEATH AND SOON SPREAD THROUGHOUT THE WEST. HE DIED ABOUT THE YEAR 400. HIS FEAST IS NOV. 11.

ST. MARTIN of TOURS



Sunday Readings

By Father John F. O'Grady

Celebrating the freedom of Christianity

November 9, 1980, Dedication of St. John Lateran. I Kings 8:22-23, 27-30; Ephesians 2:19-22; John 4:19-24.

The Church of Our Savior, the Church of St. John Lateran in Rome, is the mother of all Christian churches. The history of this church dates back to the fourth century, when Constantine, the first Christian emperor, gave to the Christian community one of the Roman law courts to serve as their temple.

St John's antedates by many centuries St. Peter's in Rome and is the cathedral church of the bishop of Rome. When Christians celebrate its dedication to the presence of God on earth, we celebrate the freedom of Christianity and the right of Christians to gather publicly and worship their God.

THE READINGS for this dedication offer a great contrast and need to be heard. We celebrate the birth of a church, a building, but are reminded that God and Jesus and the Christian community can never be limited to a building.

The reading from Kings recalls the dedication of the Temple in Jerusalem by Solomon and records his prayer. In Israel at the time of the building of the temple, two opinions circulated among the people. Some wanted a temple fitting for their God; others knew that God could never be limited to a building and opposed the building of the temple. The God of Israel was free and could not be "captured" and held as prisoner by anyone.

Historically, the former opinion

prevailed and the temple rose on Mount Zion. In the prayer of dedication, however, Solomon recognized the opposing opinion. "If the heavens and the highest heavens cannot contain you, how much less this temple which I have built." The temple may be the meeting place for God's people to worship, but it does not contain and limit God. Nor will God be satisfied if the incense bellows and covers the temple if the love of God and neighbor are alien to the hearts of God's people.

THE SECOND reading from Ephesians speaks of the people as God's temple. We need not erect buildings in honor of God; the faithful followers of Jesus are themselves the temple of God. This temple rests on

living stones, creating the temple of God's love on earth.

The final reading from the gospel of John, however, culminates the teaching and removes forever the need for buildings to worship God. Jesus proclaims that there is no sacred time nor sacred place. God desires worship in spirit and truth. For the author of this gospel, Jesus bears the spirit and he himself is the truth. We worship God in and through Jesus.

Jesus did not oppose completely sacred places; he loved the temple and went there frequently. Jesus opposed ritual lies, empty gestures, and meaningless words. If Christians settle for buildings and ritual divorced from human life, they do not worship God.



SILENT MOMENT FOR HOSTAGES—A grim-faced Secretary of State Edmund S. Muskie pauses for a moment of silence in remembrance of the American hostages in Iran just prior to the Notre Dame-Miami football game at the University of Notre Dame. (NC photo)

Bishops to meet, act on a wide-ranging agenda

WASHINGTON—Statements on the role of the laity, on capital punishment, on higher education, and on Marxism/Communism, revised liturgical translations, a new edition of the present five-year Plan of Priestly Formation, and the election of a new president and vice president for their conferences will be action items on the agenda of the annual meeting of the National Conference of Catholic Bishops and United States Catholic Conference.

More than 250 bishops from throughout the country will participate in the Nov. 10-13 meeting.

THE FOUR-DAY session will begin with an address by the outgoing president of the NCCB/USCC, Archbishop John R. Quinn of San Francisco, who will report on the recently-concluded Synod of Bishops in Rome.

The bishops will concelebrate Mass during the week and prayer from the Liturgy of the Hours will accompany each day's deliberations.

The bishops will elect a new president and vice president to succeed Archbishop Quinn and Archbishop John R. Roach, who will complete their three-year terms of office at the conclusion of the meeting. In addition, the bishops will elect chairmen and members of various NCCB/USCC committees and board members of Catholic Relief Services-United States Catholic Conference.

