

# Key West parish marking 125th year

KEY WEST—In 1852, the first St. Mary Star of the Sea Church which later burned down, was dedicated by Bishop Francis X. Gartland of Savannah—on Thursday, Dec. 8, feast of the Immaculate Conception, the parish will mark its 125th anniversary.

Archbishop Edward A. McCarthy will be the principal celebrant of a Mass of Thanksgiving at 7:30 p.m. on Thursday in the historic church, oldest in the Archdiocese of Miami.

Concelebrating with him will be Father Anthony Mulderry, pastor; and former pastors and assistant pastors. Father Joseph Beaver, S. J., a native of Key West, who also served as parish pastor, will preach the homily.

A reception will follow in the cafeteria of nearby Mary Immaculate High School.

Catholic residents of the city of Key West which was incorporated Jan. 8, 1828 were visited in early days by

priests from the Diocese of Savannah several times a year. Masses were celebrated and the faithful received the sacraments. In 1848, a priest from Havana, Cuba, celebrated Mass on the second floor of the City Hall.

The first church was built in 1851 on Duval St. and dedicated on Feb. 28, 1852. Bishop Gartland so named the church because the Atlantic Ocean and the Gulf of Mexico were the parish boundaries.

Since St. Mary Church was the only Catholic Church in South Florida, the parish records reflect baptisms and marriages witnessed in 1872 "in a place generally known as Miami." Although many Jesuit priests served as pastors at the southernmost Catholic parish in the U. S., the Jesuit order did not begin their administration of the parish until 1898.

Complete details on the ceremonies and a history of the parish will be published in subsequent issues of The Voice.



## Diocesewide pre-Cana rules planned

The Archdiocese of Miami is developing a marriage preparation policy for implementation next year that will cover all marriages of all ages.

Because of the increasingly high rate of divorces among Catholics as well as others, many dioceses around the nation, including Miami's, have become greatly concerned that too little preparation is being given engaged couples, according to Father Ron Luka, C.M.F., of the Family Enrichment Center, and head of the new policy committee.

Earlier this year the Archdiocese instituted a policy for teenage marriages which included several mandatory features, including a three month preparation period during which the priest interviews the couple and the parents in depth and the couple goes through a pre-Cana type program before they can be married in the Church. The new comprehensive policy will probably be somewhat similar.

IN ADDITION to input from concerned groups such as Camino and Engaged Encounter, a series of hearings at various locations will be slated for any interested groups or individuals to express their ideas on the

policy. The committee also invites written comments from any source whatever. These may be mailed to Common Policy Committee; Family Enrichment Center; 18330 NW 12 Ave.; Miami,

Fla., 33169.

Young people, parents, teachers, clergymen, or any other interested people are invited to come to share prepared presentations on marriage preparation at the open meetings. The first of

these meetings will be at St. Juliana parish, West Palm Beach, at 7:30 p.m., Wednesday, Jan. 18. Others will be announced later.

Further information may be obtained by calling Father Luka, in Miami at 651-0280.

*The* **VOICE**

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### Youth to represent all faithful at Immaculate Conception Mass

Youth will represent the community-at-large during a Mass marking the feast of Our Lady of the Immaculate Conception, patroness of the Archdiocese of Miami and of the U.S. at 10 a.m., Thursday, Dec. 8 in the Cathedral of St. Mary.

Archbishop Edward A. McCarthy will be the principal celebrant of the Holy Day Mass in which students from several parochial schools will participate through singing, serving, reading, and taking part in the Offertory procession.

Since it will be impossible for all of the faithful to participate in the Mass, Archbishop McCarthy has urged those attending Mass in their respective parishes on the Feast Day to pray for the progress and well-being of the people of the Archdiocese.

The faithful of the Archdiocese are urged to consult their respective parish bulletins for the times of Masses in their parish churches.

THE FIRST meeting of the Policy Committee, composed of key priests, family counseling experts and Father Luka, who is chairman, was held two weeks ago to review observations priests had made in a marriage prep survey made by the Family Center.

