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USD DEC 17 1981 GENERAL

The Glory of Guadalupe
...see back page

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Vol. 69, No. 49

December 17, 1981



Christmas 1981

Dear Friends in Christ,

We need to borrow the hymn of the holy angels to announce the great joy of this Christmas season, for the chorus of angels sang to the shepherds: "I bring you good news of great joy which shall be to all people."

Now that there is born to us a Savior who is Christ the Lord, let our spirit find gladness in God our Savior. In Him truth is shining forth, falsehood is banished and discord must flee; and peace is resplendent. As the brilliance of the sun lights up the sky, so He illumines those favored by God with the splendor of peace. Whatever be the fears, oppressions, violence and terrorism of our age, they fade in the sunlight of our Savior, Emmanuel, God-with-us. When Christ the King of Peace comes forth, let everything depressing be removed from our lives.

In the context of human living we need to bring the peace of Christ, for the peace of Christ is a safeguard against all social pitfalls.

In this 450th Anniversary of the miraculous apparitions of Our Lady of Guadalupe, who emphasized the message of Christ to the Americas, we have special reason to rejoice: for never was it known that anyone who fled to her protection, implored her help or sought her intercession, was left unaided.

Thus, I shall find gladness in the Lord; I shall rejoice in God my Savior.

May the joy of this Christmas season be yours!

Leo T. Maher

+ Leo T. Maher
Bishop of San Diego

1531~1981

450th Anniversary of Our Lady of Guadalupe

By Deacon James Steinberg

MEXICO CITY, Dec. 12 — John Paul II, the Marian pope who originally hoped to come here had he not been shot last May, was still very much in evidence as Mexico celebrated the 450th anniversary of Our Lady of Guadalupe.

The pontiff used the occasion to plead for the end of guerilla war, torture, injustice, social conflict and human rights violations that plague much of Latin America.

HE WAS represented by a personal legate, Cardinal Agostino Casaroli, the Vatican's secretary of state, who told the Mexican people

that he was so moved by their outpouring of faith, that upon his return to Rome he would tell the pope that in Mexico, all he has hoped for has come true.

The cardinal joined the Mexican hierarchy, and bishops and priests from throughout the Americas, along with an estimated five million pilgrims, at the Basilica of Our Lady of Guadalupe, in which the mantle of Juan Diego and its miraculous image of the Blessed Virgin is enshrined.

The feastday began at midnight at the basilica, with a sung *mananitas* to

Please turn to page 4

By Brother William Bilton, CJM

SAN DIEGO, Dec. 13 — "Viva la Virgen de Guadalupe, Viva" was the chant raised again and again.

The chant was as warm as the sunshine in downtown and the warmth was matched by the enthusiasm of the people attending the annual procession and Mass for Our Lady of Guadalupe.

AS IN years past, the Mexican-American community turned out in force to celebrate the feast of Our Lady of Guadalupe.

However, this year's observance took on a special note: the 450th

anniversary of the Blessed Virgin's appearance to Juan Diego on Tepeyac hill, now a part of Mexico City.

The day's activities began at 11 a.m. with a procession from Our Lady of Guadalupe Church on Kearney Ave. to the Charles C. Dail Community Concourse in downtown. There, at 2 p.m., a Mass was celebrated in Golden Hall. As the day drew to a close, the activities shifted to a local hotel for a banquet.

THE PROCESSION and Mass were as colorful and festive as always when Hispanic Catholics from

Please turn to page 9

Briefs

'LAST RITES' PRIEST DIES — Viatorian Father Joseph L. Donahue, a long-time Chicago labor activist who was present at the Washington Hilton Hotel last March when President Reagan was shot, died Dec. 7 from a heart attack. After Reagan was shot Father Donahue was summoned outside, where he gave the last rites to presidential press secretary James Brady, Secret Service agent Timothy McCarthy, and police officer Thomas Delehanty. All survived the assassination attempt. Father Donahue, 76, was chaplain of the Chicago and Cook County Building and Construction Trades Council.

NEW CATHOLIC PAPER — A new monthly newspaper called *The Catholic Voice* is being distributed in the Delaware Valley, N.J. It is intended to serve Catholics of the Dioceses of Camden and Trenton, N.J., and Wilmington, Del., and the Archdiocese of Philadelphia. Geri Borbe, editor of the newspaper, said the paper is targeted to Catholics who favor the post-Vatican II changes in the Church.

50 YEARS A PRIEST — Six cardinals, the apostolic delegate in the United States, and bishops from around the country joined more than 800 priests of the Chicago archdiocese at St. Mary of the Lake Seminary in honoring Cardinal John Cody of Chicago on the 50th anniversary of his priestly ordination. Pope John Paul II conveyed his congratulations in a letter to Cardinal Cody.

CHRISTMAS SPIRIT — The pastors of two Catholic churches in Denver have mixed ecumenism with the Christmas spirit by inviting the Salvation Army to solicit funds outside the churches. Msgr. James Rasby, rector of the Basilica of the Immaculate Conception, and Father C.B. Woodrich, pastor of Holy Ghost Church, extended the invitation after Target stores had barred all groups from soliciting at their doors. Msgr. Rasby said his parishioners told him it is wonderful to have such a personal relationship between two groups that are religiously motivated to help people.

'CONSCIENCE' PRISONERS — "Deliberate cruelty threatens prisoners of conscience everywhere," according to the 1981 International Report of Amnesty International, an independent worldwide organization which promotes human rights. Prisoners of conscience are defined by Amnesty International as people who have not advocated violence but have been detained because of political, religious, or other conscientiously held beliefs.

CHURCH RESPECTED — The Catholic Church in El Salvador has the respect of the people and could be the mediator in talks to resolve the current political crisis, according to an ex-member of the Salvadoran ruling junta. "The Church could be selected as the interlocutor, and maybe also identify the necessary forces to participate in a dialogue," said Col. Adolfo Majano, currently living in exile. He praised Salvadoran Bishop Arturo Rivera Damas, apostolic administrator of the Archdiocese of San Salvador.

Vatican

120TH YEAR — *L'Osservatore Romano*, the Vatican newspaper, marked its 120th anniversary with a special 144-page issue summarizing the life of the Church under the 10 popes who have reigned during the newspaper's lifetime. The issue includes articles and comments in Italian by 90 people — journalists, historians, philosophers, and famous personalities. The edition opens with a letter from Pope John Paul II and a message from Cardinal Agostino Casaroli, papal secretary of state.

'TOTAL GIVING' — The pope praised Mother Teresa of Calcutta for her dedication to the "ideal of total giving" to "persons bearing in body and spirit the inflaming mark of suffering." He sent a Latin language letter to the 71-year-old founder of the Missionaries of Charity on the occasion of her receiving an honorary degree in medicine and surgery from Rome's Catholic University of the Sacred Heart.

MAFIA THREAT — Pope John Paul II told Sicilian bishops that they should help their southern Italian island overcome the threat of the Mafia by assisting people in making proper moral judgments. The pope said that a widespread code of silence creates a climate in which Mafia activity grows. His words to the 21 bishops who were visiting the Vatican came at the end of an especially violent year during which an intra-Mafia war for control of drug traffic has resulted in 91 deaths in Palermo, Sicily's capital.

Official

Bishop Leo T. Maher:

Friday, Dec. 18, San Diego, Christmas Mass, University High School, 9:30 a.m.

Friday, Dec. 18, San Diego, blessing of Christmas tree, Cathedral Plaza, 2:30 p.m.

Sunday, Dec. 20, San Diego, annual Christmas dinner for Catholic chaplains, Episcopal residence, 6 p.m.

Father Daniel Dillabough
Secretary

Bishop Gilbert E. Chavez:

Friday, Dec. 18, San Ysidro, Mass for Confederación Guadalupana, Our Lady of Mt. Carmel Church, 7 p.m.

Thursday, Dec. 24, San Ysidro, Christmas Midnight Mass.

Friday, Dec. 25, San Ysidro, Christmas Masses — for children, 9 a.m., and for families, 1 p.m., Our Lady of Mt. Carmel Church.

FAMILY RENEWAL — The U.S. Catholic Conference's Family Life Program called for annual family life renewal efforts between Holy Family Sunday (Dec. 27) and the last Sunday of January (Jan. 31). According to Father Thomas F. Lynch, USCC representative for family life, the process of renewal envisioned during the period "provides the opportunity for each family member to reflect on attitudes, values, or behaviors that he or she wishes to deepen or change."

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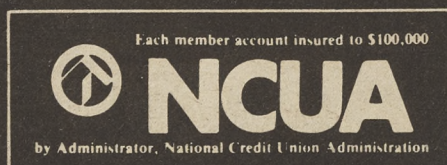
St. John's, Encinitas; St. James', Solana Beach; St. Patrick's Carlsbad; St. Mary Star of the Sea, Oceanside; San Luis Rey Mission, San Luis Rey; St. Peter's, Fallbrook; St. Mary's, Escondido; Immaculate Heart of Mary, Ramona; St. Gabriel's, Poway; St. Mark's, San Marcos; St. Francis', Vista; St. Michael's, Poway; Our Lady of Mt. Carmel, Rancho Penasquitos; St. Elizabeth Seton's, La Costa, and St. Margaret's, Oceanside.

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I am enclosing my Christmas sacrifice to help spread the meaning of Christmas to those who don't know it:

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

Name _____

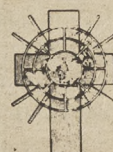
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City _____

State _____

Zip _____

Please ask the missionaries to remember my special intentions in their Masses and prayers _____



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National Director
Dept. C, 366 Fifth Avenue
New York, New York 10001

OR:

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

12/81

**CHARLES A.
LINDBERGH
AND THE
SISTERS
OF MERCY.**



**TWO OF
SAN DIEGO'S
PIONEERS**

The Sisters of Mercy and Charles A. Lindbergh had a lot in common. Both were pioneers. Lucky Lindy was the first to make a non-stop Atlantic crossing; the Sisters of Mercy were the first to have a hospital in San Diego.

By the time Lindbergh was flying the Spirit of St. Louis over Mercy Hospital, the Sisters of Mercy had already been providing medical care to San Diegans at Mercy Hospital for 37 years. To get a better perspective of the Sisters' commitment, consider the fact that most hospitals in San Diego aren't even 37 years old yet.

Today the Sisters have once again become pioneers. They are building the first Ambulatory Services facility in San Diego in order to provide San Diegans with the best that modern medicine has to offer. With its concentration on outpatient services, the new facility will offer the most modern medical technology, the quickest service, the most professional help that is available today, at what is hoped to be a considerable savings to the patient, his or her employer, and the medical insurance carrier.

Just as Lindbergh needed financial backers for support in his pioneering effort, the Sisters need financial backing for support in theirs. Won't you please become one of those backers by giving a donation to the Ambulatory Services Addition building fund?

Very sincerely,

John P. Burke
Director of Development



In support of the Sisters of Mercy, and Mercy Hospital, I pledge a one-time donation of \$ _____ (enclosed) or a \$ _____ donation over _____ years.

Name _____

Address _____

This contribution is being made:

In (Honor) (Memory) of _____

Please advise of this gift:

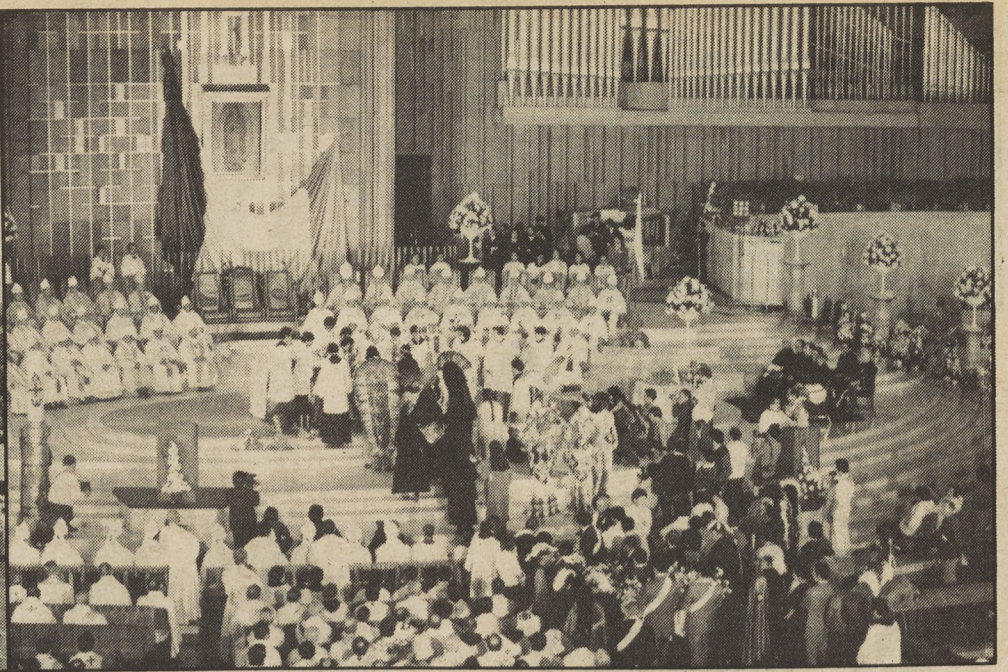
Name _____

Address _____

(Acknowledgment is sent immediately. No amount is mentioned.) Please make check(s) payable to Mercy Hospital and send to The Development Department, Mercy Hospital, 4077 Fifth Avenue, San Diego, CA 92103. Gifts are tax deductible.



CELEBRATION BEGINS — Priests and bishops walk in procession from the old Basilica of Our Lady of Guadalupe in Mexico City to the new one right next to it. Five million pilgrims visited the shrine in a 24-hour period Dec. 12. More than 100,000 jammed the Plaza of the Americas outside; another 12,000 were inside.



ALL NATIONS — Children from each of the continents and dancers in Aztec dress bring the gifts up during the offertory of the Mass. Interior view of the new Basilica of Our Lady of Guadalupe shows the sanctuary, with Juan Diego's *tilma* and its miraculous image of the Blessed Virgin on the wall behind.

Deacon James Steinberg photos

At the basilica...

Continued from page 1

the "Queen of Mexico and the Empress of the Americas." More than 800 priests, bishops and archbishops concelebrated Mass inside the basilica as a crowd estimated at one million persons jammed the area.

FIREWORKS AND cannon fire reverberated over the Mexican capital until dawn, when more pilgrims began the march along the Calzada de Guadalupe, leading northeast to the foot of Tepeyac hill, where Juan Diego four times encountered the Blessed Virgin between Dec. 9 and 12, in the year 1531.

The pilgrims had been converging on this city of 15 million for days, and had come from all over Mexico, carrying their banners and floral tributes to Our Lady. Many spent a night or two sleeping in the streets near the basilica or in the basilica itself, just to be there on the feast day.

The main celebration began at noon, when a double line of priests from all over the Americas processed the short distance from the old Spanish basilica, now cracking and sinking into the dry lake bed upon which most of Mexico City is built, to the modern basilica which adjoins it.

BEFORE ENTERING the new shrine, the bishops who followed the priests turned to the right, where a 20-foot statue of Pope John Paul II was unveiled by Cardinal Casaroli. John Paul came to the basilica in January, 1979, and the visit had a lasting effect. The papal legate remarked that the continent upon which he stood not only has a great love of God, but is a continent for the future.

Once inside, the Mass began to music from two organs and a symphony orchestra; mariachis and Aztec drumming filtered inside from the plaza, for when the basilica's doors are opened, the inside becomes part of the huge plaza, with the sacred image of Our Lady of Guadalupe visible from everywhere on the grounds.