NOMINEES FOR the office of president, listed alphabetically, are: Archbishop Joseph L. Bernardin of Cincinnati, who served as president from 1974 to 1977; Archbishop William D. Borders of Baltimore; Cardinal Terence Cooke of New York; Archbishop Thomas A. Donnellan of Atlanta; Archbishop Edward A. McCarthy of Miami; Bishop Joseph A. McNicholas of Springfield, Ill.; Bishop James W. Malone of Youngstown, Ohio; Archbishop John L. May of St. Louis; Archbishop John R. Roach, the current vice president; and Archbishop John F. Whealon of Hartford.

Education, family apostolates, spirituality, etc.

Many synod issues get little public attention

VATICAN CITY (NC)—The 1980 world Synod of Bishops had two parts.

One consisted of controversial, high visibility issues, such as artificial contraception and divorce and remarriage, which attracted the most public concern and media attention.

THEN THERE WERE the less controversial issues, important to Catholic family life and treated seriously and at length by the synod fathers, but buried in the flood of news on the high-visibility questions.

These included the family's role in education and sex education, the family's apostolate and family spirituality, families in difficult circumstances, family associations, and comments on the growing modern phenomenon of extramarital living arrangements.

Theme of the synod was: "The Role of the Christian Family in the World of Today."

Here is a look at what the synod's secret final propositions, obtained by NC News, said on the less controversial issues.

On education:

"The responsibility for education affects parents first of all." It is their first task and an inalienable right that cannot be refused by them.

Parents are to educate their children in faith, in "the mystery of life," and in a spirit of obedience, responsibility, justice, love, peace, and prayer. They are to assist children prudently in their choice of vocation.

"Education in faith includes education to true love. The family as a community of love and life is the special place for education to love," including education in sexuality and affectivity.

Social and cultural roles of the family:

The tasks of the Christian family in the social and cultural spheres include cooperating in constructing a more human world, preserving cultural values, developing attitudes of love and communion and a habit of dialogue and respect for others in their children, special love for the poor and those in need, preservation of natural goods through simplicity and austerity of life, the fostering of ethics and justice in public life, and cooperation in developing a new international order.

The apostolic role of the family:

"Future evangelization depends in great part on the domestic Church (the family)." The apostolic mission of the family is based on baptism, and families must form children to participate in the apostolate, whatever their vocations.

Family spirituality:

The family is the "domestic Church," the community of faith and love.

Parents open to life are examples of a spirituality of creation and build up the community. By their faithfulness they witness a covenant of spirituality. In their self-giving and daily trials they

witness the spirituality of the cross and resurrection.

Extra-marital living arrangements:

The phenomenon of so-called "trial marriages" is growing rapidly. Experiments are to be performed on

things, not people, and even human reason must reject trial marriages. In the light of faith, the giving of one's body is a real and deep symbol of the whole person, and this cannot be done without the help of Christ's love through the sacrament of matrimony.

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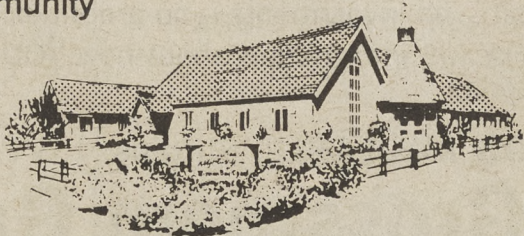
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'Those Were the Days' spans California's musical heritage

SAN DIEGO — The Academy of Our Lady of Peace is presenting a musical program entitled "Those Were the Days," Friday, Nov. 7 and Saturday, Nov. 8 at 7:30 p.m.

The musical entertainment will span the early California period through the turn of the century, World War I, the roaring 20s, the depression years, and up to the 1980s.

SAINT JOSEPH Sister Consuelo Aguilar explained, "To please the musical palette of everyone, the music, comedy, and song and dance numbers of these eras are being featured."

Sister Consuelo and Ron Rusch are coordinating and directing the program. They are being assisted by parents, friends, and alumnae of Our Lady of Peace and other institutions the Sisters have directed in the San Diego diocese since 1882.