"These responses showed priests greatly desired not only a policy but improved quality and availability of marriage preparation programs," said Father Luka, adding that the committee would help with present programs while planning the new policy which is hoped to be implemented next fall.

Meanwhile, Father Luka said, there is the possibility of collaboration with other dioceses in Florida and even ecumenical planning. "Some states have even passed laws requiring a certain number of hours of marriage preparation prior to receiving a marriage license," he said.

Most of the marriage preparation policies of other dioceses around the country include a preparation period of four months or more during which they meet with the priest or with parish couples assisting in marriage preparation, exploring, sharing, and evaluating attitudes on marriage. Also the services of regular marriage preparation programs are made available to the couples of the diocese during this period. The content of these programs include communication, sexuality, finances, spirituality of marriage, parenthood and

(Continued on page 7)



St. Agnes School students, Key Biscayne, dressed in styles of the '20's presented skits recently at Gesu Senior Citizens Center in downtown Miami. The youth also donated food to the golden agers for the holidays.

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## MIAMI'S ARCHBISHOP URGES CONGRESSIONAL UNIT:

# 'Peg welfare reform to cost of living'

Welfare reform makes sense only if benefits are at the poverty level and increase with the cost of living, Archbishop Edward A. McCarthy told a Congressional hearing in Miami.

The Archbishop testified at a regional hearing conducted by the House Select Committee on Aging of which Rep. Claude Pepper is chairman.

"It suffices to say that

Florida is not one of the states noted for its concern for the poor," Archbishop McCarthy told the committee. "I am told that Florida ranks very close to the bottom of the list when it comes to per capita spending on welfare programs.

"In this regard, I should point out that Florida will be one of the 12 states where benefits would increase, indeed substantially, under President Carter's proposal.

"However, we cannot but wonder at the strange logic which bases the federal benefit level at 65 percent of the poverty line unless it is tied in with a mandate to the states to supplement the difference.

"Surely it would make more sense," he said, "to use the poverty line as the criterion and to tie it into increases in the cost of living so that we, as a nation, and especially the poor, do not face

repeated crises."

The Administration proposal would encourage, but not mandate, state supplementation. Rep. Pepper made the same point after hearings conducted one-day earlier during which representatives of federal agencies, and senior citizens testified.

Senior citizens could be worse off in some ways under the Administration proposal than they are now, Pepper said. He noted that under the Administration proposal, an elderly person living alone would receive \$208 a month, less than the value of the food stamps and Supplemental Security Income the benefit would replace.

"This was rationalized by Administration witnesses on the basis of the naive hypothesis that state governments would decide to 'supplement' the amount," Pepper said.

Archbishop McCarthy said welfare reform should also focus on housing, education and health care. Many people are forced on welfare by poor health, he said.

In addition, he said, "We must question why 12 or 13 years of schooling produces so many functional illiterates lacking basic job skills."

Archbishop McCarthy criticized two features of the Administration proposal. One would require mothers of children over seven to work. He said such mothers should have the option of staying at home instead of sending their children to day care while they work.

Second, Archbishop McCarthy criticized a provision that would stop benefit increases after the sixth individual in a family. Such an approach, he said, would be an unwarranted intrusion by government into family life and would border on religious discrimination.

Archbishop McCarthy described the Church's position by saying "our basic approach to the issue of welfare reform is rooted in the proposition that every person has the right to life, to bodily integrity and to the means which are necessary and suitable for the development, maintenance and protection of life, from its beginning in the womb to its last stages on the deathbed."

## St. Mark building fund

BOYNTON BEACH—A campaign to provide funds for the building of a new parish center at St. Mark Church has been inaugurated.

Robert Gill and Leon Cloutier are co-chairmen of the drive assisted by Mrs. Joan Gaudette and Mrs. Claudette Voehringer. The new structure will mark the 25 anniversary of the founding of the parish in December, 1952.

The present parish church was built in 1957 and the parochial school was completed one year later.

According to Father Walter Dockerill, pastor, the newest building in the parish plant "will provide us the means to become a truly cohesive family unity—our parish center.