The crush of Guadalupanas was so great inside the basilica, which normally holds 10,000 people, that Mexican Red Cross workers were kept busy removing people who fainted; they also controlled the crowds with their stretchers, using

them as police lines.

CARDINAL Casaroli, the principal celebrant of the Mass, was joined by Cardinal Ernesto Corripio Ahumada, archbishop of Mexico City and his immediate predecessor, retired Cardinal Miguel Dario Miranda, and Archbishop Girolamo Prigione, the apostolic delegate to Mexico.

The U.S. hierarchy was represented by Auxiliary Bishop Anthony J. Bevilacqua of Brooklyn, N.Y., chairman of the U.S. bishops' Committee on Migration and Tourism; all of the visiting American clergy were in the care of Dominican Father Peter Kurguz of Columbus, Ohio, who for the past 14 years has been a priest of the Mexico City archdiocese and runs a free clinic serving 20,000 people a year.

FATHER KURGUZ, a devoted Marian priest and Guadalupana, is an advocate of building an American Guadalupe center at the basilica, to minister to English-speaking pilgrims as devotion to Our Lady of Guadalupe spreads outside of the Hispanic community.

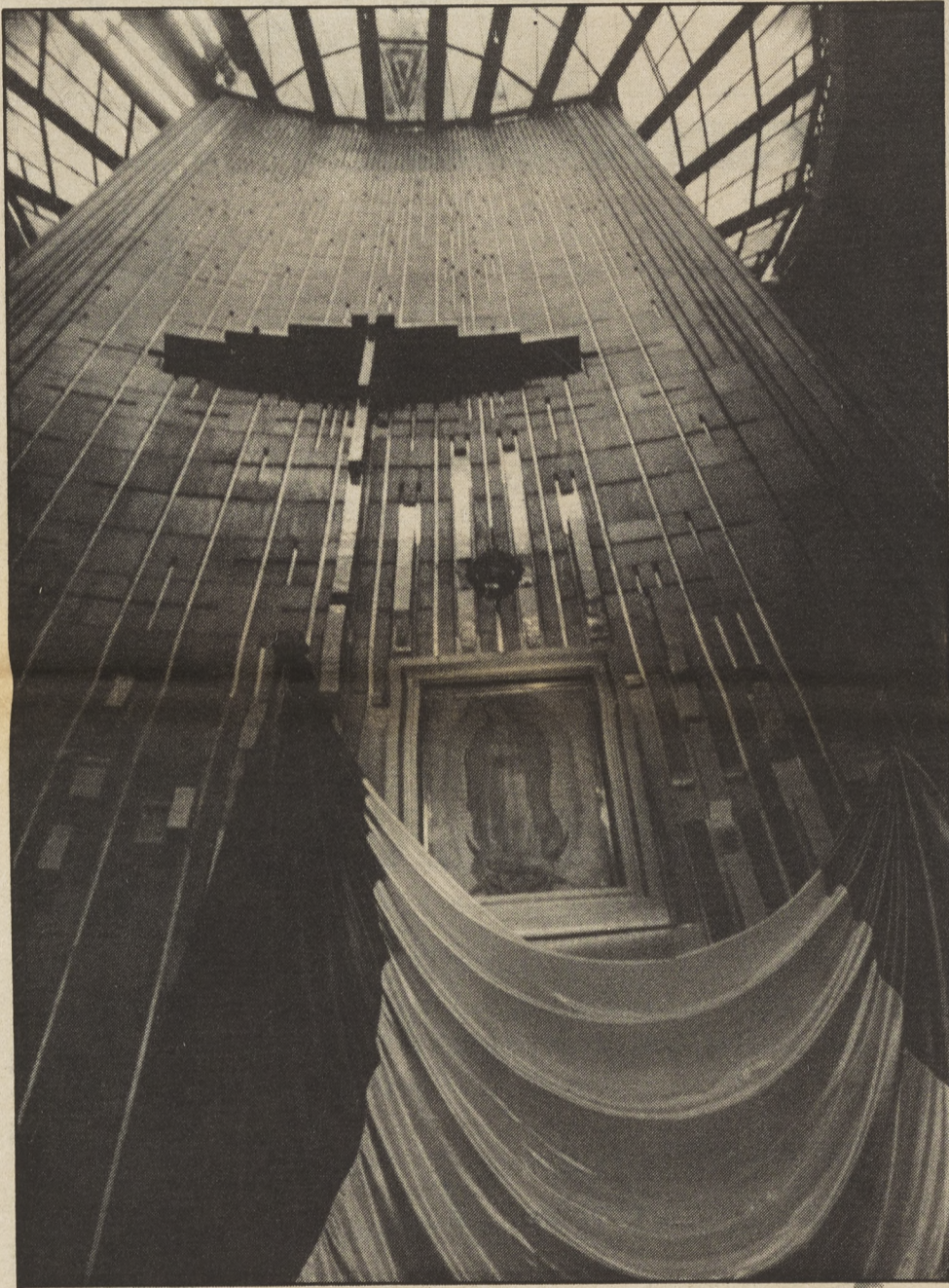
Speaking as the personal representative of Pope John Paul II, Cardinal Casaroli praised both Our Lady of Guadalupe and Juan Diego for helping to open the new world to Christianity. Devotion to La Guadalupana, he said, is a powerful instrument for making peace between the people of the Americas.

The flags of the 25 nations of the new world were to the left as he spoke; his speech was seen as a possible reference to Chile and Argentina, which are engaged in a border war the Holy See is trying to mediate, and whose bishops were represented at the basilica. Also present were bishops from Cuba and El Salvador, two other Latin American trouble spots.

MASS ENDED with a 25-minute taped address by Pope John Paul, recorded earlier in the Sistine Chapel and already previewed by Latin American bishops in Rome. His voice strong, his Spanish deliberate, the pontiff spoke of the feast as a great event for all, young and old, rich and poor alike, all of whom have God for their one common father.

"I came here as a pilgrim of faith on Jan. 27, 1979, to the Marian

Please turn to page 5



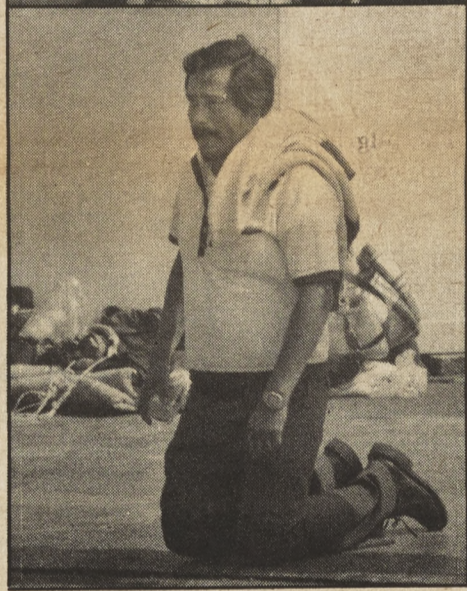
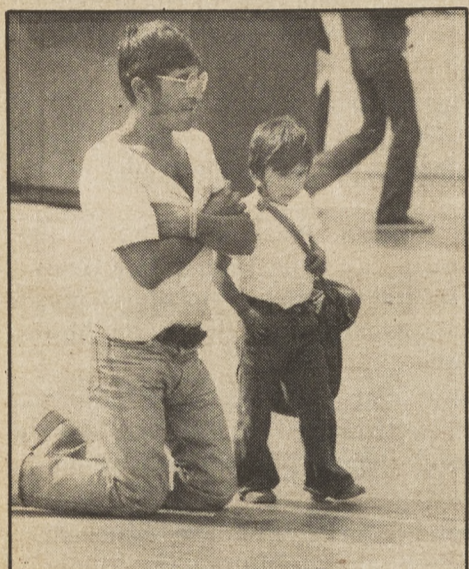
WHERE IT HAPPENED — Photos show Our Lady of Guadalupe from a public viewing area behind and below the basilica's main altar; behind the old Basilica of Our Lady of Guadalupe is Tepeyac hill and its shrine, where four times between Dec. 9 and 12, 1531, Juan Diego encountered the Blessed Virgin.



PAPAL LEGATE — Pope John Paul II was represented by his secretary of state, Cardinal Agostino Casaroli, seen entering the basilica after unveiling a 20-foot statue of the pope. Once inside, he praised the Mexican people for their faith and devotion, something he said pleases the pope immensely.



NEW AND OLD — The modern Basilica of Our Lady of Guadalupe is a sharp contrast to the early 18th-century basilica on the right, which is now empty as it cracks and sinks into the dry lake bed which underlies Mexico City. Extensive work is going on to save the structure.



PILGRIMS — They came from all over Mexico to be at the Basilica of Our Lady of Guadalupe for her Dec. 12 feast day. Some walked the last few hundred yards on their knees; others slept in the streets or in the church. Aztec dancers and mothers with children were a common sight in the Plaza of the Americas.



AMERICAN DELEGATE — A diplomatic reception brings together, from left, Dominican Father Peter Kurgoz; Auxiliary Bishop Anthony J. Bevilacqua of Brooklyn, N.Y., the official U.S. delegate to the anniversary; Archbishop Girolamo Prigione, the apostolic delegate to Mexico; and the Vatican's Cardinal Agostino Casaroli.



...pope's presence felt

Continued from page 4

sanctuary of the people of Mexico," said the pope, regretting he could not be present but adding that the presence of his legate was an expression of his own special presence in celebrating the day with the Mexican nation.

The pope stressed, as he has continually stressed, the need for justice and dignity for all people, and praised Mary for her role in bringing people closer to her son. He said the Church is sufficient to meet all the needs of mankind and is a sign of salvation in the world, and praised the Church in Mexico for its compassion in dealing with the many problems common to Latin America.

AS THE BISHOPS left the basilica, they were each presented with roses by Cardinal Casaroli as a reminder of the miraculous flowers gathered by Juan Diego on Tepeyac hill, just behind the basilica. When Juan Diego carried them in his mantle to give to the first bishop of Mexico City, an image of Mary remained behind.



OUR LADY — The image of Our Lady of Guadalupe hangs above and behind the main altar; view is from the sanctuary of the basilica.

Exactly four-and-a-half centuries later, Juan Diego's *tilma* was the focus of one of the greatest Catholic gatherings in Mexico's history.



Editorial

By Brother William Bilton, CJM

For some, this is a season of pain

It's hard to say where it goes wrong.

So much about this season has *potential* for bringing joy into people's hearts. This pre-Christmas season — Advent — is built on the premise that there is hope for deliverance, that the Christ who came once as God's gift to the world, can still come to touch people and lead them to the freedom of altruism in this life and beatitude in the next.

Nor is it ever too late to catch the spirit and experience the rebirth.

Charles Dickens' *Christmas Carol* has enchanted readers since its publication. This tale of secular salvation never fails to warm readers' and audiences' hearts, as Scrooge blesses the hapless Cratchits with a grand Christmas goose, relieved because his long night of soul-searching — prompted by his mysterious visitors — has not made Ebenezer miss Christmas morning.

Scrooge's heart may have been flinty, but it thaws in the glow of Christmas celebrations past, present, and yet to come.

It is that hope in relationships that prompts the sentimentality of many of the carols that find the singer dreaming of family, home, tree, dinner, and for some, even snow. It is Christmases past that make the hopes in Christmases yet to come poignant. To be home for Christmas is a port that every romantic voyager sets for himself or herself.

But somewhere along the line, some of the charm has been lost, and to more than the *commercialism* that is the first target of the season's critics.

That aspect does make it hard for some — especially during these times that, for many, are economically severe. Some parents find the TV annoying because more and more expensive items are presented to their children as being *essential* to a merry Christmas.

When some people are finding it difficult to put decent meals on the table, it does seem unfair to stimulate a longing in a child's heart for electronic gadgets meant to make idle time bearable.

Yet, for the past 50 years, Christmas in America has been a bobble dangled before adults and children alike — encouraging all of us to spend beyond our means to give gifts that will convince those we love of our affection. "Nothing says 'I love you' at Christmas better than..."

It might be the emphasis on homecoming and warm greetings that cause the problem. In spite of the new 20-cent postage, the mails will be clogged with greeting cards that show you cared enough to send the very best.

This pre-Christmas season — in the midst of all the tinkling bells and twinkling lights — can create an atmosphere that heightens loneliness. If you have no one to send you a greeting card, and if there is no one who is going to come home to you for Christmas, or if you have no one to go home to, while everybody else does, these days can be pretty *painful*.

Those who have recently suffered the loss of a member of the family will find these days difficult. Many of them will hang on just to get through this time, and experience relief when Christmas has come and gone.

Then there are those who have a relationship with others that is in need of reconciliation. That is a pain heightened by this season.

In any of these situations, we should reach out — be it to friends or family or strangers — and seek to heal.

For those who are believers, the awareness of others suffering might prompt the search for something *deeper* in this season — for something that is an imitation of an expectation that was fulfilled beyond anyone's fondest dreams.

To wish a *Merry Christmas* is to wish for that Gift to come again which, alone, can make all things right.

No Southern Cross Dec. 24

There will be no Dec. 24 issue of *Southern Cross* in observance of Christmas. The next issue of SC will be Thursday, Dec. 31. SC wishes all its readers a happy and blessed Christmas.

Letters . . .

'Human warmth'

The Dec. 10 edition of the *Southern Cross* contained a letter regarding the supplement provided to the *Southern Cross* by CCS. Basically, I am in agreement with the comments of the author of that letter but do feel that there was good reason for our using the photographs mentioned.

Catholic Community Services is a human service agency and the supplement attempted to portray the variety of human interest in our society. This fiscal year we have included services to disabled persons among our various activities. Additionally, this year has been designated as the International Year of the Disabled.

All photos in the annual report, plus others which did not get published, were chosen because they sensitively captured a human warmth interest and/or emotion that I felt exemplified what CCS is all about. I did not intend to use people with disabilities for public relations purposes.

I am more than willing to discuss this matter further with the individual who sent the letter if that person so desires.

Father Douglas Regis
CCS Executive Director

ERA 'no'

Unfortunately, feminists no longer appear to be activated by any impressive effort to create and maintain wholesomeness in our young people. The dignity of womanhood has suffered most severely. Young women are encouraged to become "liberated" and liberation has come to mean "freedom from all moral restrictions." This lack of mutual respect among our young people denotes a sudden and radical shattering of traditional morality...

We see no indication that the ratification of ERA would be beneficial to our young people's morals, and especially to our womenfolk, who are the big losers. It would seem that an organization which has no sense of compassion for, or loyalty to, its own sex has little that is worthwhile to recommend it. It is to be hoped that God-fearing individuals will see the wisdom in defeating this amendment.

James Wright
San Diego

The gift of sight

As an individual who has recently had the return of excellent eyesight from a surgical procedure, I have learned of the dearth of available corneal material which can be used to restore vision in persons deprived of their eyesight.

Corneas, the front crystal-like portion of the eye, are obtained from recently deceased persons who indicate their willingness to donate this eye tissue as a gift of sight upon their death. Also, the heirs of persons who die may also make the gift for the deceased person. Such a gift is no reason to avoid an open casket funeral and causes no different appearance in the deceased.

Sight is a precious gift. Making it possible for others to enjoy it, especially after we are no longer living, is a thoughtful, caring, and philanthropic act filled with good will to humankind, and is an effort to promote human welfare and enhance people's quality of life.