The two performances will raise funds for the building development of the academy.

TICKETS ARE \$4.00 and may be obtained at the door or by mailing a check to Fall Fling I, 1980, Academy of Our Lady of Peace, 4860 Oregon St., San Diego, Calif. 92116.



DIRECTORS TAKE A BREAK—Sister Consuelo Aguilar, CSJ, and Ron Rusch pause during one of the many rehearsals taking place prior to the Friday, Nov. 7 opening of "Those Were the Days."



VALENTINO LIVES ON—Cathy Simanello gives her full attention to Kevin "Rudolph Valentino" Moreau in a scene from one of the many musical numbers in "Those Were the Days."

Christophers sponsor photo contest

NEW YORK (NC)—"Service to Others" is the theme of a photo contest for young people being sponsored by The Christophers, a New York-based movement which encourages people to work for constructive social change.

Eighteen cash prizes totaling \$1,050 will be awarded. Competition will be conducted in two age groups:

one for young people 18 and under, the other for those 19 through 25.

Entries must be postmarked no later than Jan. 1, 1981. Winners will be announced on March 1.

Details of the contest can be obtained by writing to: Christophers Photo Contest, 12 East 48th St., New York, NY 10017.

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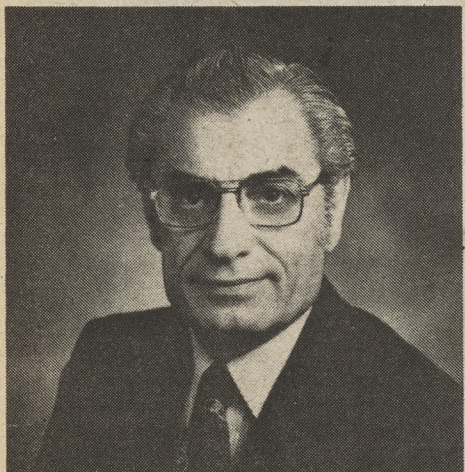
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Wadie Deddeh continues Chaldean Catholic heritage

By Martha Boutwell Garvin

Assemblyman Wadie Deddeh, a native of Iraq, came to the United States when he was 26.

When he first arrived in this country, Deddeh taught in the Army Language School located in Monterey. Later, he joined the faculty of Sweetwater High School and also became a member of the faculties of Sweetwater Adult School and Southwestern College. As chairman of the college's political science department, he taught political science and American government. He also served as president of the faculty association.



DEDDEH ATTENDED parochial schools in Iraq and Iran. He was an altar boy at St. Michael Chaldean Catholic Church in Ahwayn, Iran. In addition, he was an active member of Mother of Sorrows Church in Baghdad, Iraq.

He studied at Jesuit High School in Iraq. Following the death of his father when he was fourteen, Wadie worked to support his mother, four brothers, and two sisters. However, he continued his school studies and began college work when he finished high school. He eventually received a B.A. degree from the University of Baghdad. After moving to the United States, Deddeh received a Master's degree in political science from the University of Detroit, another Jesuit institution.

Wadie Deddeh is married to Mary-Lynn Drake, a teacher at Hilltop High School in Chula Vista. Their son, Peter Charles, is a student at the University of San Diego Law School. The Deddeh family attends St. Pius X Church in Chula Vista.

COMMENTING ON his move to the United States and the uniqueness of

his political achievements, Deddeh said, "Nowhere in the world, but in America, could a person from a different land and background aspire to political office."

"I came from a devout family, totally loyal to the Church," he emphasized.

The assemblyman's father, also an active churchman, was born in Telkeif in Northern Iraq. This is a community of only about 10,000 people, but it has exerted wide influence on Iraq and other countries. Former residents have carried with them their firm Chaldean Catholic heritage.

IN IRAQ, THERE are about 600,000 Christians. This number represents less than three percent of the total population. Chaldean Catholics number between 350,000 and 400,000.

"We like to think that we are descendants of the Chaldeans mentioned in the Bible," declared Deddeh. "We like to think that our Lord Jesus Christ spoke our language."