Robert Fulton, musical director at St. Mary Cathedral, during the annual concert and organ recital at St. Mary's last weekend. Above, he performs Concerto in C for Organ and Strings.

## Laws sought to protect aborted fetus born alive

FORT LAUDERDALE—The Broward Right to Life Committee, responding to reports of live fetuses being allowed to die after abortions in local hospitals, has said it will seek legislation to protect the lives of babies intended to be aborted during viability.

Reports had quoted the staff pediatrician at Broward General Medical Center as saying fetuses were not considered viable until they were 26 weeks old, and that they usually did not hook up these immature fetuses to a respirator.

THE pro-life group presented a list of premature babies compiled by Dr. J.C. Wilke. Ten of these were born at less than 26 weeks and nine survived. The 10th survived five weeks.

"THE QUESTION of viability," said Rita MocarSKI, Right to Life vice president, must be answered on an individual basis. If the child

survives, he was viable. Each baby must have that chance.

"With reference to the present Florida law," Mrs. MocarSKI added, "abortion is legal during the entire time the child is within the womb. All that is necessary for a physician to terminate a pregnancy in the final trimester is certification in writing by two physicians that a termination is necessary to preserve the life and health of the pregnant woman." Mrs. MocarSKI described this health provision as wide-open.

"The members of Broward County Right to Life intend not only to protect these babies, but seek to protect ourselves and our children from a hardened and cruel society which can discard a live baby without conscience," Mrs. MocarSKI stated.

THE BILL they are seeking to put into effect is

last year's Senate Bill 566 sponsored by Sen. Edgar Dunn of Daytona Beach. Called "the Viable Baby Bill" by the pro-lifers, it will provide as follows:

"If a termination of pregnancy is performed during viability, no person who performs or induces a termination of pregnancy shall fail to use that degree of professional skill, care, and diligence to preserve the life and health of the fetus which such person would be required to exercise in order to preserve the life and health of any fetus intended to be born and not aborted."

Right to Life is questioning the legality of allowing fetuses to die since a Supreme Court decision in 1976 implied that a physician's criminal failure to protect a live born infant would be subject to prosecution under Missouri's criminal statutes.



Among agencies attending Open House of a new Catholic Service Bureau outreach center for the Spanish speaking was Dorothy McCrary of the ARC shown being greeted by Archbishop McCarthy, while Joaquin Iglesia looks on.

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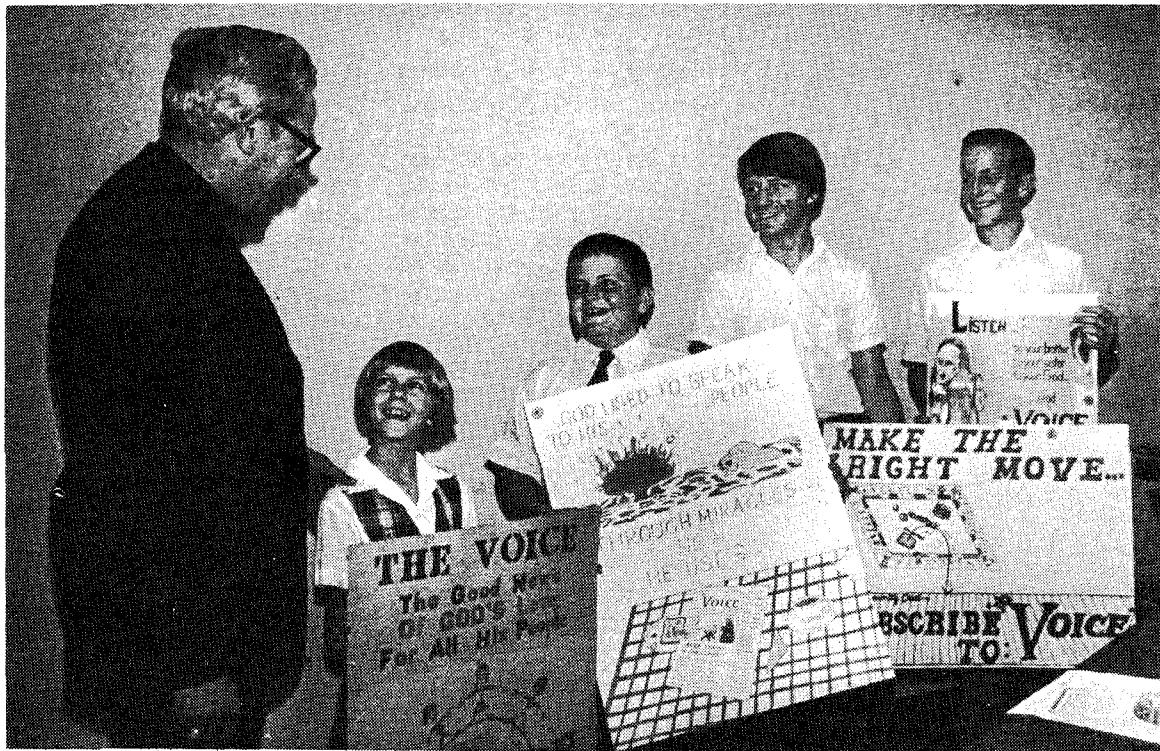