Irene S. Palmer, R.N., Ph.D.
Dean, USD School of Nursing

The Pope Speaks



Our need of Mary

ROME (NC) — Pope John Paul II traveled to two of Rome's Marian sites Dec. 8, the feast of the Immaculate Conception, to ask Mary's help in the "great battle between good and evil" in today's world.

After reciting the noon Angelus before about 20,000 people in St. Peter's Square, the pope left the Vatican to place flowers at the feet of a statue of the Madonna near the Spanish Steps and to celebrate Mass in St. Mary Major Basilica.

"The signs of the times indicate that we find ourselves in the orbit of a great battle between good and evil, between the affirmation and the negation of God, of His presence in the world and of the salvation which has its beginning and end in Him," he said at the Mass.

At the Spanish Steps the pope described Mary as "the sign of the advent of God and of human hope" and said that "the times in which we live have a particular need of this sign."

Pope John Paul recalled Pope Pius XII's 1942 consecration of the human race to the Immaculate Heart of Mary and noted that several years later Pope Pius added to the consecration "a people particularly dear to the Mother of God: those of Russia."

Vatican sources said that the Polish-born pope had considered dedicating the Immaculate Heart of Mary to Russia this year but had decided that the move would not be politically opportune.

Reflection

By Sister Carolyn Link, CPPS



A woman for all times

Much has been written about the Mother of God, the Mother of Jesus. Mary has always been a popular figure and throughout history she has manifested herself. Sometimes in a quiet way, during an individual's personal prayer, in moments of special need, assurance, even intense happiness.

Then again, she made her presence known quite strikingly as when she appeared to Juan Diego on those chilly mornings in December, 1531, on the barren Tepeyac Hill, now part of Mexico City, or when in the obscure little French town of Lourdes during the mid-1800's she appeared several times to Bernadette Soubirous at the town dump at Massabielle or again, in 1917, when she appeared to the three shepherd children — Jacinta, Francisco, Lucia — standing on a small oak in the fields close to Fatima.

Who is this woman who identified herself to the poor Indian of Mexico, the sickly Bernadette of Lourdes, the illiterate children of Fatima and who, drastically affecting the lives of those to whom she appeared, had a message for those who recognized her presence?

This is the maid of Nazareth. This is the woman of faith and trust who could say "Be it done according to Your will," yet ask "how can this be done?" This is the woman of compassion and action who hastened to help an older woman prepare for the birth of her first born. This is the woman of courage and initiative who, while expecting her first born, undertook the arduous journey to Bethlehem and gave birth to her son in a stable. This is the woman of decision and calm who knew paralyzing fear when the life of her young child was threatened and again when her child was lost. This is the woman of reflection and questioning, for as the Gospel tells us, she constantly "pondered all these things in her heart."

This is the woman who was the first to share in the joy of resurrection, knowing that she had contributed much to bring it to fulfillment. This is the woman who, constantly present to the early Church, helped to form and guide it. This is, indeed, a woman for our times.

Our Christian Way of Life

By Enid Lanyon

Christmas spirit through the year

Every year as Christmas approaches, we struggle to remember its real meaning while inundated with the pagan symbolism of the season. Every year when the Christmas story has worked its magic in us, we sigh and wish the joy, peace and love would endure throughout the coming year. And the truth is, it does.

Maybe it does not endure in us, but it endures and remains available to us if we really want it and are prepared to make the effort to keep it alive in our own lives. It seems to me that what Christmas says is "This is how life could be — should be — for each of you, not only now but always. Loving, open, generous and giving."

AND FOR A SHORT while we manage to be just that — loving, open, generous and giving. But after the holidays we tend to "settle down" into that comfortable rut where we can be selfish and choosy about our loving again. It is not that the spirit of Christmas has left but that we have left it.

I think that Jesus was born as a child rather than simply appearing from a cloud fully grown, dazzling us with his supernatural power, as an indication of the nature of God's love for us. I believe God's love is like that of a small child, free of defenses or fear, free of arrogance or threat, vulnerable and innocent, concerned with being accepted but loving even when not.

We are disarmed and softened by a child's spontaneous love. When a child reaches out to us we let all defenses fall away and lean forward, taken over by love. It should be like that when God reaches out to us — at Christmas or any other time. But we insulate ourselves from His love so often by our fears and guilt. Because we feel ourselves to merit anger and punishment, we come to expect that from Him, rather than a love so complete that forgiveness is never an issue. Understanding is never an issue. Nor are acceptance and compassion.

IT IS, I THINK, the trustfulness and vulnerability of the love of a small child that makes it so irresistible. It is the trust, faithfulness and vulnerability of God's love that is irresistible, too. We have not much trouble defying an angry, punishing, threatening God whose love may be withdrawn from us at some time, although we do not always recognize that such a God lives in our own minds and keeps us from seeing His reality.

We can let the Christmas spirit last for us if we take the gentle tenderness of the Christ-Child and apply it to the God who loved us into life and will love us through death into greater life. In the chubby little hand reached out to us so trustingly, we can see the longing hand of God always extended in patient, hopeful love.

If we were to carry the image of God as a child in our hearts, would we be able to ignore Him as often as we do? Would we be able to turn an indifferent shoulder as often as we do? Would we, in fact, be able to leave Him alone as often as we do?

YET THAT CHRISTMAS Child is God, not only the Son, but the Father and the Spirit, for they are inseparable. When we see the baby in the manger we are also seeing how God comes into our lives, how He offers himself to us — dependent on our responsive love, dependent upon our self-giving, dependent upon our generosity. The only power He exerts over us is the power of love, a life-giving, life-reinforcing power, never hurtful or destructive.

If we cannot resist the Christ-Child, how can we resist God? If we are drawn to love and generosity by the thought of the Child, how can we not be drawn to them in the thought of God? If we are softened, made tender and forgiving because of the wonder of the new life of the Babe, how can we not be so because of the wonder of God's ever new life?

Christmas may pass, as it does each year as a season, but the meaning of it, the special mark it makes upon us, will remain with and in us, if we choose. God's love does not pass. It stays to call us into tenderness and giving, to draw love and forgiveness from us all through the years of our lives.

Ins and Outs

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

The giver and the gift

The most infuriating phrases heard in the Christmas advertising barrage could be these: "gifts for the one who has everything," or "for the discriminating person." The notion seems to place a burden on the giver to buy a special (and possibly more expensive) gift. The implication is that the receiver may be displeased or unhappy. This negates the intent of Christmas giving, which is to be more a sign of the love of the giver. This might be the time to reflect on the people involved at the time of our first Christmas Present, that blessed day when God gave us His Son.

Herod could be called a man who had everything. Power, glory, honor were his. Riches, jewels, wealth set him above the common herd. He owned the priesthood, the military, the lives of his people. What more could be bestowed upon such a monarch? But he wanted one thing more: the life of a specific child. To win that goal the king decreed that recently-born sons should die and families of his

kingdom be bereaved. Herod did not get what he wanted; all that he possessed was in time taken away.

WHAT ABOUT THE MAGI? They were discriminating persons, indeed. With their wisdom and jewels, they were searching for the one special experience which could enrich them beyond measure. However, as learned as they were, these powerful men lost their star and sought human help. Here, they were in danger of being duped by a false king. But God rescued them by His angel and their dream, and they found the object of their search, One Who didn't need their gold, incense and myrrh. In truth, they were the ones who returned home, as do so many who give in love, thinking they will grant much but receiving considerably more.

The shepherds were far from discriminating. They didn't have everything — if indeed they had anything. Yes, they possessed their flocks, those animals that were their livelihood and the center of

their lives. But when these rustics learned that for them a new King had come, they left their charges and gambled their livelihood to see Him. Like some Christians to be, they chanced the present to find a reason to be in the future. Off they went, risking greatly on a Gift yet unseen, to become important persons in this ageless story.

What about Mary, the woman who said "yes" to God's proposal? Did her Child turn out to be the Gift she expected? Up to then, she had little, and wanted even less. Ann's daughter had planned one kind of future; God presented her another, wrapped up in a child's body.

AT HER SIDE that night, Joseph sought for himself only a wife, a family. Even here, he was asked to accept the substitute which heaven would proffer him, the wife and a Child borrowed from God. Joseph, open to any favor that God sent, is remembered each day whenever Catholics say their prayers, while Herod is mentioned not at all.

So this Christmas Day, when we give our tokens of love, know it is done as a gesture of love. There are to be no discriminating persons at Christmas, no people who have everything. Every offering made in this holy season is a sign that once God made Love flesh. He gave us hope signified by a Baby, and a chance for faith that by loving one another, all our other sins might yet be forgiven.

The Sunday Readings

By Deacon James Steinberg

His glory is revealed

December 20, 1981, Fourth Sunday of Advent. 2 Samuel 7:1-5, 8-11, 16; Romans 16:25-27; Luke 1:26-38.

Beginning with Christmas Eve and lasting until Jan. 10, the Baptism of the Lord, the Church will celebrate the birth of Jesus the Christ. Through the incarnation — the "enfleshment" — of the Word, God the Father became one of us in the person of His Son. That glory stands revealed to us in the lowliness and poverty of the familiar crib scene, and in the agony of the cross a short lifetime later.

Our first reading is from Second Samuel, an early messianic prophecy relating events dating from about 1000 B.C. The responsibility for preserving the Sinai covenant has fallen upon the monarchy, and David, as God's favored earthly king, decides to build the Lord a house to dwell in.

THE PROPHET NATHAN speaks for God, and tells the monarch that God will build a living house for Himself, and that His kingdom and throne "shall stand firm forever." The wicked shall not prey on Israel at some future time, and the days will come when the Lord will give His people "rest from all your enemies."

We can see the full flowering of Israel's messianic hopes in our responsorial psalm (Ps. 89). David sings God's praises, for he perceives in Nathan's prophecy a covenant between himself and the Lord. David's posterity and throne have been established "for all generations." This is fulfilled, finally, in the birth of Jesus, for He is descended, through Mary, from David's lineage, and is born in Bethlehem, the royal (tribal) city of David's house.

Roman's is St. Paul's enduring theological masterpiece, and we find in its closing passages a discourse which ties together our first reading and response.

ISRAEL'S RELATIONSHIP with God was a privileged one. In the historical, human drama of the People of God, the stage was being set, ever so slowly, for the final revelation of God in the person of Jesus. Scripture, especially the writing of the prophets, bears this out.

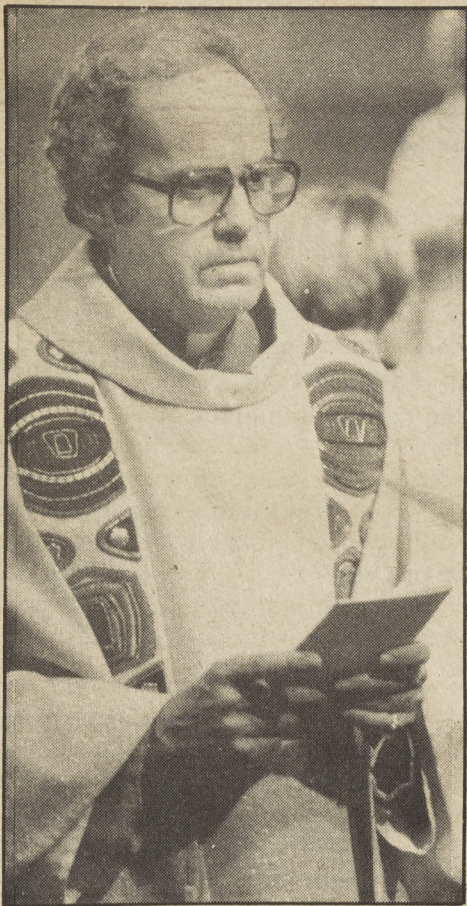
This is a mystery which has unfolded secretly through the ages, writes St. Paul, but God's glory has finally burst upon the human scene. This mystery stands fully revealed when the Gospel of Jesus is preached, so that the entire human race, Jew and Gentile alike, "may believe and obey."

We will be reading from Mark's Gospel during this coming liturgical year (Cycle "B"), but since Mark provides us with no infancy material, we switch to the Lucan narrative on this last Advent Sunday before Christmas. The emphasis is Marian, her humble submission to the will of God and her status as "highly favored daughter."

THE ANGEL ANNOUNCES that the Virgin will conceive and bear the "son of the Most High" who will also be son to David and occupy his throne, ruling over the House of Israel in an enduring, eternal reign, one without end.

This is to be accomplished by the overshadowing of Mary by the Holy Spirit; the Son to come will have no human father. The People of God have always lived under the protective shadow (the *shekinah* or cloud of glory) which led them out of Egypt or filled the tent of the tabernacle during their desert wanderings.

Thus at the supreme moment in their religious history, when God is about to embark on the final and definitive aspect of His relationship not only with Israel but with all of humanity, it is the Holy Spirit which manifests God's presence and accomplishes His saving activity.



Mark Ryland photo

SILVER JUBILEE — Msgr. John R. Portman, pastor of Sacred Heart Church in Coronado, renews his priestly vows upon the 25th anniversary of his ordination Dec. 6.

Teachings on abortion, contraception must be 'faithfully transmitted': pope

By Nancy Frazier

VATICAN CITY (NC) — Pope John Paul II condemned "the plague of abortion" and told Church family workers not to be silent or ambiguous about Catholic teaching on artificial means of contraception.

The pope reiterated Dec. 7 the Catholic Church's positions on abortion and contraception during a talk in the Vatican's Clementine Hall to participants in two family-related conferences.

REPEATING the Second Vatican Council's description of abortion as an "abominable crime," Pope John Paul told the groups that "the witness of Christian families in this regard must be clear."

"No human authority can declare legitimate that which divine law condemns: the life of every person, even the person conceived but not yet born, deserves an absolute and unconditional respect," he said.

"If this basic right is not respected,

Bishops get backing on Central America

WASHINGTON (NC)—The leaders of 6,324 American missionaries abroad said they support the U.S. bishops' mid-November statement on Central America.

"We congratulate the bishops for having once again spoken on Central America and for having, in the past, exercised their leadership, challenged the faithful and contributed in no small way to limiting the escalation of the U.S. intervention," said a statement of the U.S. Catholic Mission Association (USCMA).

THE 14-MEMBER board of directors of the USCMA issued the statement. The association was known as the Catholic Mission Council until September, when it adopted the new name. The board is made up of major superiors of missionary orders.

Close to 700 of the U.S. missionaries work in Central America. There are also more than 500 in the Caribbean and 1,535 in South America.

"We are well acquainted with the situation in Central America because of our frequent visits there and because of the reports which we



Mark Ryland photos

MISSIONARY MEMORIAL — Immaculate Conception Church in Old Town was the setting Dec. 4 of a concelebrated memorial Mass in honor of the four U.S. women missionaries murdered in El Salvador last year. A candlelight procession followed. More than 350 persons attended the event, sponsored by the Diocesan Peace and Justice Commission. Maryknoll Sister Marilyn Miller was one of the speakers, and a letter from Bishop Maher was read.

received from members who are involved with the local Church in the struggle of the poor and oppressed people," the board said.

THE STATEMENT said the missionaries concur with the

evaluation of the bishops that "any conception of the problems of Central America which is cast principally in terms of global security issues, military responses, arms transfer and preservation of a situation which fails to promote meaningful participation of the majority of the population in their societies is, in our view, profoundly mistaken."

The USCMA statement said that many missionaries have voiced the same concern as the bishops.

"In so doing they have been accused of betraying the Gospel; they have been called Marxists or communists by some members of our Church as well as by the press and the public," it said.