"To the Chaldeans, the Church and the parish priest are not only the spiritual center, but also the cultural center," the assemblyman explained. "The priest is the spiritual leader, the father confessor, the social worker, and the political leader. His word carries a lot of weight. In the old country, when the priest enters the home, everyone lines up to kiss his hand."

IN SAN DIEGO, there are approximately 1,200 Chaldean Catholics.

Assemblyman Deddeh is a supporter of the movement to bring a Chaldean Catholic parish to this area. He is an honorary member of all the committees working toward this goal.

Bishop Leo T. Maher has blessed the land for the new parish, which will be called St. Peter Chaldean Catholic Church. Father Peter Kattoula is already working in the San Diego community and about \$400,000 has been raised toward construction.

"I hope we can start building soon," stated Deddeh. "I feel that this parish will fill an important need in our community."



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BISHOP'S DAY CELEBRATION — Following Mass at St. Joseph Cathedral, last Saturday, Nov. 1, the San Diego Italian Catholic Federation continues its 14th annual Bishop's Day Celebration. Bishop Leo T. Maher listens intently as ICF Grand President Robert E. Acquistapace speaks on behalf of everyone at the banquet. (Staff photo by Mark Ryland)

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.

COLMENERO, Mauro. Father of Josephine Morales, Carmen Clegg, Victoria, Arturo, David, Umberto, Chayo, Mario, Eddie, Ritchie, and Mauro Colmenero, Jr.; brother of Benjamin Colmenero; 11 grandchildren, 1 great-grandchild. Funeral Mass: Oct. 29, Our Lady of Guadalupe Church.

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CRONIN, Ethel Virginia. Mother of Barbara Lowerison, Robert L. and Col. Charles Scharf, MIA (missing in action) in Southeast Asia since Oct. 1, 1965; sister of Jean Munson, Hazel Stein and Edna Ahern; eight grandchildren, four great-grandchildren. Funeral Mass: Oct. 31, Our Lady of the Sacred Heart Church.

Goodbody's Blvd. Chapel

FANNING, Genevieve A. Many nieces and nephews. Funeral Mass: Oct. 27, St. Patrick Church.

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KARAFFA, John. Husband of Anna M. Karaffa; father of Margaret Yuhas, Betty Jane Robbins, and Mel J. Karaffa; six grandchildren, six great-grandchildren. Funeral Mass: Oct. 29, Blessed Sacrament Church.

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SERPA, Antonio Rodrigues. Husband of Julia N. Serpa. Funeral Mass: Nov. 3, St. Agnes Church.

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BAZAARS

St. John of the Cross Women's Club, Lemon Grove, annual Christmas bazaar and buffet, Nov. 8 and 9. Details: 462-2249.

Court Our Lady of San Diego, CDA, Christmas boutique, Nov. 8-9, St. Michael's parish hall, 2616 Homedale St. Details: 479-4850.

Church of the Resurrection Christmas boutique, Nov. 8-9, 1445 Conway Dr., Escondido. Details: 747-7807.

Immaculate Conception Fraternity, Third Order Secular of St. Francis, Christmas mart, 8 a.m.-4 p.m., Nov. 9, Old Town. Fraternity meets 1:30-4 p.m. on same day. Details: 298-7038.

St. Catherine Laboure Christmas bazaar, Nov. 22-23, parish grounds, 4038 Mt. Abraham Ave., San Diego. Details: 278-8008.

Court St. Clare, CDA, Christmas boutique, 10 a.m.-4 p.m., Nov. 7-8, College Grove Shopping Center, San Diego.

Our Lady of Refuge Christmas boutique, Nov. 8-9, 4212 Jewell St., Pacific Beach. Details: 273-3325.

Church of the Good Shepherd Women's Club, Christmas boutique, Nov. 15-16, 8200 Gold Coast Dr., Mira Mesa. Details: 566-4855.