# Voice Poster Contest winners named

The four top winners in The Voice poster contest grinned shyly and shook hands with Archbishop Edward A. McCarthy who had met them at The Voice offices to congratulate them for winning four first place slots out of over 750 entries from throughout the Archdiocese. The parents looked on, beaming with pride at their children's artistic achievement.

Winner of a \$25 bond in the high school category was Larry Kearns, 10th grade of St. Brendan's High School, Miami. Winning transistor radios for their first place entries were David Frost, grade 7-8, St. Vincent Ferrer, Delray Beach; Mark Matheis, Grade 4-5-6, St. John the Apostle, Hialeah; and Dina Williams, Grade 1-2-3, Epiphany School (St. Louis parish), Miami.

"I was amazed at the various ways of expression the kids came up with," said George Monahan, Voice editor. "It must have been very hard for the judges to pick out 28 winners (1st through 3rd place) from all the



Four top winners in The Voice poster contest receive congratulations from Archbishop Edward A. McCarthy shown with Dina Williams, Mark Matheis, David Frost and Larry Kearns.

talent and originality that came in on the posters." Winners of \$5 for second

places, were: Grade 1-3: Ana Fajardo, St. Anthony's; Hope Lin Nara, Seagate, St.

William parish; Beth Boucher, Naples Christian Academy, St. William parish.

Grade 4-6: James Bishop, Immaculate Conception; Eileen Ugalada, St. Patrick's; Fernando Robaina, St. John the Apostle. Grade 7-8: Eric Brown, Blessed Trinity CCD; Cindy Labrador, St. Vincent Ferrer; Eugene Beadle, Henry D. Perry Middle School. Grade 10-12: Cecilia Yuska, Cardinal Newman High; Rachel Garcia, Notre Dame; Angelo Castro, Notre Dame.

Third place ribbon winners were: Grade 1-3: Ann Allen, Seagate, St. William parish; Kimberly Young, Holy Name; J. Kosar, Miami Beach. Grade 5-6: Gregory Rodriguez, St. Mary of the Sea; Mary Dietz, St. Bartholomew; Susan Allen, Pine Ridge Middle School. Grade 7-8: Mary Oullette, Holy Name School; Chrix Grix, Sacred Heart CCD; Ada Perea, St. Theresa, C.G. Grade 10-12: Hazel Hazlett, Our Lady of Lourdes; Ana Maria Ruiz, Notre Dame; John Woodward, St. Francis of Assisi parish.

Over 700 certificates of participation were sent to the remaining poster entries.

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## News briefs

### Bishop backs Rhodesia lib

"I am a peaceful man, and as a bishop I don't support violence, but I support the liberation struggle in Rhodesia," said Swiss-born Bishop Alois Haene, who has been living in that African country for the past 38 years and is now a Rhodesian citizen. Bishop Haene was in Denver on a vacation trip.

### Youth seek 'true vocation' - Pope

Pope Paul VI said in Vatican City, that youth are "seeking anxiously a vocation which is truly worth the trouble of living." He told his general audience that youth are searching for "a path which does not get lost in the sandy desert of unresolved problems."