THE STATEMENT added that the USCMA hopes the bishops' views will make Catholics aware of the "serious situations of poverty, oppression and suffering in which millions of people find themselves, due oftentimes to misguided policies" of governments and transnational corporations.

The U.S. bishops approved their statement on Central America during the National Conference of Catholic Bishops meeting held in November.

The comprehensive statement dealt with the situations in El Salvador, Guatemala, and Nicaragua.

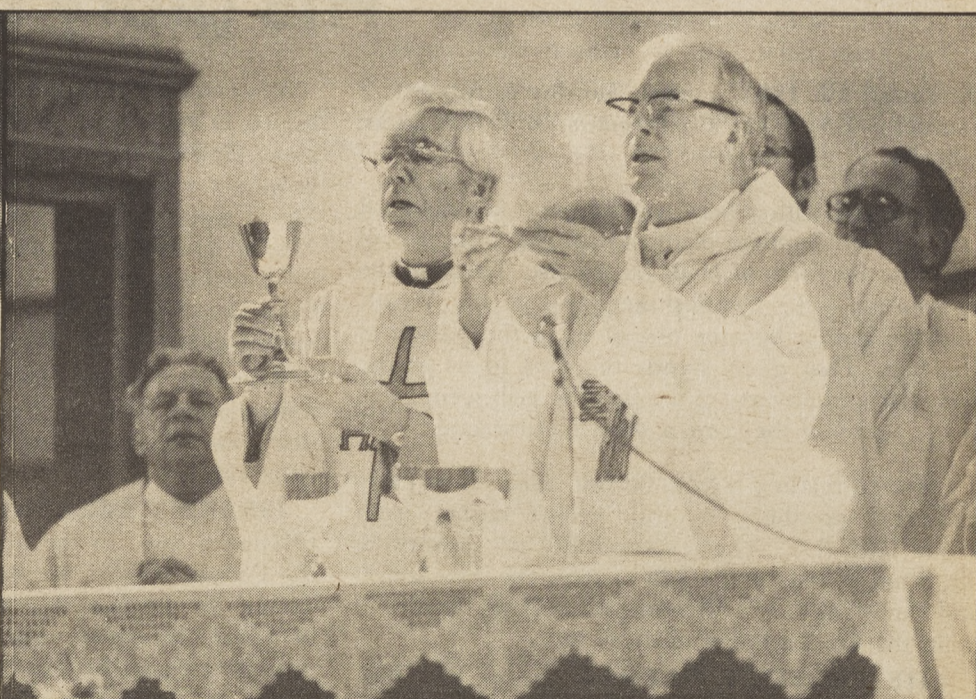
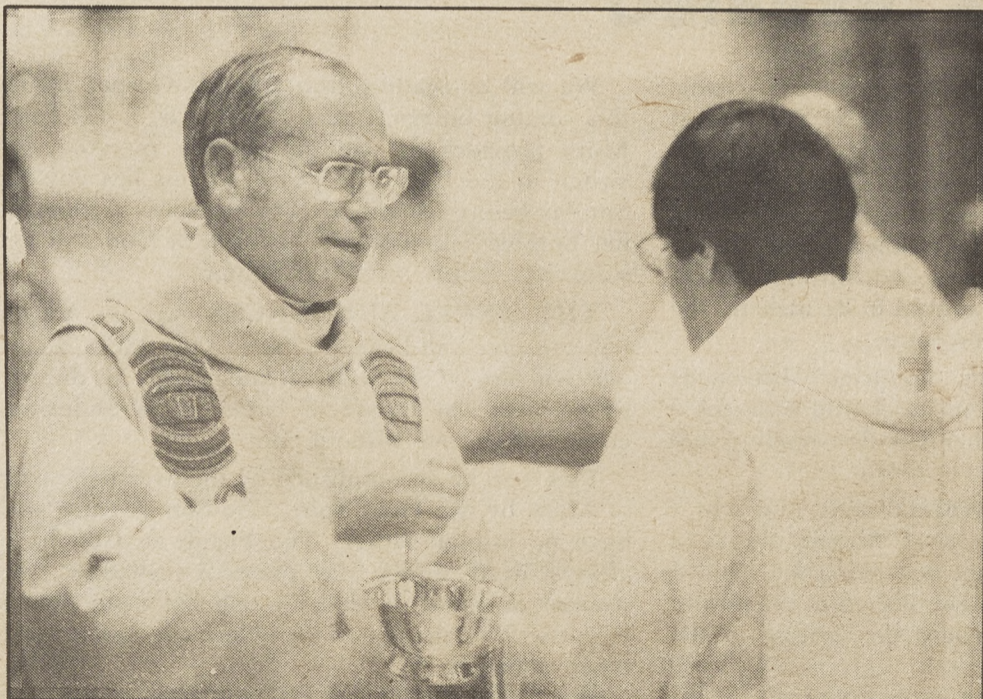


NC photo from UPI

REMEMBERING — Pope John Paul II prays before the tomb of Pope John Paul I in the Vatican grottoes.

ization depends in large part on it," he said.

The conferences were a meeting of Italian family ministry workers and a Polish family symposium.



Mark Ryland photos

NEW MONSIGNORS — Two of the four new prelates of honor named by Pope John Paul II were installed by Bishop Leo T. Maher in early December. Founders Chapel on the University of

San Diego campus was the setting Dec. 9 for a special installation Mass for Msgr. Henry F. Fawcett (left photo), rector of St. Francis Seminary. Bishop Maher also joined the new

Msgr. Patrick Kearney, pastor of Immaculate Conception Church, for his installation Dec. 1 (right photo). Msgr. Kearney is shown elevating the chalice during the Mass.



San Diego honors Our Lady

The lengthy parade honoring Our Lady of Guadalupe in downtown San Diego stretched as long as 20 blocks.

Mark Ryland photos



One of the parade's younger participants seemed less than enthusiastic about the day's events.

Continued from page 1 throughout the diocese converge on downtown to honor Our Lady of Guadalupe.

Floats depicted the Virgin's appearance to Juan Diego, marchers and dancers were attired in colorful costumes, cars were decorated and banners proclaimed the faith of those gathered in downtown.

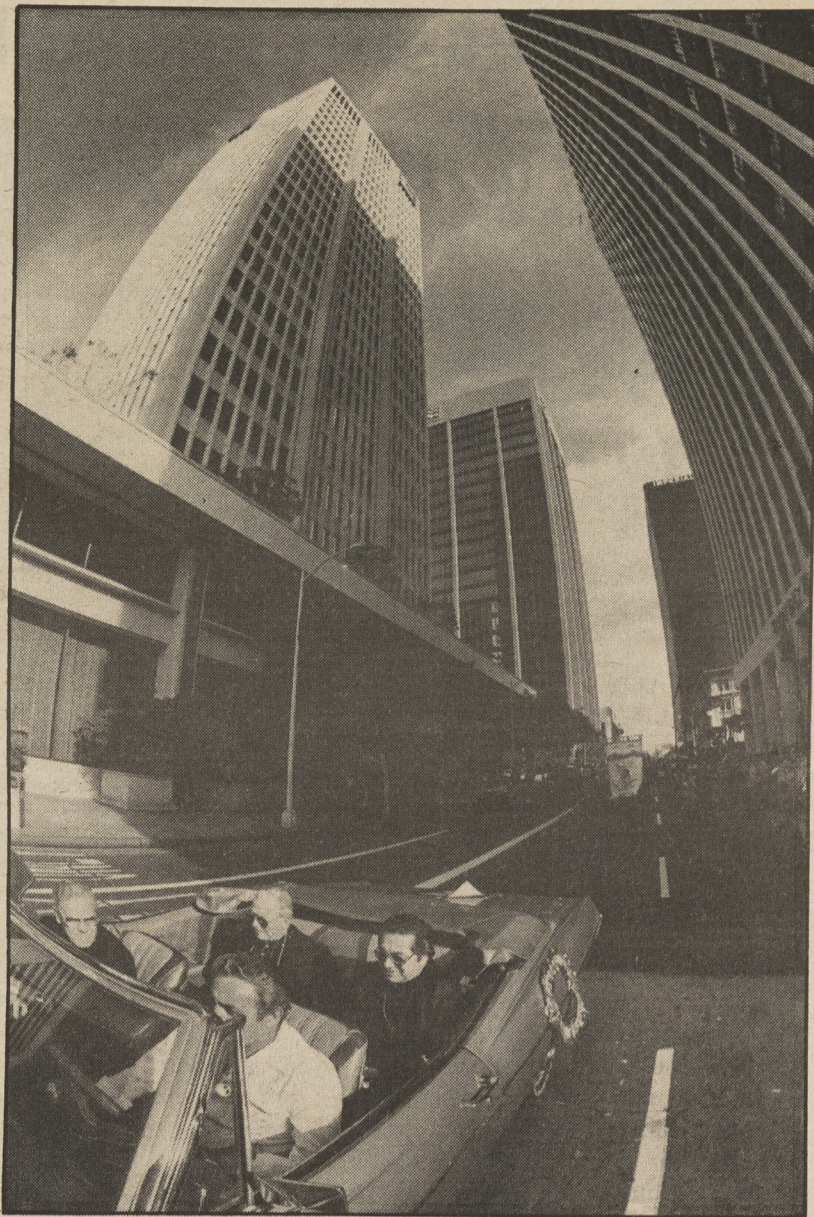
Again and again, one read and heard "Viva la Virgen de Guadalupe, Viva."

THE MARCHERS, the beautiful Hispanic fiesta queens and spectators — all numbering in the thousands — filed into Golden Hall for Mass.

The Mass, concelebrated by Bishop Leo T. Maher, Auxiliary Bishop Gilbert E. Chavez and a group of diocesan and Religious priests, was as colorful and festive as the procession.

At the end of Mass, as the bishops and priests processed from the hall, the congregation crowded around them to shake hands and offer kind words.

LATER IN the day, the participants gathered at a local hotel to continue celebrating the feast of Our Lady of Guadalupe at a banquet which featured mariachi music, singing and folkloric dancing — in keeping with the mood of the previous activities of the day dedicated to the Blessed Virgin in downtown.



Bishops Leo T. Maher and Gilbert E. Chavez are chauffeured through the parade amidst towering downtown skyscrapers. The front-seat passenger is Father James Rasura, SJ, associate pastor of Our Lady of Guadalupe parish in San Diego.



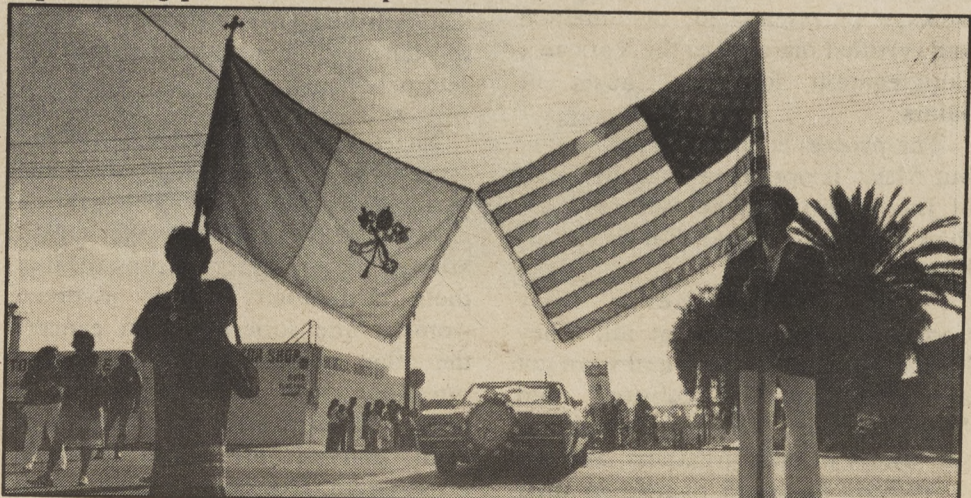
One of the many beautiful floats for the parade passes in front of Our Lady of Guadalupe Church on Kearney Avenue.



Bishops Leo T. Maher and Gilbert E. Chavez were principal concelebrants of the Mass in Golden Hall following the parade.



Three of the many beautiful ladies adorning the floats as queens representing parishes in the parade.



The bishops' car was preceded by the Vatican and American flags, linked in a symbolic gesture.

Miracles are possible within the context of faith



Deacon James Steinberg photos

MARY'S FACE — Juan Diego's mantle (right) bears an image of Mary; a painting of Mary by Jorge Sanchez Hernandez (left) is based on the Guadalupe miracle.

SC News Analysis

The 450th anniversary of the apparitions of Our Lady of Guadalupe to Juan Diego is one of several such events which have been completely authenticated by the Church. The miraculous, photographic-like image of the Virgin, along with the roses Juan Diego picked in mid-December on a barren hillside, offer tangible proof for his claims that he encountered the Mother of Our Lord four times in 1531.

It took only two years for the Church to authorize devotion to Our Lady of Guadalupe; the 19th-century appearance of the Virgin Mary at Lourdes, France, took four years to be officially recognized, and her appearance to the children at Fatima in Portugal was declared worthy of devotion in 1930, 13 years after the apparition.

THERE HAVE been many claims throughout history that Mary has miraculously been seen. After lengthy investigation, very few of the

claims have been authenticated. Some were pious frauds, others not even pious at all, others lacked proof, but all attract attention and many followers.

It's easy to understand the Church's reluctance to accept many of these "apparitions" as authentic; imagination, excitement and religious hysteria have been commonplace since the very beginnings of the Church.

Just recently in Italy a woman who had for years claimed that the Virgin had appeared to her offered as "proof" a pear tree which bloomed out of season. She left her fortune of \$3 million (from the donations of thousands of pilgrims) to Pope John Paul II if he would authenticate her claim. The money was refused.

CHURCH-STATE relations in communist Yugoslavia, always strained, are currently being put to the test by six children who claim they saw the Mother of Our Lord June 24 on a hillside in the village of Medjugorje in Croatia.

The children, four girls and two boys between the ages of 10 and 17, say the apparitions have now shifted to St. James, the parish church in their village; thousands of pilgrims have flocked to the area, and a blind man, a paralyzed boy and a woman with cancer all claim to have recovered their health through divine intervention.

The parish priest, Franciscan Father Jozo Zovko, said he could not document the apparitions, but his attitude was that if such things can happen at Lourdes or Fatima or Mexico City, they could also happen in Yugoslavia.

SINCE THEN, Father Zovko has been sentenced to prison by the communist government for "acts of hostile propaganda" which allegedly "attacked the security and unity of the country." The press has attacked him for "fanaticism and superstition," pilgrimages have been banned and the government has confiscated upwards of \$700,000 left to the parish by visiting pilgrims.

Croatia, a Catholic stronghold, came under communist domination after World War II, and like Mexico in the early part of this century, has seen persecution of the Roman Catholic Church as official government policy. Relations deteriorated even further earlier this year with sharp criticism of Cardinal Aloysius Stepinac, archbishop of Zagreb, who was imprisoned and then held under virtual house arrest until his death in 1960.

Last month two priests were sentenced to up to eight years in prison for "anti-state activities," and a government arts council ordered a mosaic of Cardinal Stepinac removed from a parish because it "clashed"

with the baroque lines of the church in which it was located.

FAITH DEEPENS in time of religious persecution, and Bishop Pavao Zanic of the Mostar diocese, where the apparitions are claimed to have taken place, has taken a wait-and-see attitude based on Acts 5:38-39. A teacher of the Law named Gamaliel said that if the early Church was of human origin, it would die of its own accord, but if formed by God, it could not be destroyed.