BOY SCOUTS

Catholic Committee on Scouting gives a Parvuli Dei training class for cub scouts registered for three months, 7:30 p.m., Nov. 6, St. Rita Church, 5124 Churchward St., San Diego. Donation \$5. Details: 469-9700.

EDUCATION

Adventures in Attitudes, a 30-hour seminar on how to live one's faith in today's world, Nov. 8, 15, and 22, Old Mission San Luis Rey, Oceanside. Details: 724-9996.

Lay Apostles of the Sacred Heart seminar for "families of all Christian faiths," 9 a.m.-3 p.m., Nov. 9, Knights of Columbus Hall, 515 Valley Parkway, Escondido. Reservations: 583-0765 in San Diego, 741-2018 in Escondido.

Our Lady of Grace parish, El Cajon, presents talk on "Advent and the Christian Family" with Gertrud Nelson, 7:30 p.m., Nov. 11. Donation \$2. Details: 469-5340.

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University of San Diego Law School seminar on "Sports and the Law," 8 a.m.-1 p.m., Nov. 15, Grace Courtroom, More Hall. Pre-registration suggested. 291-9659, 293-4583.

Office of Evangelization and Adult Education sponsors "Johannine Spirituality" with Father Steve Dunn, 9:30 a.m.-3 p.m., Nov. 15, Benedictine Convent of Perpetual Adoration, 3888 Paducah Dr., San Diego. Pre-registration by Nov. 10 suggested. Bring sack lunch. Details: 297-7117.

Father Gary Rye, OSA, holds classes on adult spirituality for five Tuesdays, starting Nov. 18, St. Francis Church, Vista. Donation \$10 a person. Sponsored by Office of Evangelization and Adult Education. Details: 297-7117.

Department on Aging/Catholic Community Services presents new training program to develop visitors to nursing homes and board care facilities, two Saturday sessions, 9 a.m.-4 p.m., Nov. 8 and 22—not repeats—at Our Lady of the Sacred Heart parish hall, San Diego. Call 231-2828, ext. 33.

Augustinian Father Jerome Bevilacqua conducts scripture class, 7:30 p.m., Nov. 10, St. Patrick Church, 3585 30th St., San Diego, and a Mass and healing service, 8 p.m., Nov. 11, Our Lady of Grace Church, Fletcher Hills. Details: 271-1675.

ENTERTAINMENT

Academy of Our Lady of Peace presents musical review, 7:30 p.m., Nov. 7-8, 4860 Oregon St., San Diego. Tickets: 297-2266.

LITURGIES

Stalpar Club of San Diego holds First Friday Mass and Communion, 5:30 p.m., Nov. 7, Immaculate Conception Church, Old Town, followed by fish fry in parish hall. Donation \$3.50. Reservations: 277-8875, 232-3950.

ORGANIZATIONS

La Jolla Deanery, DCCW, annual desert-card party, 12:30 p.m., Nov. 11, St. Agnes parish hall, 1140 Evergreen St., San Diego. Reservations: 223-0585.

Patrons fellowship and growth session, 7 p.m., Nov. 9, St. Therese of the Child Jesus parish hall, San Diego, with Sister Katie Lett as speaker.

Holy Trinity Institute, Young Ladies' Institute, hosts visit by YLI Grand President Enid Shoor, with dinner, 6:30 p.m., Nov. 12, Oniera Women's Club, 4649 Hawley Blvd., San Diego. YLI members and guests invited. Details: 282-5520, 277-1780.

Court Mother of Divine Grace, CDA, 26th anniversary luncheon, noon, Nov. 11, Ocean Beach Woman's Club, 2160 Bacon St. Details: 223-7516.

Immaculate Conception Family Altar Society holds fish fry, 5:30-7 p.m., Nov. 7. Donation \$3. Reservations requested: 291-0945, 272-9183.

South Bay Deanery, DCCW, meeting-luncheon, 10:30 a.m., Nov. 10, St. Michael parish, San Diego.