### Philippines assume mass media control

Philippine President Ferdinand E. Marcos "has assumed ownership of most of the mass media in the Philippines—and complete control of the rest of it," charged Bishop Jesus Varela of Ozamis, the Philippines, at a recent international meeting of Catholic broadcasters in Belgium.

### Stop arms' sale to El Salvador

The Justice and Peace Commission of the English and Welsh Bishops' Conference has asked the British government to stop the sale of second-hand army equipment to El Salvador because of reported government violence there against peasants, trade unionists and Catholic clergy and catechists.

### Editor raps end to Saturday mail

Ending Saturday mail delivery would hurt the free flow of information which is essential to religious newspapers, Father Woodrich, editor of the Denver Catholic Register, told a regional congressional hearing in Denver. He said the Register and other weeklies "depend heavily on the mail" while larger news agencies can use more expensive means like the telephone and jet travel to gather news. "The

little guy," Father Woodrich said, "already is being affected by a horrendous delivery system. It will be worse if Saturday service is eliminated."

### Australia guidelines for mixed marriages

Faced with a rapid increase in mixed marriages in recent years, the bishops of Australia have issued a pastoral statement and pastoral guidelines for priests on the subject. Of particular importance to the success of such marriages, they said, is an agreement by the couple on the Baptism and religious upbringing of the children.

### Labor Act apply to Catholic schools?

The National Labor Relations Board (NLRB) has asked the U.S. Supreme Court to decide whether the constitutional principle of church-state separation prohibits it from applying the federal labor act to Catholic schools. The action means that the high court, if it agrees to hear the case, could decide as early as next spring whether more than 100,000 lay teachers in nearly 10,000 Catholic elementary and secondary schools are covered by the union representation and unfair labor practice provisions of the National Labor Relations Act.

### Sees white 'fortress' in Black S. Africa

The entire white community in South Africa will mobilize itself behind a "fortress" against black South Africans and the rest of the world, predicted Archbishop Denis Hurley of Durban, South Africa, in a telephone interview with The Catholic Register of Toronto.

### USCC urges fast action for funds

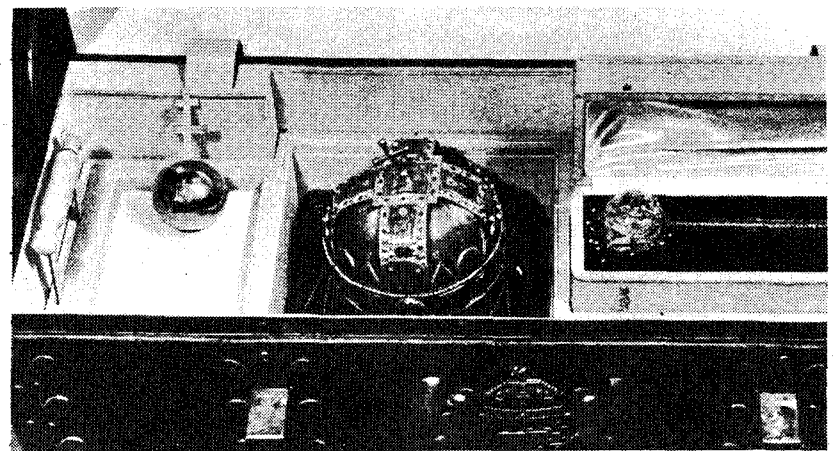
The U.S. Catholic Conference (USCC) has urged Catholic schools and health care facilities to move quickly in submitting applications if Congress approves and President Carter signs a law providing government funds for energy conservation in nonprofit schools and hospitals.

### NFPC wants free natal health care

The president of the National Federation of Priests' Councils (NFPC) has urged that Catholic hospitals provide free "prenatal delivery and postnatal care" to poor women seeking an alternative to abortion. The NFPC, headed by Father James Ratigan, is a federation of priests' senates from about 130 U.S. dioceses.