"Speaking generally on apparitions and miracles, we must say that to us, the faithful, they are possible," said Bishop Zanic. "We shall not deny Jesus Christ and the history of the saints...the Church has been cautious and careful until she has made a positive judgment of miracles and apparitions...faithful souls frequently claim that they saw something and this turns out to be an hallucination, some psychological experience or a common lie...what remains is the most difficult question: is this a subjective experience of the children or something supernatural?"

Notably absent from the local Church's declaration was any discouragement of popular devotion, which is normal if the claims of apparitions are patently suspicious. Meanwhile, pilgrims continue to come to the site (more than a half-million in the last five months), and that outpouring of popular devotion in a Communist-ruled country, some observers feel, may in itself be miracle-enough.

IT WAS JUST such a popular outpouring of devotion in the 16th century after the apparitions of Our Lady at Tepeyac that saw the Mexican people embrace the Catholic faith.

Juan Diego's sainthood cause in Rome

MEXICO CITY — It took nearly four-and-a-half centuries, but Juan Diego finally has an advocate in Rome who is presenting the cause for his sainthood.

He is Msgr. Enrique R. Salazar, a priest of the Archdiocese of Mexico City who was formerly assigned to the Basilica of Our Lady of Guadalupe, but who for the past two years has been working full-time to document the life and holiness of Juan Diego and the miracles attributed to him.

RELYING ON original eyewitness accounts or copies of original material no longer available, all of it dating from the 16th century, Msgr. Salazar began the long road to beatification last June 30, when he brought a package of researched, documented and certified material to the Vatican's Congregation for the Causes of Saints.

The process is often a lengthy one, but Msgr. is optimistic that the cause of Juan Diego will be take no more than five years. Why has it taken this long to even begin?

"The Spanish never fully understood the Aztecs at all. They looked down upon them and were not aware of their high culture," said Msgr. Salazar, "Bishop Zumarraga was aware of their greatness, and did everything he could to help in their transition from an Aztec to a Spanish culture."

NOW THAT THE Church in Mexico enjoys a degree of peace after persecution and revolution, added Msgr., the time was judged opportune by Cardinal Ernesto Corripio Ahumada, the archbishop of Mexico City, to press the cause in Rome.

Juan Diego was a widower and so devout that he was allowed by Bishop Zumarraga to receive Holy Communion three times a week, an unheard of practice at the time, noted Msgr. Salazar. Msgr. has set up a Juan Diego exhibit in the 400-year-old downtown metropolitan cathedral; it includes written documentation and 18 paintings by Jorge Sanchez Hernandez, a distinguished Mexican artist who specializes in the work and style of the colonial period.

There have been many miracles attributed to Juan Diego over the centuries, but several occurring in the past year or two have been thoroughly attested to, and Msgr. is convinced of their authenticity. Both involved women, one suffering from cancer, the other peritonitis and perforated intestines, who recovered within a matter of days after the families of each prayed for Juan Diego's intercession. Doctors had given up on both women, and were unable to account for either recovery, which in



Deacon James Steinberg photo

JUAN DIEGO EXHIBIT — Msgr. Enrique Salazar (left) and painter Jorge Sanchez Hernandez with one of 18 Guadalupe-related paintings at Mexico City's National Cathedral.

medical terms were impossible happening.

"**OUR LADY** of Guadalupe is a material manifestation of God's love for His people by sending Mary His mother to visit this nation," said Msgr. Salazar. "Juan Diego shows us God's grace working, leading...Juan Diego freely gave himself to God and let the Holy Spirit act through him for the good of the Church."

"As a catechist he shared his faith. He stood outside his Aztec heritage and explained God's love through the image of Our Lady of Guadalupe."

Rome traditionally requires that a proposed saint's body exist as tangible proof that the person once lived, said Msgr. Salazar. Juan Diego was moved after his burial and the body has never been recovered, but there is obviously enough evidence from the historical record to show that he lived in 16th-century Mexico.

His holiness and virtue must be shown before some future pope — or even John Paul II — can declare: "We decree and define that Juan Diego is a saint...he shall be venerated in the universal Church with pious devotion."

It's the nights before Christmas



*and all through your house,
everyone should be careful
including your spouse.*

*Little faces will glow
and so will the lights,
and that means more energy
will be used days and nights.*

*But unsafe use of energy
now that Christmas is near,
causes more fires
than any time of the year.*

*So here are some tips
for you to remember,
to make sure your family
stays safe this December.*

*Only buy lights
that are UL approved.
If they touch needles or branches,
they'll have to be moved.*

*Don't overload circuits.
Check sockets and cords.
Use hooks, not nails
when you string lights outdoors.*

*Keep indoor lights indoors
and never forget,
don't string lights outdoors
when it's rainy or wet.*

*Keep your tree nice and fresh,
it's safer, you see.
And never use lights
on a metallic-type tree.*

*Just one last reminder
for those big and small,
Merry Christmas from us
Merry Christmas to all!*



Parish Christmas Schedules



St. Brigid Church

4735 Cass St., Pacific Beach, 92109
483-3030

CHRISTMAS SCHEDULE

Christmas Eve: 8 p.m., Children's Mass; midnight, Mass with parish choir.
Christmas Day: 7:30, 9, 10, 11:30 a.m.

The Immaculata

Alcala Park, San Diego, 92110

CONFESSIONS

Saturday, Dec. 19: 4-5 p.m.
Wednesday, Dec. 23: 10-11 a.m. and 4-5 p.m. No confessions on Christmas Eve.

CHRISTMAS MASSES

Thursday, Dec. 24: 10 p.m., First Mass of Christmas.
Friday, Dec. 25: 9 and 11 a.m.

St. Gabriel Church

13734 Twin Peaks Rd., Poway, 92064

CHRISTMAS MASSES

Christmas Eve: 5:30 p.m., midnight.
Christmas Day: 9:30, 11 a.m.

All Hallows Church

6602 La Jolla Scenic Drive, La Jolla, 92037

CHRISTMAS SCHEDULE

Christmas Eve: 7:30, 10 p.m.
Christmas Day: 7:30, 9, 10:30 a.m., noon. (No evening Mass.)

Immaculate Conception

2540 San Diego Ave., San Diego, 92110

CHRISTMAS SCHEDULE

Confessions: Thursday, Dec. 24, 3-4:45 p.m.
Christmas Eve: 7:30 p.m., Folk Choir Vigil Mass; 11:30 p.m., Posada and Blessing of the Crib; midnight, Mass.
Christmas Day: 8:30, 9:45, 11 a.m., 12:15 p.m. (No evening Mass.)
Feast of the Holy Family: Sunday, Dec. 27 — regular Sunday schedule.
New Year's Eve: 5:15 p.m., Mass of the Vigil.
New Year's Day: 8:30, 9:45, 11 a.m., 12:15 p.m.

Holy Family Church

Tait & Coolidge Sts., San Diego, 92111

CHRISTMAS SCHEDULE

Christmas Eve: Thursday, Dec. 24, 8 p.m., children's liturgy; 9:30 p.m., Vietnamese; midnight Mass.
Christmas Day: Friday, Dec. 25, 7:30, 9, 10:30 a.m., noon (Spanish).

Our Lady of Angels Church

656 24th St., San Diego, 92102
239-1231

CHRISTMAS SCHEDULE

Confessions: Dec. 24, 3-5 p.m.
Christmas Day: 8, 9:30, 11 a.m. (Spanish), 12:15, 6 p.m. (Spanish).
New Year's Eve: midnight Mass.
New Year's Day: 8, 9:30, 11 a.m. (Spanish), 12:15, 6 p.m. (Spanish).

Our Lady of the Rosary Church

State & Date Sts., San Diego, 92101
234-4820

CHRISTMAS SCHEDULE

Confessions: Christmas Eve, 3-5 p.m.
Christmas Eve: Christmas carols, 11:30 p.m. in Italian, Latin, and English; midnight, High Mass.
Christmas Day: 7:30, 9, 10:30 a.m., English Masses; noon, Italian Mass.
New Year's Day: 7:30, 9, 10:30 a.m., English Masses; noon, Italian Mass.

St. Michael Church

2615 Homedale St., San Diego, 92139

SOLEMNITY OF THE NATIVITY OF OUR LORD JESUS CHRIST

Thursday, Dec. 24: Christmas Vigil Mass, 7 p.m., family liturgy.
Friday, Dec. 25: midnight Mass — 11:15 organ prelude, 11:30 choir.
Christmas Morning: 8:00, hymns; 9:15, folk; 10:30, choir; noon, Filipino choir. (Note: There will be NO evening Mass on Christmas Day!)

NEW YEAR'S SCHEDULE

Dec. 31: 5 p.m.
Jan. 1: 7, 8, 9:15, 10:30 a.m., noon, 6 p.m.

St. John the Evangelist Church

1638 Polk Ave., San Diego, 92103

CHRISTMAS SCHEDULE

Confessions: Wednesday, Dec. 23, 10:30-11:30 a.m., 4:30-5:30 p.m.; Thursday, Dec. 24, 10-11:30 a.m., 4-5:30 p.m. (There will be no confessions Christmas Eve.)
Christmas Eve: Carols, 8:30 p.m.; Mass, 9 p.m. (There will be no midnight Mass.)
Christmas Day: Masses, 8, 9:30, 11 a.m., 12:15 p.m. (There will be no evening Mass.)
New Year's Eve: Confessions, Thursday, Dec. 31, 4:30-5:20 p.m.; Mass, 5:30 p.m.
New Year's Day: Masses, Friday, Jan. 1 — 8, 10 a.m., 12:15 p.m. (There will be no evening Mass.)

St. Vincent de Paul Church

4077 Ibis St., San Diego, 92103

CHRISTMAS SCHEDULE

Thursday, Dec. 24: Confessions, 11 a.m.-noon, 4-5, 7-8 p.m.; Masses, 8 a.m., 5:30, 10 p.m.
Friday, Dec. 25: Masses, 7:30, 9, 10:30 a.m., noon. (No evening Mass.)
Thursday, Dec. 31: Confessions, 4-5, 7-8 p.m.; Masses, 8 a.m., 5:30 p.m. (New Year's Eve Mass).
Friday, Jan. 1: 7:30, 9, 10:30 a.m., noon.

St. Joseph Cathedral

1535 Third Ave., San Diego, 92101

CONFESSIONS

Tuesday, Dec. 22: noon, penitential rite.
Wednesday, Dec. 23: 11 a.m.-noon, 4-5 p.m.
Thursday, Dec. 24: 11 a.m.-noon, 4-5 p.m.

CHRISTMAS MASSES

Thursday, Dec. 24: 5:15 p.m., Christmas Obligation Mass; 11:30 p.m., Christmas Music and Blessing of the Crib.
Friday, Dec. 25: Midnight High Mass, Pontifical Concelebration with Bishop Leo T. Maher; Christmas Day Masses — 6:30, 7:30, 9, 10:30, noon, 5:15 p.m.

Sacred Heart Church

Seventh St. and C Ave., Coronado, 92118

CONFESSION SCHEDULE

Thursday, Dec. 24: 4-5, 7-8 p.m.

MASS SCHEDULE

Thursday, Dec. 24 (Vigil Mass): 5:30 p.m., children's liturgy; 11:30 p.m., Christmas concert; Midnight Mass, sung by Sacred Heart Choir with instruments; Midnight Folk Mass, Parish Hall.
Friday, Dec. 25: 7:30 a.m., Mass with organ music; 9 a.m., Folk Mass; 10:30 a.m., Sacred Heart School Choir; noon, Mass with organ music.
Thursday, Dec. 31: Midnight Mass.
Friday, Jan. 1: Masses at regular Sunday hours — 7:30, 9, 10:30 a.m., noon.

Those who receive Communion at the Vigil or Midnight Mass may receive once again at any of the morning Masses on Christmas Day or New Year's Day.



Parish Christmas Schedules

St. Charles Borromeo Church

2802 Cadiz St., San Diego, 92110
225-8157

CHRISTMAS SCHEDULE

Sunday, Dec. 20: Greening of the Church, 4 p.m.

Wednesday, Dec. 23: Christmas Penance Service, 7:30 p.m.

Thursday, Dec. 24: 10 p.m. Mass (No Midnight Mass); Confessions, 11 a.m.-noon, 3-5 p.m. (No evening confessions.)

Friday, Dec. 25: Masses, 8, 9:30, 11 a.m.

Thursday, Dec. 31: New Year's Eve, 8 p.m. Candlelight Mass.

Friday, Jan. 1: 8, 9:30, 11 a.m.

St. Catherine Laboure Church

4026 Mt. Abraham Ave., San Diego, 92111
CHRISTMAS SCHEDULE

Christmas Eve, Dec. 24: Mass, 5:30, 10 p.m.

Christmas Day, Dec. 25: Mass, 8, 9:30, 10:45 a.m., noon. (No evening Mass.)

Confessions: Thursday, Dec. 24, 3-5 p.m.

St. Kieran Church

1510 Greenfield Dr., El Cajon, 92021

CHRISTMAS SCHEDULE

Christmas Eve Masses: 6:30, 10 p.m.

Christmas Day Masses: 7, 8:15, 10, 11:30 a.m.

St. Agnes Church

1140 Evergreen St., San Diego, 92106

CHRISTMAS SCHEDULE

Christmas Eve: Mass, 5:30 p.m.; Christmas Pageant (Romarias), 8 p.m.; High Mass (Portuguese), 10 p.m.; Christmas Carols, Adult Choir, 11:30 p.m.; High Mass (English), midnight.

Christmas Day: 8, 10 a.m., noon.

New Year's Schedule: Vigil of New Year's, 5:30 p.m.; New Year's Day, 8, 10 a.m., noon.

Mission San Luis Rey

757-3250

CHRISTMAS SCHEDULE

Christmas Eve: 6, 8, 10 p.m., midnight. (10 p.m. and Midnight Masses require tickets.)

Christmas Day: 7:30, 9, 10:30 a.m., noon.

Spanish Schedule

Christmas Day: 8 a.m. and noon in the Parish Center Chapel.

St. John of the Cross Church

8086 Broadway, Lemon Grove, 92045

CONFESSIONS

Tuesday, Dec. 22: 7:30 p.m., penance service.

Wednesday, Dec. 23: 3-5, 7-9 p.m.

Thursday, Dec. 24: 3-5 p.m.

CHRISTMAS MASSES

Christmas Eve, Thursday, Dec. 24: 7 p.m., Vigil, Children's Mass, Christmas Story Sanctuary Drama; 10 p.m., Spanish Mass; Midnight Concelebrated Mass.

Christmas Day, Friday, Dec. 25: 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish).

New Year's Schedule: Dec. 31, Vigil Mass, 6 p.m.; Jan. 1, 6, 8, 10 a.m., 6 p.m.

Church of the Resurrection

1445 Conway Dr., Escondido, 92025

CHRISTMAS SCHEDULE

Christmas Eve: Children's Mass, 5:15 p.m.; Mass of the Nativity, 7:30, 10 p.m.

Christmas Day: Masses, 7:45, 9, 10:30 a.m.

St. Jude Shrine

3751 Boston Ave., San Diego, 92113

CHRISTMAS SCHEDULE

Christmas Day: Midnight Mass (bilingual, English and Spanish); 7 a.m. (English), 8 a.m. (Spanish), 9 a.m. (English), 10:30 a.m. (Spanish), noon (English).

Ascension Church

Father Neal Dolan — Rectory: 279-2735

CHRISTMAS SCHEDULE

Christmas Eve: 5 p.m. Mass, children's liturgy; 9 p.m., Christmas carol with folk group; "midnight Mass" at 10 p.m.