RETREATS

St. John's Altar Society, Encinitas, Day of Recollection at St. Charles Priory, Oceanside, Nov. 10. Reservations: 753-0731.

Retreat for recovering alcoholics, Nov. 17-19, Old Mission San Luis Rey, retreat center, near Oceanside. Reservations: 757-3659.

SPECIALS

"**Handicap Awareness**" programs scheduled in many parishes around the diocese, including Good Shepherd, Mira Mesa, Nov. 10; St. Elizabeth, Carlsbad, Nov. 13; St. Therese, San Diego, Nov. 16, 18, and 19; and Our Lady of Grace, El Cajon, Nov. 24. Call parishes for times or 297-7110.

Please note that items for **Around the Diocese** must be received by Friday for publication the following Thursday. We are unable to take items over the phone on Monday or Tuesday for publication the same week.



Bishop Leo T. Maher:

Thursday, Nov. 6, Sacramento, California Catholic Conference meeting, 9:30 a.m.-4 p.m.

Saturday, Nov. 8, Washington, D.C., Administrative Committee/Board, NCCB meeting.

Monday-Thursday, Nov. 10-13, Washington, D.C., general meeting of the National Conference of Catholic Bishops.

Father Daniel Dillabough
Secretary

Bishop Gilbert E. Chavez:

Monday-Thursday, Nov. 10-13, Washington, D.C., general meeting of the National Conference of Catholic Bishops.



HALLOWEEN FUN—Youngster stands in awe as students of Holy Family School in Linda Vista show off their Trick or Treat finery. The parade of students in their Halloween costumes was followed by a carnival on the school grounds. (Staff photo by Deacon James Steinberg)

BINGO SCHEDULE

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Tues. 6:30 p.m.
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2235 Galahad Rd., Serra Mesa
Tues. 7-10 p.m.; Early Bird, 6:45 p.m.
Lic. #694

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

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

ST. ELIZABETH SETON PARISH CENTER
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for Apostolic Ministry / Alcala Park

Noviembre de 1980

Amado Hermano en Cristo,

Regresa al Hogar para Navidad!

San Pablo nos recuerda que el amor es paciente, amable, que el amor nunca se cansa... que no hay límite a la paciencia del amor.

Es con este espíritu que de nuevo extendemos una invitación a todos aquellos Católicos en nuestra diócesis que no están practicando su fé.

Unete a nosotros en la invitación que les estamos haciendo para que regresen al hogar para Navidad! El año pasado nuestros esfuerzos ayudaron a un gran número de católicos a regresar a una participación completa en la vida de la Iglesia.

De esta manera, tú también estarás participando en nuestra gran tarea de Evangelización. Leclerq nos dice que "Evangelizar es decirle a la persona: A ti también te ama Dios por medio del Señor Jesús. Y debemos no solamente decirselo pero debemos pensarlo y sentirlo. Y no solamente pensarlo, pero decirselo a la persona de tal manera que perciba y descubra que hay algo en él que ya está redimido, algo más grande y más noble de lo que pudiera imaginar, algo que despierte en él una nueva conciencia de sí mismo. Eso es lo que quiere decir anunciar la Buena Nueva. Y eso es posible solamente al ofrecerle tu amistad: una amistad sincera, desinteresada, sin condescendencia, llena de confianza y de estimación profunda." Así debemos ofrecer nuestra amistad a nuestros hermanos católicos que están separados de nosotros.

Durante el programa, te invitamos a que digas todos los días la oración que se va a distribuir hoy en todas las Misas. En seguida, y en un espíritu de amistad, invita a todos aquellos católicos que tú sabes que no practican, a que regresen a la Iglesia. Pídeles que digan todos los días la oración que está al reverso de tu tarjeta de oración. Finalmente, si tú quieres que algún católico alejado reciba una carta personal de nosotros, invitándolo a que regrese a la Iglesia, envíanos su nombre antes del 10 de diciembre.