**Holy Shroud:** U.S. Air Force scientists, hoping to solve the mystery of the Shroud of Turin, have made a replica of the figure buried in the ancient linen, believed by many to be Christ. Using computers and other electronic equipment the group reproduced sections of the shroud on cardboard, which they placed together to make the three dimensional figure of a man on a slab. After producing a replica of the back of the man the scientists intend to mold a statue.



The Carter Administration in a move to improve relations with Hungary, has decided to return to Budapest the Crown of St. Stephen and regalia (above), the symbol of Hungarian nationhood which has been in American custody since the end of World War II. Meanwhile, more than a thousand Hungarian-Americans from across the country marched around Washington Nov. 29, protesting the Carter gesture as a move of American recognition of the Communist government.

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# Commitment Sunday seen beginning 'new way of life'

Commitment Sunday, the final part of the stewardship series held in many parishes during the past weeks, is "not an end, but a beginning of a new way of life for our parishes," said Frank Nolan, Archdiocesan Development Director.

The feast of Christ the King was selected as the concluding date for the formal phase of the Archdiocesan Parish Stewardship program and was called Commitment Sunday. In some parishes it was observed on the following Sunday.

Msgr. John W. Delaney, pastor of Holy Family Parish and Archdiocesan Stewardship Coordinator said: "I am grateful so many of our parishes accepted the challenge of Archbishop McCarthy to make this concept a new way of life for the Catholics of southern Florida. It was a team effort

and I believe we all helped each other by making the program Archdiocesanwide."

FATHER Ignacio Morras, pastor of St. Kevin parish and Hispanic community coordinator for the Stewardship program, said: "we made a special effort to see that most of the materials for the program were in two languages. We had meetings with some of our Latin priests and we are pleased that some of our most significant gains appear to be in the predominately Spanish speaking parishes.

"There was some initial concern that the Stewardship concept might be difficult to accept because of historic cultural habits. I am elated to see the large numbers of people in this Archdiocese who are now willing to make their commitment. There is a great biblical foundation for Stewardship and our people

are now saying, We believe."

Archbishop McCarthy, as one of his first official acts, directed the pastors to initiate Stewardship in the parishes. "This will be a continuing program" he said. "This will be a new way of life for our parishes and our Archdiocese."

Msgr. John O'Dowd, pastor of Epiphany parish and Archdiocesan Coordinator for development said: "Some people may be saying I'm glad it's over but most are saying I'm glad we are getting started. The program is just beginning. The six weeks formal phase was just to introduce it. We are all going to benefit from now on.

## Two Dade parishes plan arts and craft festivals

Two Dade County parishes have scheduled arts and crafts festivals this weekend, Dec. 3 and 4.

In Perrine the Holy Rosary Home and School Association is sponsoring the annual event on the parish grounds at 18455 Franjo Rd.

More than 150 artists have already reserved space at the festival in which many other South Dade organizations are participating including women's

clubs of other Christian churches as well as the Deaf Community of South Florida.

The public is welcome to attend free of charge and the hours are from 10 a.m. to 6 p.m. on Saturday and Sunday.

St. Louis Woman's Club is sponsoring an arts and crafts sale from 9 a.m. to 4 p.m. Sunday, Dec. 4 on the grounds at 7270 SW 120 St.

Paintings, graphics, sculpture, ceramics, crafts and art objects will be featured.

## ME information nites

Information parties for couples interested in knowing more about Marriage Encounters will be held in various areas of the Archdiocese during December.

Following is the schedule of times and locations:

North Miami- 8 p.m., Friday, Dec. 2, home of Doug and Fran Okerson. Tel. 893-8257.

Lake Park- 7 p.m., Tuesday, Dec. 6, home of Larry and Meg Fuss. Tel. 622-1674.

North Miami- 8 p.m., Wednesday, Dec. 7, St. James Rectory, 530 NW 132 St. Tel. 681-7428.

Lake Worth- Saturday, Dec. 17, Pot Luck Christmas dinner at home of Jim and Pat Gartner. Tel. 947-7266.

Pembroke Pines- 8 p.m., Sunday, Dec. 18, home of Frank and Terry Rodas. Tel. 961-8419.