Christmas Day: 8, 9:30, 11 a.m. Masses.

New Year's Eve: 5 p.m. Mass.

New Year's Day: 8, 9:30, 11 a.m. Masses.

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St. Rose of Lima Church

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427-0230

CHRISTMAS SCHEDULE

Wednesday, Dec. 24: Christmas Vigil Masses, 5, 7, 10 p.m. (takes place of midnight Mass).

Thursday, Dec. 25: Christmas Day, 7:30, 8:45, 10, 11:15 a.m., 12:30 p.m. (No evening Mass.)

St. Didacus Church

4772 Felton St., San Diego, 92116

CHRISTMAS SCHEDULE

Christmas Eve, Dec. 24: 7 p.m., Family Mass with children's choir; 10:30 p.m., concelebrated High Mass, adult choir.

Christmas Day: 7:30, 9, 10:30 a.m., noon. (No 5 p.m. Mass.)

Confessions: Thursday, Dec. 24, 10 a.m.-noon, 3-6 p.m.

St. Therese Church

6016 Camino Rico, San Diego, 92120

CHRISTMAS SCHEDULE

Christmas Eve, Dec. 24: Masses, 7 and 10 p.m.

Christmas Day, Dec. 25: Masses, 8, 9, 10:30 a.m., noon.

St. James Church

625 South Nardo Ave., Solana Beach
755-2545, 453-2545

CHRISTMAS SCHEDULE

Christmas Eve: 5 p.m., St. James; 8 p.m., St. James; midnight, St. James; midnight, St. Leo's Mission.

Christmas Day: 7:30 a.m., St. James; 8 a.m., St. Leo's; 9 a.m., St. James; 10 a.m., St. Leo's; 11 a.m., St. James; 12:30 p.m., St. James.

New Year's Eve: 5 p.m., St. James.

New Year's Day: 7:30 a.m., St. James; 8 a.m., St. Leo's; 9 a.m., St. James; 10 a.m., St. Leo's; 11 a.m., St. James; 12:30 p.m., St. James; 5 p.m., St. James.

Mary, Star of the Sea Church

7727 Girard Ave., La Jolla
Msgr. James M. Gilfillan, Pastor

CHRISTMAS SCHEDULE

Christmas Eve: Christmas Vigil Mass, 5:15 p.m.; Spanish Mass, 8:30 p.m.; concelebrated midnight High Mass, with special Christmas music and carols at 11:30 p.m.; Folk Mass in parish hall at midnight.

Christmas Day: Masses in parish church at 7, 8, 9, 10, 11 a.m., noon, 5 p.m.

Confessions: Tuesday, Dec. 22, 4-6 p.m.; Wednesday, Dec. 23, 10 a.m.-noon, 4-6, 7:30-9 p.m.; Thursday, Dec. 24, 10 a.m.-noon, 4-5 p.m.

Will Durant reconciled to Church at death

NEWARK, N.J. (NC) — Will Durant, the Pulitzer Prize-winning historian and philosopher who died Nov. 7 at 96, was reconciled to the Catholic Church upon his death, according to the Newark archdiocesan newspaper, *The Advocate*.

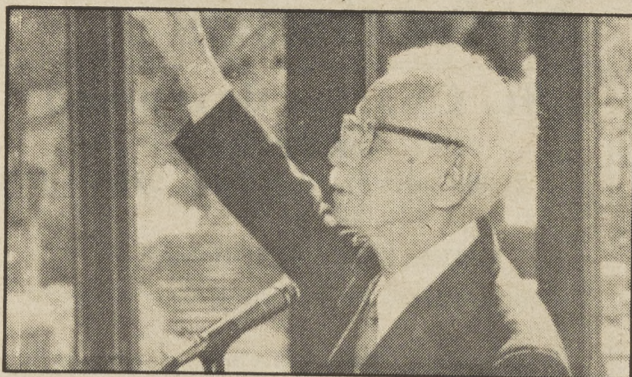
Durant, who studied for the priesthood as a young man and then left the Church, received absolution several times during his final illness in Cedars-Sinai Hospital in Los Angeles, *The Advocate* reported.

WITH HIS WIFE, Ariel, who died Oct. 25 at 83, Durant wrote an 11-volume work, *The Story of Civilization*, one volume of which won the Pulitzer Prize for general non-fiction in 1968. The 11 volumes were all best sellers, with total sales of more than 2 million copies in nine languages.

Jesuit Father Herbert Ryan, associate professor of religious studies at Loyola-Marymount University in Los Angeles, told *The Advocate* he had given Durant absolution in Latin several times.

Recalling the first occasion, Father Ryan said, "I anointed Will first. Then he received the sacrament of penance."

THE PRIEST continued: "We had had so many



Will Durant

conversations about his loving the Mass in Latin. I then switched into Latin, and his smile was from here to the moon. Every time I would see him in the hospital I would give him absolution in Latin."

Durant's sister, Mrs. Ethel Halliwell, 85, of Westfield, N.J., and her late husband, Leo, raised Father Ryan after his parents died in an auto accident. The priest was six years old when he first met Durant.

Durant was in intensive care for three weeks after surgery and died without being told of the death of his wife. They had been married for 68 years.

"**WILL HAD BEEN** very, very interested in the Church for several years before he made any formal commitment to come back into the Church," Father Ryan said.

He added that Durant was very interested in the controversies over two theologians, Fathers Hans Küng and Edward Schillebeeckx, and became very interested in theology.

Jesuit Father Edward Glynn, president of St. Peter's College in Jersey City, the college Durant attended, said that Durant had signed one of his letters to him "another lover of Christ." Durant was born in 1885, in North Adams, Mass., one of 11 children of French-Canadian immigrants.

AFTER GRADUATION from St. Peter's College in 1907, he taught at Seton Hall College in South Orange, N.J., for two years before entering the seminary there.

"It was for me," he later wrote, "an act of hypocrisy, generosity, idealism, and egotism. After two years of effort I had not had success in recapturing either the old piety or the old faith."

Withdrawing from the seminary, he became a teacher at the anarchist-sponsored Francisco Ferrer School, where he met Ida Kaufman, a 14-year-old pupil. On Oct. 31, 1913, when she was 15, they married. She came to the ceremony with her roller skates slung over her shoulder. He called her Ariel after the imp in Shakespeare's *The Tempest*, and she later had her name legally changed. The couple had a daughter, Ethel, and adopted a son, Louis.

FROM THEN UNTIL 1927, Durant was director of the Labor Temple School, an adult education center where he taught philosophy and history to workers. The Durants also attended Columbia University, where he received a doctorate in philosophy in 1917.

In 1926, Durant's first book, *The Story of Philosophy*, based on his lectures at the adult education center, was published. Over the years it sold 3 million copies and provided the financial freedom for the years of work on *The Story of Civilization*.

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Laity want priests to be priests

By Father Kenneth J. Doyle

VATICAN CITY (NC) — Within minutes after the release of the Pontifical Council on the Laity's new document on the role of priests in lay associations, the guessing game began.

What had prompted the statement? Is this another rebuke to priests who have "politicized" their activity?

THE ANSWER DOES not lie in immediate current events. The document, the laity council's staff revealed, was in preparation for 10 years, so its origin antedates any recent event.

More than likely the study document was generated by the simple fact that since Vatican II the nature of the work of many priests has changed as has the relationship between priests and laity, and the council felt that some guidance would help.

Many cynical comments have been made on the proliferation of organizations within the Church. One pastor said: "When the end of the world comes, the chances are that I will be at a meeting."

THE TYPICAL PRIEST now spends much of his time meeting with groups of laity — parish councils, school boards, human concerns committees, marriage encounters, Cursillo teams, prayer groups, associations of Catholic doctors and lawyers, Catholic youth organizations.

What the laity council's document seeks to answer is a question which troubles many priests: As a priest, how can he justify all of that time?

Many press reports highlighted the document as another warning to priests to avoid involvement on the managerial and political level with lay groups.

SUCH A SYNOPSIS captures some of the truth but misses most of it. It ignores the positive thrust of the document which, more than offering a warning, holds out an ideal. It presents the contemporary priest with a role model so that he can be always a priest, always a spiritual force.

The document does not say that the priest is the only legitimate Christian in the community, nor even the best one. It notes specifically that "by his ordination the one who is called and sent is not, nor does he become, a better Christian than others."

But it does remind the priest that the community looks to him, first of all, for spiritual leadership.

"IN THE ORGANIZATIONS and associations which you serve — make no mistake about it — the Church wishes you to be priests," says the document, quoting Pope John Paul II in a 1979 address, "and the lay people that you meet in them wish you to be priests and nothing but priests."

It may strike some as odd and bothersome that the first major document in the laity group's five-year history as a pontifical council should focus on priests.

But a reading of the document indicates that the text really does concern the laity, for in speaking of the role of priests it is also making a statement about the laity and about how Catholic lay associations should function.

THIS IS ESPECIALLY true where the document rejects the parliamentary form as a model for Catholic organizations.

This is the heart of the document, the place where a new idea is planted.

Often in the past Church leaders have pointed out that the Church is not a democracy, meaning that the moral teachings of the Church are not determined simply by referendum. But in the lay council's document there is a rejection of the democratic model in an altogether different context. What the document says is that Catholic organizations, precisely because they are Catholic and thus Gospel-generated, are not to decide things by infighting, by caucusing, by power politics among factions, by votes and narrow majorities.

INSTEAD, SAYS THE document, a Catholic organization should seek, in fashioning its goals and its programs, to discern the will of God, so that as far as possible unanimity can be achieved.

Leading this process of discernment should be the priest-chaplain. He is the one whose prime responsibility is to keep the organization on the divine wave-length so that it never forgets that it is the Lord whom they serve by serving His people and it is the Lord who can teach them how to do that most effectively.

The priest associated with any Catholic

organization, therefore, plays a central role. No longer is he the one who only decorates the opening of each meeting with a prayer. Even less is he the one whose presence simply insures that language and jokes are kept within the bounds of propriety.

In the view of the document the chaplain, in addition to leading the organization in opening itself to God's vision for it, is the "architect of communion," as Pope John Paul said, between that group and others.

ANYONE WHO HAS witnessed some of the bickering that can go on among parish societies or the exclusivity and isolationism which can mark a group which sees itself as having the only valid Christian vision, can see the importance of the priest's role as bridge-builder.

The document calls upon the priest to be a priest, even at meetings.

One layman is fond of telling his priest-friends: "Listen, if you can't give me a different slant on this because you're a priest, then who needs you?"

The document would agree.

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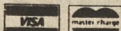
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Vatican woman employee marries priest, is fired

By Father Kenneth J. Doyle

VATICAN CITY (NC) — Vatican sources confirmed that a lay woman employee has been dismissed from her Vatican job because she married a priest who had not been dispensed from his vows.

Anna Maria Abenante, a 38-year-old Italian, had worked for several years as an archivist at the Vatican's Congregation for Catholic Education.

SHE ALSO WAS for a time a consultant for the Pontifical Committee on the Family.

In 1980 Ms. Abenante married a Yugoslavian priest who had been studying in Rome. The name of the priest has not been disclosed.

The couple now has a child who is eight months old.

LAST NOV. 23 Ms. Abenante was informed of her dismissal in a letter from the Vatican Secretariat of State, said the sources. In the letter, the sources added, it was clearly stated that the reason was her civil

marriage to the priest, which was seen as a significant breach of religious responsibilities.

Ms. Abenante left her post several hours later.

On Dec. 2, according to the sources, she pleaded her case at a meeting of the 1,400-member Association of Lay Employees of the Vatican.

MS. ABENANTE reportedly asked the association to seek to have her reinstated in the education congregation, citing the importance of respect for personal choices.

Little hope is seen for her reinstatement, however, the sources say, since Vatican guidelines allow for the dismissal of employees for "serious shortcomings in regard to ecclesiastical or Christian obligations."

Ms. Abenante was reportedly given three months severance pay as support while she seeks other



PAPAL HONOR TO SCOUT — Neal Cammall (second from right) of Holy Family parish received a special apostolic blessing from Pope John Paul II. Neal is an Eagle Scout, a parish youth coordinator, and is active on the Catholic scouting committee.

employment elsewhere.

SOME SOURCES said that Ms. Abenante had flaunted the fact of her civil marriage and its inconsistency with Church teachings and with her position as consultant on family affairs.

The Congregation for Catholic Education has made no public statement on the dismissal. Sources said that the congregation felt the matter to be a personal one and did not want to breach any confidentiality.

Irish double standard charged

WASHINGTON (NC)—Some members of Congress and the Irish National Caucus have asked Secretary of State Alexander Haig to revoke the visa of the Rev. Ian Paisley, the militant Protestant clergyman who represents a Northern Irish constituency in the British Parliament.

Permitting Mr. Paisley to travel in the United States "is an outrage which makes nonsense of the U.S. visa policy," said Redemptorist Father Sean McManus, national director of the Irish National Caucus, a Washington-based organization which seeks the unification of Ireland, in a letter to Haig.

REP. WILLIAM Carney (R-N.Y.) has asked other members of Congress to co-sign a similar letter requesting Haig to revoke Mr. Paisley's visa, and Rep. Mario Biaggi (D-N.Y.), chairman of the Ad Hoc Congressional Committee for Irish Affairs, has written a separate letter to the State Department for the same purpose.

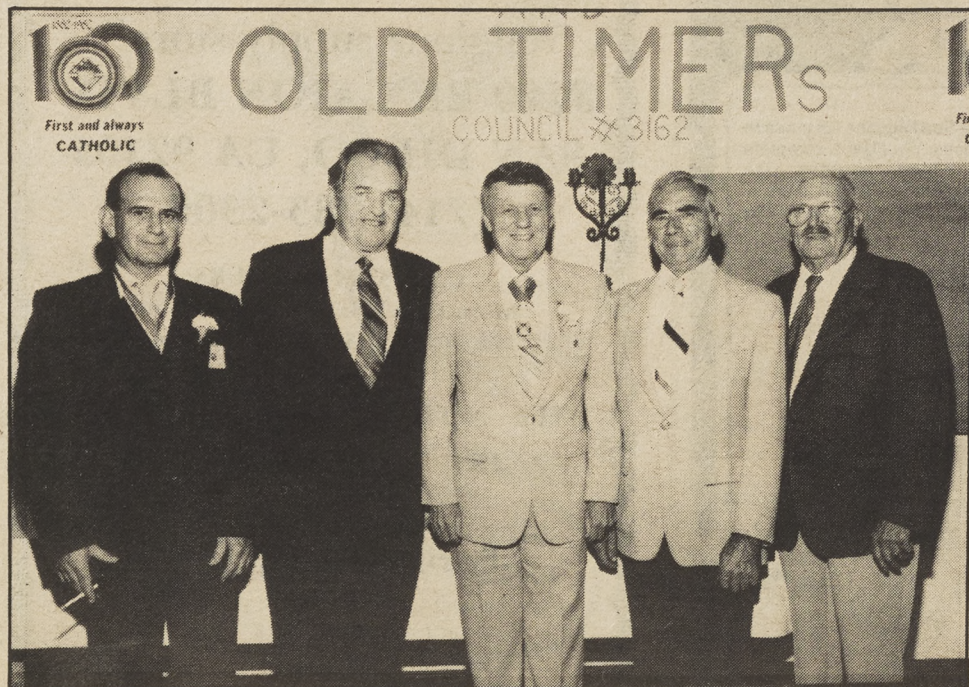
Mr. Paisley, who is scheduled to visit the United States in January, recently threatened to use his own

paramilitary organization to destroy the Provisional Irish Republican Army (IRA), an outlawed guerrilla organization which has been fighting to end British rule in Northern Ireland.