Vamos a publicar anuncios en el periódico diocesano y en otros periódicos, pero lo más importante es el esfuerzo que tú hagas personalmente para establecer contacto con las personas. Simplemente dóles: "Regresa al Hogar para Navidad" y ayúdalos a darse cuenta de que el amor del Señor Jesús está con ellos.

Sinceramente en Cristo,

Leo T. Maher

+ Leo T. Maher
Obispo de San Diego

Gilbert E. Chavez

+ Gilbert E. Chavez
Obispo Auxiliar de San Diego

Seminario de evangelización en español empieza hoy

Roberto Martinez, coordinador de evangelización hispana para la oficina diocesana de Evangelización y Educación Adulta, está dirigiendo un programa de entrenamiento parroquial para visitar hogares.

El objeto de este programa es entrenar a gente que pueda llevar la Buena Nueva a los deseclesiados. Los participantes aprenderán cómo hacer un invitación a los católicos bautizados a formar parte activa de su comunidad parroquial.

EL PROGRAMA consiste de un seminario de entrenamiento que dura

10 horas, el cual combina formación bíblica y espiritual con métodos sobre cómo visitar los hogares y cómo responder a las preguntas y a las reacciones a los cambios en la Iglesia.

El programa de entrenamiento empieza hoy, jueves 6 de noviembre, en la iglesia de St. Francis en Vista, y continuará el 13 y el 20 de noviembre. Cada sesión es de las 7 hasta las 9 p.m.

Se llevará a cabo el seminario en la iglesia de Nuestra Sra. del Perpetuo Socorro en Brawley el día 18 de noviembre de 7-9 p.m.

Oficina de Educación Religiosa Calendario de Actividades

NOVIEMBRE

15: Curso Básico en Sta. Margarita, Brawley, 4-9 p.m.

15: Convivencia Familiar, Our Lady of Mt. Carmel, San Ysidro, 10 a.m.-2 p.m.

17: Educ. Continua Junta de Catequistas, Our Lady of Angels, San Diego; 7-9 p.m.

19: Educ. Continua Junta de Catequistas, St. Mark, San Marcos, 7-9 p.m.

22: Educ. Continua Junta de Catequistas, Our Lady of Guadalupe,

El Centro, 4-9 p.m.

21 y 22: Curso Complementario de Maestría, Heber.

DICIEMBRE

6: Preparación Pre-Bautismal, Our Lady of the Sacred Heart, San Diego, 9 a.m.-5 p.m.

16: Curso Básico, Sta. Margarita, Brawley, 4-9 p.m.

(Mayor información sobre estas actividades llamando al tel. 297-7113.)

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Center offers varied liturgical aids, training

The Center for Liturgy and Prayer was created by Bishop Leo T. Maher to ensure the proper renewal of the Diocese of San Diego according to the Second Vatican Council's "Constitution on the Sacred Liturgy." The center has maintained the responsibility for implementing all subsequent Church decrees on the liturgy.

"The responsibility of the center is directly focused on the celebration of the liturgy itself and acts on an advisory capacity to those diocesan offices specifically oriented to catechesis and evangelization," explained Father Raymond G. O'Donnell, director.

IN ADDITION to Father O'Donnell, the center is staffed by Franciscan Sister Joanne Nicgorski and Irene Toye. Sister Joanne serves as program coordinator and music consultant. Irene Toye is the center's librarian and secretary.

According to Sister Joanne, the

center "offers a variety of services to each parish in the diocese.

"The gamut runs from parish-centered workshops to individual phone consultations," she said.

IRENE TOYE explained that the resource library "serves a very important need in the diocese and the University of San Diego community."

The library contains texts, documents, commentaries, and periodicals of a liturgical nature, as well as many planning aids and diocesan newsletters from across the nation.

The library also contains a music section. This section has recently been expanded to include current and historical references, books, hymnals, and choral selections from all major publishers of liturgical music.