Father McManus pointed out that in the past 10 years a number of people from both the Republic of Ireland and Northern Ireland have been denied entry into the United States to give their views on Northern Ireland "on the grounds that they are associated with or have advocated violence."

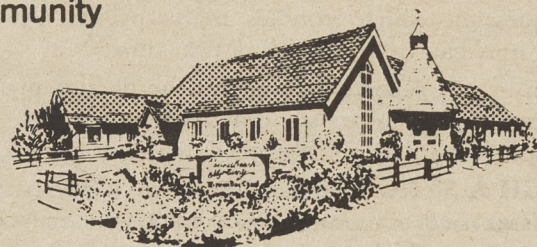
FATHER McMANUS noted too that the United States recently refused entry to Owen Carron, who was elected to the British Parliament in August as a candidate running on behalf of imprisoned IRA members then on hunger strike.

"Once again," Father McManus said, "the reason given was that Mr. Carron was associated with violence. Since Mr. Paisley is also 'associated with violence,' where is the difference? Is the U.S. State Department saying that 'Protestant' violence is acceptable but 'Catholic' violence is not?"



DEPUTY VISITS — Knights of Columbus State Deputy Cass Hare (center) visits with members of San Luis Rey Council 3162 during a recent Old Timers night. Joining him are, from left, Grand Knight Al Varrichio, PGK Jim Brady, John Garrahy, and PGK George Tibodeau.

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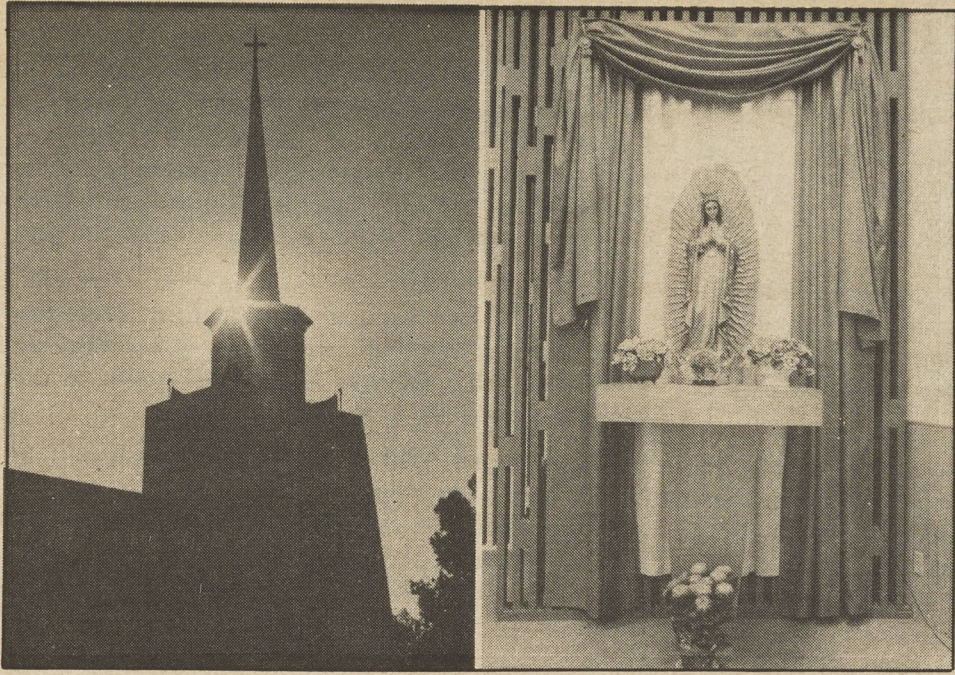
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INSIDE AND OUT — The setting sun dips behind the spire of Our Lady of Guadalupe in El Centro (upper left); a statue in her honor is inside. Our Lady of Guadalupe in Chula Vista

(upper right) has carvings of the apparitions to Juan Diego on the front doors. A memorial window in stained glass graces Our Lady of Guadalupe in El Centro (lower right), located just

four blocks north of the U.S.-Mexican border. Our Lady of Guadalupe Church in San Diego, where last Sunday's procession began, is shown on page 9.



Our four OLG parishes

There are four parishes in the Diocese of San Diego named in honor of Our Lady of Guadalupe; two are in San Diego County, the other two in Imperial County, and all are national (Mexican) parishes.

Our Lady of Guadalupe in Calexico was founded in 1907; the present pastor is Msgr. Mark A. Medaer. Associated with the parish are Our Lady of Guadalupe Academy and Vincent Memorial High School. Religious staffing the two schools are the Sisters Servants of the Blessed Sacrament.

Our Lady of Guadalupe in Chula Vista dates from 1944; Msgr. Luis G.

Balderas is pastor. The church is located at the intersection of Tremont and Fresno Streets.

Father Francisco Aldasoro is pastor of El Centro's Our Lady of Guadalupe Church, which was established in 1946. The parish has a mission church in Heber.

The Jesuit Fathers currently staff San Diego's Our Lady of Guadalupe, at 1770 Kearney Avenue; the parish was founded in 1932. Father Richard H. Brown, SJ, is the current pastor, and the parochial school is partly staffed by the Sisters of St. Francis.

Mark Ryland photos



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USCC sex ed guidelines criticized

NC News Service

The Interstate Ad Hoc Committee of Clergy and Laity and the Fellowship of Catholic Scholars have criticized guidelines for sex education issued by the U.S. Catholic Conference's (USCC) Department of Education.

According to the committee, the guidelines are being misrepresented in dioceses throughout the country as an official position of the bishops even though they have not been approved by the general membership of the National Conference of Catholic Bishops (NCCB).

FATHER THOMAS F. Lynch, USCC representative for family life, said that the guidelines, *Education in Human Sexuality for Christians*, issued earlier this year are not meant to be a sex education curriculum but "a catalyst for diocesan and parish discussion."

They are meant to take a positive approach to human sexuality, he said, not just be a negative listing of sexual sins. The critics seem to focus on what is omitted from the guidelines, such as discussion of original sin, rather than what is included, he said.

Father Lynch called the guidelines the first step in developing a response to the question of education in human sexuality called for by the bishops' Plan of Pastoral Action for Family Ministry.

THE GUIDELINES state that "a sex education program should not be dedicated solely to fortifying the individual against the evils of the world" but "dedicated to developing the potentialities of the learner, to enriching the great gift which God has given us."

James Hitchcock, former president of the Fellowship of Catholic Scholars, said in a letter to American bishops that the guideline authors "seem primarily influenced by theories which are already in the process of being discredited in wider professional circles."

The religious education committee of the fellowship had charged that the guidelines omitted elements essential for a Catholic approach to sex education and contained sections which were open to un-Catholic interpretations.

IT CONCLUDED that "the USCC document is deficient as a guide for the sex education of young Catholics and may be harmful to their formation as responsible and truly Catholic adults."

Besides describing the guidelines as "inaccurate" and "harmful," the committee of clergymen and laymen said it was particularly dismayed at one section calling on Catholics not to reject classroom sex education in the public schools or set up alternative programs.

"Unfortunately more and more Catholic schools are adopting classroom sex education (programs) which are in contradiction to the teaching of the magisterium of the Church," a statement by the group declared.

THE COMMITTEE called on the bishops to "suspend further distribution or implementation of the guidelines" until all the bishops approved or disapproved them.

The group cited the 1929 encyclical *Christian Education of Youth*, by Pope Pius XI as well as statements by Pope Pius XII in the 1950s as examples of the Church's continuing disapproval of

classroom sex education.

They blamed the guidelines for "usurping the role of parents in the education of their children by assigning responsibility for sex education to the state."

FATHER LYNCH said the guidelines are not a textbook for students but are designed for professional educators and for pastors and parents. He added that parents have been asking for help in educating their children.

Father Lynch also said some critics have "a distorted understanding of the magisterium and how it grows. The magisterium is the teaching Church, it is alive, it has to address the questions of the day. To quote Church teaching out of context is to distort Church teaching."

'Whole planet...under threat'

WASHINGTON (NC) — Archbishop John R. Roach, president of the National Conference of Catholic Bishops, congratulated President Ronald Reagan on his Nov. 18 initiative to reduce nuclear arms in Europe.

In a letter to Reagan Dec. 3, the St. Paul-Minneapolis archbishop urged "a conscious policy of reversing the arms race" and using the resources that would be freed by that to meet human needs.

ARCHBISHOP ROACH noted that Reagan's Nov. 18 address laying groundwork for new Soviet-U.S. nuclear arms talks "occurred during the annual general meeting of our bishops' conference at which we had an extensive discussion of the moral imperative to halt and reverse the terrifying spiral of nuclear arms in our time."

"We encourage you to pursue arms reduction and nuclear disarmament with steadfast determination," the archbishop wrote.

He sent Reagan copies of his own presidential speech to the U.S. bishops, in which he had called the nuclear arms race "the most dangerous moral issue in the public order today," and a report to the bishops by Archbishop Joseph L. Bernardin of Cincinnati, Ohio, chairman of the bishops' War and Peace Committee.

IN HIS REPORT Archbishop Bernardin said that the possession of nuclear weapons for deterrence purposes is becoming a "central issue" in the moral debate about nuclear warfare, and the time for a "new judgment" on that issue may be at hand.

In his letter Archbishop Roach also quoted the words of Pope John Paul II at Hiroshima last February, that in the face of the nuclear threat "it is only through a conscious choice and through a deliberate policy that humanity can survive."

THE TEXT OF Archbishop Roach's letter to President Reagan follows:

Dear Mr. President:

As president of the National Conference of Catholic Bishops, I write to congratulate you on your November 18th address to the nation on nuclear arms reductions with particular reference to U.S.-Soviet nuclear arms in Europe. Your address occurred during the annual general meeting of our bishops' conference at which we had an extensive discussion of the moral imperative to halt and reverse the terrifying spiral of nuclear arms in our time. I respectfully submit for your consideration

Church teaching must "speak to the present reality but have sensitivity for tradition," he continued.

AUXILIARY BISHOP Daniel Pilarczyk of Cincinnati, chairman of the USCC Education Department while the guidelines were formulated, called them a "source of assistance that wasn't there before," although "not the last word by any means."

He said the National Catechetical Directory approved by the Vatican permits classroom sex education. Obviously, he added, instruction in the home is preferred.

Father Lynch said he hopes the guidelines will bring about an "honest dialogue" on human sexuality. The next step, he said, is for people at the state, diocesan and parish level to discuss the issues, "to find out how to bring the two tensions together."

my presidential address and the report of Archbishop Bernardin, chairman of the War and Peace Committee of the bishops' conference.

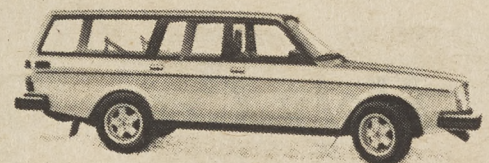
We receive your words, Mr. President, as a sign of hope. We encourage you to pursue arms reductions and nuclear disarmament with steadfast determination. As Catholic bishops in the United States we are committed to stand and speak for the position taken by Pope John Paul II last February at Hiroshima:

"In the past, it was possible to destroy a village, a town, a region, even a country. Now it is the whole planet that has come under threat. This fact should compel everyone to face a basic moral consideration: From now on, it is only through a conscious choice and through a deliberate policy that humanity can survive. The moral and political choice that faces us is that of putting all the resources of mind, science, and culture at the service of peace and building up of a new society..."

IT IS OUR HOPE and prayer, Mr. President, that all of us may work together to pursue a conscious policy of reversing the arms race and using the resources presently committed to it to build a world in which the rights of each person and every nation are respected and their human needs fulfilled.

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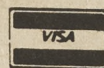
Fr. McBrien and Vatican at odds over Fr. Kung

NOTRE DAME, Ind. (NC) — In a lecture Dec. 7 in the University of Notre Dame's Washington Hall, Father Hans Kung told a capacity crowd of 900 that "Jesus is our orientation" in a disoriented society.

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OUTSIDE WASHINGTON Hall a few students distributed copies of the declaration from the Vatican's doctrinal congregation saying that Father Kung "has departed from the integral truth of Catholic faith, and therefore he can no longer be considered a Catholic theologian." He was also given a copy as he entered the hall and he held it up at the beginning of the lecture.

"To my friends who are distributing these things," he said, "I will only say this: All of this has been done without due process and in America this would not be possible."

Father Kung's lecture was introduced by Father Richard P. McBrien, chairman of Notre Dame's theology department. Father McBrien received applause when he said, "I am delighted to welcome my fellow Catholic theologian, Father Hans Kung."

Father Kung has been forbidden by the doctrinal congregation from teaching as a Catholic theologian because of his views against the traditional church teaching on papal infallibility.

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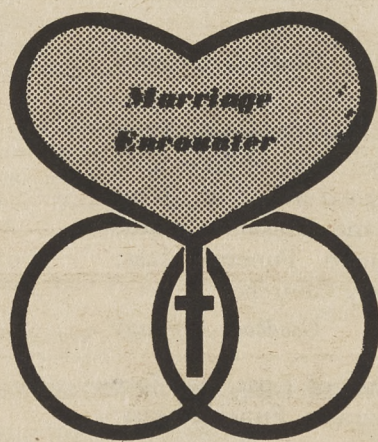
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Mark Ryland photo

CHRISTIAN MOTHERS — The wives of active Navy personnel at Miramar Naval Air Station and former Navy wives in the Mira Mesa area have started their own chapter of the Archconfraternity of Christian Mothers. They are pictured with Father (Commander) David Ball, a U.S. Navy chaplain at Miramar (rear).

Miramar Navy wives form mothers' archconfraternity

MIRAMAR NAS — A number of Catholic mothers, mostly Navy wives or the wives of former Navy personnel, have formed a local chapter of the Archconfraternity of Christian Mothers and are inviting other women in the diocese to join with them.

As military families, they come under the U.S. military vicariate and attend Mass at the base chapel of the Naval Air Station here; many of the families live off base, especially in nearby areas like Mira Mesa.

"**THE PURPOSE** of the confraternity is to have wives and mothers made aware of their dignity and responsibility so that they can form the minds and hearts of their children in a Christian way of life," said Father (Commander) David Ball, a Navy chaplain, during a ritual of solemn reception for the first members.

"We are a support for each other,"

said Mrs. Dolores Kelley, who was instrumental in getting the group started locally. "We get together, talk out our problems, visit the sick. This is really a beautiful opportunity for women of any parish to help each other."

Military wives have the special problem of raising their families in the face of long separations when their husbands are overseas, noted Mrs. Kelley. But she hopes that mothers in the area will become involved in the work of the archconfraternity, whose national headquarters are in Pittsburgh, under the direction of Franciscan (Capuchin) Father Bertin Roll.

THE ARCHCONFRATERNITY of Christian Mothers was founded in 1850, and more information is available from Mrs. Kelley, in care of the base chapel, Miramar Naval Air Station, or from the national headquarters, 220 37th Street, Pittsburgh, Pa., 15201.

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.

FARIAS, Mary A. Aunt of Charlotte Mendez, Maria Oblitas, Connie O'Brien, Martha Agundez, Nick Agundes, Albert Pedrin, and Albertina Luck. Funeral Mass: Nov. 11, Our Lady of Guadalupe Church.