"THE LIBRARY contains many sources for good liturgy. Our material is available for use by the diocese, and the library is used very much by



STAFF EVALUATES MATERIAL—Father Raymond G. O'Donnell, director of the Center for Liturgy and Prayer, is flanked by Irene Toye, left, and Sister Joanne Nicgorski, OSF, as they evaluate new materials being added to the center's resource library.

students, liturgy planners, and musicians," the librarian observed.

In addition to the above, the Center for Liturgy and Prayer is responsible for the major diocesan liturgies, such

as the Chrism Mass, ordinations, and priests' retreats. The staff also coordinates liturgies for special diocesan efforts, such as Catechetical Day and Evangelization Day.

Programs geared to meet parish, individual needs

A large segment of the work of the diocesan Center for Liturgy and Prayer involves conducting workshop sessions for lectors, eucharistic ministers, cantors, musicians, and liturgy planners.

These wide-ranging workshops are directed by Father Raymond G. O'Donnell and Franciscan Sister Joanne Nicgorski.

SISTER JOANNE explained that these workshops were "formerly held at the regional level to accommodate larger numbers of people during the early days of liturgical renewal. However," she continued, "they are presently held at the parish level in order to address specifically the needs of a particular parish in its own particular circumstances."

In the lector training program, the use of a videotape recorder makes it

possible for the participants to view themselves and their actions in their liturgical role.

"These workshops are scheduled with flexibility, in order to better serve the parish and the individuals being trained," Father O'Donnell said.

"THE LECTOR workshops, for example, are spaced over a period of several evenings to allow for deriving maximum benefit from the video equipment and the evaluation process," he explained.

Sister Joanne emphasized that since workshops are arranged on an individual basis, and often with only one or two weeks' notice, an advance calendar is not published.

She expressed the hope that "our parishes will freely call on this office to be of service to them in creating the ultimate in good liturgy."

Bulletin for liturgy planners

"At Prayer and Celebration" is a liturgy bulletin published eight times a year by the Center for Liturgy and Prayer.

Edited by Father Raymond G. O'Donnell, the bulletin has received national recognition for the quality of its content. It is circulated throughout the United States and Canada.

THE PUBLICATION contains information concerning diocesan liturgical policies, in addition to original articles authored by Father O'Donnell and Franciscan Sister Joanne Nicgorski.

Listings of new liturgical publications, music, and records are included in each issue.

Also highlighted in the bulletin are articles from the National Conference of Catholic Bishops (NCCB) and the Bishops' Committee on the Liturgy (BCL) and the Federation of Diocesan Liturgical Commissions.

THE LITURGY bulletin is available by subscription. "People can easily obtain a subscription by contacting me at the center in the Diocesan Office or by calling 298-7711," the center's secretary, Irene Toye, explained.

Lenten session set by liturgy center

Father Tom Ryan of the Liturgical Conference in Washington, D.C., will conduct a special workshop for the Center for Liturgy and Prayer on Sunday, Feb. 8, 1981.

The topic of the workshop will be the parish renewal program "From Ashes to Easter." "This program is much-acclaimed and was only recently revised for the lenten season," Father Raymond G. O'Donnell explained.

The workshop will be held at the St. Therese Social Center from 1-5 p.m.

Center serves area musicians

A liturgical musicians' communications center is maintained by the Center for Liturgy and Prayer to facilitate contact between prospective employees and pastors seeking musicians.

While not a placement or reference bureau, it is one way to assist those who wish to implement and expand the role of the music minister.

Those persons interested in this service can get more details from the center.



ROLE OF GOOD LITURGY—Sister Joanne Nicgorski, OSF, at table end, leads a small group discussion on the role of good liturgy in the life of the parish and the individual. Participants in workshops conducted by the Center for Liturgy and Prayer learn that there are many component parts required to make a good liturgy which leads to prayer and worship.



LITURGY OF THE WORD—Father Raymond G. O'Donnell explains the importance of the role of biblical readings during the liturgy in a recent Escondido workshop designed to train lectors. This workshop is representative of the many seminars the Center for Liturgy and Prayer conducts throughout the diocese to aid implementation of liturgical renewal. (Staff photos by Mark Ryland)