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FERNANDEZ, Felix. Husband of Maria E. (King) Fernandez; father of Richard Fernandez (deceased), Paul Fernandez, Marlene Simons, and Charlotte Bradley; brother of Guilber and Fred Fernandez and Alice Gutierrez; father-in-law of Lucille and Verne Fernandez, Milo Simons, and Richard Bradley; son of Rose G. Fernandez; 11 grandchildren, two great-grandchildren. Funeral Mass: Nov. 25, St. Columba Church.

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GOMEZ, Ysidro. Husband of Andrea Mesa Gomez; father of Rita Gomez and Aurelia Espinoza; four grandchildren. Funeral Mass: Nov. 24, Our Lady of Guadalupe Church.

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JOHNSON, Eric Oscar. Husband of Evelyn T. Johnson; father of Donald J. Johnson, John E. Johnson, and Shirley Plumleigh; 12 grandchildren, five great-grandchildren. Memorial Mass: Nov. 11, St. Columba Church.

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KIMBALL, Albert Paul, M.D. Husband of Mildred (Heidler) Kimball; father of Paul B. Kimball, Elizabeth Prafke, Susan Cheney, and Catherine Anton; brother of Robert Kimball, M.D., Ellen Dion, and Mary Bower; eight grandchildren. Funeral Mass: Nov. 25, Blessed Sacrament Church.

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LYONS, John Stacy. Husband of Jodie Fay (Walker) Lyons; father of Lorelle Martin; brother of James Lyons and Mae Teawalt; uncle of Bernard Teawalt and James Lyons; grandfather of Mark and Robin Martin. Funeral Mass: Dec. 2, Our Mother of Confidence Church.

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MARCHESE, Giuseppina (Josephine) G. Wife of the late Salvatore Marchese; aunt of Josephine and Armando Bilardelli; great-aunt of John Bilardelli, Carmella Stasis and Rosalie Smith; godmother of Salvatore Brunetto. Funeral Mass: Dec. 2, Our Lady of the Rosary Church.

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PEREA, Primitivo. Brother of Rose and Jose Cordova; uncle of Tomasita Barajas. Funeral Mass: Nov. 24, Holy Family Church.

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WARNER, Jean Wisdom. Sister of Milton Wisdom. Funeral Mass: Nov. 10, Our Lady of the Sacred Heart Church.

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ZOLEZZI, Dina. Mother of Mary Londo, Louis and Jack Zolezzi; sister of Maria Muzio; two grandchildren. Funeral Mass: Nov. 24, Our Lady of the Rosary Church.

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media notebook

NEW YORK (NC)—The U.S. Catholic Conference Department of Communication is changing its system of film classifications in an effort, it said, to "clarify and strengthen" them and make them "more useful to parents and others."

Effective Jan. 1, the word "recommended" will be added to classifications of particularly praiseworthy films and the categories of B, morally objectionable in part for all, and C, condemned, will be replaced with a single new category of O, morally offensive.

THE OTHER categories of A-I through A-IV will remain essentially the same, although the words "morally unobjectionable" will be dropped. That is the categories on movie suitability will read as follows: A-I, general patronage; A-II, adults and adolescents; A-III, adults; and A-IV, adults with reservations.

Formally proposed by the USCC Communication Committee, the changes were approved by the USCC Administrative Board in September. The communication department administers the classification system.

Auxiliary Bishop Norbert F. Gaughan of Greensburg, Pa., chairman of the communication committee, said the new system will enable the communication department to provide moral guidelines for acceptable movie entertainment and also to promote

patronage of high-quality films.

MERGING THE two categories of B and C into a single new rating category of O is an attempt to use terminology which better indicates the advisory nature of the classifications while reflecting the moral nature of the judgment, the USCC said.

Use of the word "recommended" with a film follows the communication department's policy for the last two decades to recommend films. It is also intended as a positive step because classifications often appear without the review prepared on the film.

"The changes reflect themes which the communication department has promoted in recent years," the USCC said. "During that time the USCC has made major efforts to promote worthy movies by singling them out for praise and attention and doing the same for particular directors, writers and actors," the USCC stated. "It has also been at pains to point out that the classifications, which are advisory in nature, are offered as a means to help Catholics in the crucial task of forming their conscience in an area that is especially difficult, particularly with regard to 'problem' films."

THE FILM classification system used by the Church had changed little since it was developed by the Legion of Decency in 1934, said the USCC.

"The attitude of the Church in the United States toward films and its approach to them has undergone considerable evolution since that time, inspired in part by the Decree on Communications of the Second Vatican Council and other statements of the Holy See which have stressed the importance of competent reviews of broadcast and film materials that assess their worth, morality and religious value," the USCC added.

The communication department will continue to provide film reviews, distributed through NC News and "believes that a classification by itself cannot take the place of a thoroughgoing review that evaluates the aesthetic as well as moral qualities of a film," the USCC stated.

RECENT FILM RATINGS

Absence of Malice (Columbia): A-II, morally unobjectionable for adults and adolescents; PG, parental guidance suggested.

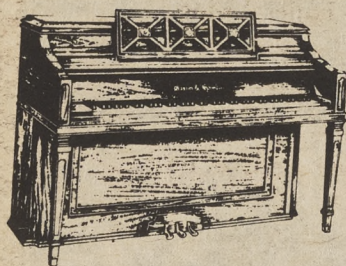
The Looney Looney Looney Bugs Bunny Movie (Warners): A-I, morally unobjectionable for general patronage; G, general patronage.

Taps (Fox): A-II, morally unobjectionable for adults and adolescents; PG, parental guidance suggested.

Ghost Story (Universal): B, morally unobjectionable in part; R, restricted.

Three Friends (Filmways): A-III, morally unobjectionable for adults; R, restricted.

Whose Life Is It Anyway? (United Artists): A-IV, morally unobjectionable for adults, with reservations.



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Reds triumph for Beatty

By Michael Gallagher

NEW YORK (NC) — *Reds* (Paramount), Warren Beatty's epic film of the life and times of John Reed, the radical journalist who wrote *Ten Days that Shook the World*, is very long -- three and a half hours -- very expensive and very ambitious. But there, happily, *Reds* parts company with the likes of *Apocalypse Now* and *Gate of Heaven*, the first of which was mediocre and the second a resounding debacle.

Beatty, who wrote the screenplay together with British playwright Trevor Griffiths, takes up Reed's story when, a celebrated war correspondent, Reed (Beatty) returns for a visit to his hometown of Portland, Ore. There he meets Louise Bryant (Diane Keaton), a woman of passion and intelligence, although she has neither of these quite in focus. The wife of a dentist, she is desperately taken up with having a life and career of her own.

SHE FOLLOWS Reed to Greenwich Village and, though they fall in love, she remains insecure, resenting being in his shadow. They do marry but keep it secret to avoid embarrassment in their heady intellectual environment in which untrammelled freedom has replaced almost every other dogma.

They try, despite Reed's passionate commitment to radical politics, to lead a conventional middle-class life, though not acknowledging that that's what they're doing. Louise, still wanting to prove herself, however, goes off to France as a war correspondent. Reed, though suffering from ill health, goes to Europe and persuades her to come to Moscow with him to cover what he feels will be the story of the century, the impending Bolshevik takeover of the Russian Revolution. Against the background of the turmoil and strife that mark this momentous event, Jack and Louise become reconciled and fall in love again, perhaps for the first time really.

They return exultant to America. Reed writes his acclaimed *Ten Days that Shook the World*, but then they separate once more, this time because

of Louise's unwillingness to accept Reed's direct and passionate involvement in politics. He goes to Moscow again, alone this time, as the delegate of the newborn Communist Workers Party. She, at length, after an arduous journey, joins him there in 1920, the year of his death at 33. It's a story that no one would dare make up.

THAT THE SHEER spectacle of the film -- the cinematography by Vittorio Storaro is magnificent -- doesn't overwhelm the love story that is its essence is a tribute to Beatty the director, with a marvelous assist from editors Dede Allen and Craig McKay.

I never expected to see an American film so unafraid of ideas and serious conversation. It's no wonder that the actors have a field day. Beatty also uses most effectively the bold device of having actual witnesses of the time -- Will Durant and Rebecca West among them -- function as a kind of Greek chorus.

The only significant problem with *Reds* is that the romantic power that gives it appeal and makes it a very good film prevents it from being a great film. With rare exceptions, we see the revolution and all the other tumultuous events in the story through the eyes of Louise and Jack Reed. Given this romantic perspective, then, there is a dearth of gritty realism and, more important, tragic power.

WHATEVER ITS shortcomings, however, *Reds* is the best, the most intelligent, the most appealing movie this country has turned out in a very long time. It's a well deserved triumph for Beatty.

Although there is some rough language and the film takes a benign view of adultery and radical politics, the context is such that there is no question of blurring the moral viewpoint of a mature viewer. The U.S. Catholic Conference has classified *Reds* A-III, morally unobjectionable for adults. The Motion Picture Association of America has rated it PG, parental guidance suggested.

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Around the Diocese

"Sunday Mass, a Catholic Liturgy for Television"

Channel 39

Dec. 20, 7 a.m.

Bishop Leo T. Maher

Celebrant

Dec. 27, 7 a.m.

Father Jeremiah O'Sullivan

Celebrant

CHRISTMAS

St. Joseph's Crafts Group presents gifts boutique until Christmas at 6333 Rancho Mission Rd., San Diego, benefit of Nazareth Retirement Home. Details: 582-5404.

Holy Hour for Peace and Reconciliation Among Families and Nations, 2 p.m., Dec. 20, Benedictine Convent of Perpetual Adoration, 3888 Paducah Dr., San Diego.

Alzheimer's Disease and Related Disorders Association of San Diego, meeting and Christmas party, 7 p.m., Dec. 22, Kensington Community Church, 4773 Marlborough Dr., San Diego. Details: 272-6030.

St. Martin Church, La Mesa, presents "Hanging of the Greens and Singing of Carols," 7 p.m., Dec. 20. Public invited. Details: 465-5334.

North County Patrons, support group for separated, divorced, and widowed Catholics, holds Christmas party Dec. 19. Location and details: 743-6536.

EDUCATION

Augustinian Father Jerome Bevilacqua's scripture class, 7:30 p.m., Dec. 21, St. Patrick Church, North Park, and Mass with healing service, 7:30 p.m., Dec. 22, Holy Family Church, Linda Vista. Details: 271-1675.

La Providencia House of Prayer, 6913 Mewall Dr., San Diego, offers Romans 8 — a 14-hour multi-media program on Paul's life, Jan. 8-10, and talk on threat of nuclear war, 7:30 p.m., Jan. 19. Details: 698-6775.

LITURGIES AND PRAYER

Lay Carmelite Community programs: Day of Prayer and Adoration, 3 p.m., Dec. 21, St. Agnes Church, San Diego, and Jan. 23, Little Flower Haven, La Mesa. Details: 222-0243, 289-6889.

Blue Army of Our Lady of Fatima first Saturday Mass, 7:45 a.m., Jan. 2, Church of St. Mary Magdalene, San Diego. Details: 276-3693.

RETREATS

Catholic Committee on Scouting retreat for Cub Scouts and Webelos, Jan. 9, Balboa Scout Camp; retreat for high school age Scouts and Explorers, and Scout development training program, both Jan. 15-17, Mataguay Scout Camp. Details: 429-1298, 264-3165.

U. of Third Age to start Jan. 4

The University of the Third Age, a special program of the University of San Diego's Continuing Education division for persons over 55, will hold its fourth session Jan. 4-21.

Daily sessions are from 8 a.m. to 12:15 p.m. in the Philip Y. Hahn School of Nursing, room 106, at the USD campus just off Linda Vista Road. The fee is \$35. Persons seeking more information or registration forms may contact Sandra Kraemer at the USD campus, 291-6480, ext. 4585.

Course topics include dealing with depression, equal rights, paramedical services, medical quackery, finances, music, cults, jazz, estate and tax planning.

Women's Retreat Jan. 8-10, El Carmelo Retreat House in Redlands. Details: 440-7518, San Diego; 422-8013, Chula Vista; 755-1458, Solana Beach.

Worldwide Marriage Encounters Jan. 22, Mission San Luis Rey and Howard Johnson Motel in San Diego; Jan. 29, Padre Trails Inn and Howard Johnson in San Diego. Details: 427-1124, 449-4085.

"Spiritual Growth Day" for Catholic singles 25-35, Jan. 9, from 9 a.m., with Sister Joanne Jones, RSM. Bring sack lunch. Donation: \$5. Details and reservations: Office of Evangelization and Adult Education, 574-6334.

Please note that all items for insertion in Around the Diocese must be received at the Southern Cross office by noon on the Friday preceding the Thursday publication. We cannot accept items over the phone at any time.

Winter diploma programs planned

Three winter diploma programs have been announced by the diocesan Office of Evangelization and Adult Education.

They are: "Ministry of the Word" with Sister Josephine Breen, 3:30-6:30 p.m., Thursdays, Jan. 7-April 1; "Psychological, Moral, Faith Growth" with Dr. Ed Shafranske, Thursday evenings, Jan. 7-March 18, and "New Testament" with Sister Irene Cullen, Tuesday evenings, Jan. 12-March 23.

All classes will be at the University of San Diego, Alcalá Park. For more information please call Sister Cullen, program director, at 574-6334.

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¡Feliz Navidad, 1981!

Navidad, 1981

Mis queridos amigos en Cristo:

Necesitamos tomar prestado el himno de los santos angeles para anunciar el grande júbilo de esta temporada Navideña, pues el coro de angeles cantó a los pastores: "Os anuncio una gran alegría, que lo será para todo el pueblo."

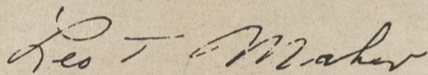
Ahora que ha nacido entre nosotros un Salvador que es Cristo, Nuestro Señor, dejemos que nuestro espíritu encuentre felicidad en Dios Nuestro Salvador. En El brilla la verdad, la mentira se expulsa y la discordia huye, y la paz resplandece. Así como el brillo del sol alumbra al cielo, El ilumina a aquellos favorecidos por Dios con el esplendor de la paz. Cualesquiera que sea el temor, la opresión, la violencia y el terrorismo de nuestros tiempos, se opacan con la brillantez de Nuestro Salvador, Emmanuel, Dios con nosotros. Cuando Cristo, el Rey de la Paz, surge, borremos toda la tristeza de nuestra vida.

Necesitamos traer la paz de Cristo al contexto del vivir humano, pues la paz de Cristo es un salvoconducto contra todos los peligros sociales.

En este 450avo. aniversario de las milagrosas apariciones de Nuestra Señora de Guadalupe, que vino a enfatizar el mensaje de Cristo a las Américas, tenemos razón especial para regocijarnos, pues jamás se ha oído decir que ninguno de los que han acudido a su protección, implorado su asistencia y reclamado su auxilio, hayan sido desamparados.

Por eso encontraré alegría en el Señor; me regocijaré en Dios mi Salvador.

Amigos, ¡que la alegría de esta temporada Navideña sea suya!



+ Leo T. Maher
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Excelentísimos Señores Obispos Leo T. Maher y Gilberto E. Chávez se preparan para dar la bendición al final de la Santa Misa celebrada el domingo 13 de diciembre en Golden Hall del Community Concourse. La grandiosa celebración en honor de Nuestra Señora de Guadalupe tuvo una asistencia de más de 3,000 personas.



Srita. Irma Preciado, Reina de la Confederación Guadalupeña, acompañada de sus dos primeras princesas durante el desfile de carros alegóricos llevado a cabo el pasado domingo 13 de diciembre en conmemoración del 450° Aniversario de las apariciones de Nuestra Señora de Guadalupe.

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