On Sunday, Dec. 11 Information Day will be observed at St. Helen Church, Oakland Park Blvd., Fort Lauderdale. Marriage Encounter will be the homily subject at each Mass and after Mass brochures and information will be available.

## 'Minirun' aids teen injured in accident

By GEOFFREY BIRT  
Palm Beach County Correspondent

WEST PALM BEACH — Thanksgiving morning will be a happy memory for Linda Crosby, 18.

About 50 of her friends gathered on this city's beautiful lakeside to pray for her, cheer her—and to participate in what they called a "minirun," for her.

Many of the young adults came from St. Juliana and neighboring West Palm Beach and Lake Worth parishes. Others came from further distances. Not all were

Catholics.

And Linda came in a wheelchair to meet her friends and enjoy it all. You see, Linda cannot run these days. Two years ago she was seriously injured in an accident. To date, her hospital and doctors' bills amount to \$75,000—a tremendous financial burden for the Crosby family.

So, on Thanksgiving morning Linda's friends assembled. They prayed for her. Many went to Mass. Then from Southern Boulevard Bridge which spans Lake Worth, here, they began their

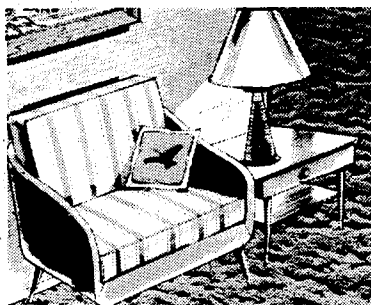
two mile minirun to Royal Palm Beach. Each runner "charged" 50 cents (or more) per mile from as many "backers" as they could find.

Joe Renieri, who was mostly responsible for the event, wore a tee-shirt that said "God Loves Linda."

Now, the youthful runners are collecting the pledges and adding the money they raised to the Linda Crosby Fund, c-o Dunkin' Doughnuts, 3501 S. Dixie Highway, West Palm Beach, which is where Linda worked in 1975 before the day on which she was struck down.

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## Young pro-lifers call boycott of Upjohn Co.

MILWAUKEE—(NC)—Young pro-lifers have called for a boycott of Upjohn Pharmaceutical Products because of the firm's manufacture of abortion-inducing drugs and allegations that its laboratories experiment with living fetuses.

The boycott, voted at a meeting of the National Youth Pro-Life Coalition, is to go into effect when therapeutically acceptable alternatives to Upjohn medicines are available, the measure stated. Research on a suppository to induce abortion within hours of conception and Prostin F2A, which is made for the sole purpose of inducing abortion were cited specifically as objectionable.

The pro-lifers accused the company of using fetuses obtained through induced abortion in laboratory experiments "while their tissues are still alive."

A spokesman for Upjohn denied the charge that the company uses fetuses and said the suppository is intended to induce menstruation.

THE 400 pro-lifers who met in Milwaukee in late November approved resolutions favoring support on federal and state levels of a human life amendment to the U.S. Constitution, publicizing political candidates' views on pro-life issues, and participation in the annual March for life observances Jan. 21 to 23 commemorating the fifth anniversary of the Supreme Court's decision overturning most state abortion laws.

During the convention about 40 demonstrators from Milwaukee area pro-abortion groups showed up to chant and picket. Before they left, a number of meeting participants staged a counter demonstration.

Plummeting temperatures and the attention of policemen evidently caused both groups to disperse.

Among the convention speakers were the Revs. Arthur Simon and Richard Neuhaus, both Lutheran ministers. Mr. Simon is executive director of Bread for the World, and Mr. Neuhaus is pastor of a black and Hispanic parish in Brooklyn and senior editor of Worldview, a journal of ethics.

In what one convention official described as a "really good pep talk," Mr. Neuhaus emphasized the importance of avoiding "the one-issue mentality" in the pro-life fight.

"Keep your sights on the whole range of pro-life activity" from euthanasia to world hunger, he said, cautioning at the same time against "spreading yourself so thin that you lose any impact."

## Diocesan-wide rules on pre-Cana slated

(Continued from page 1)

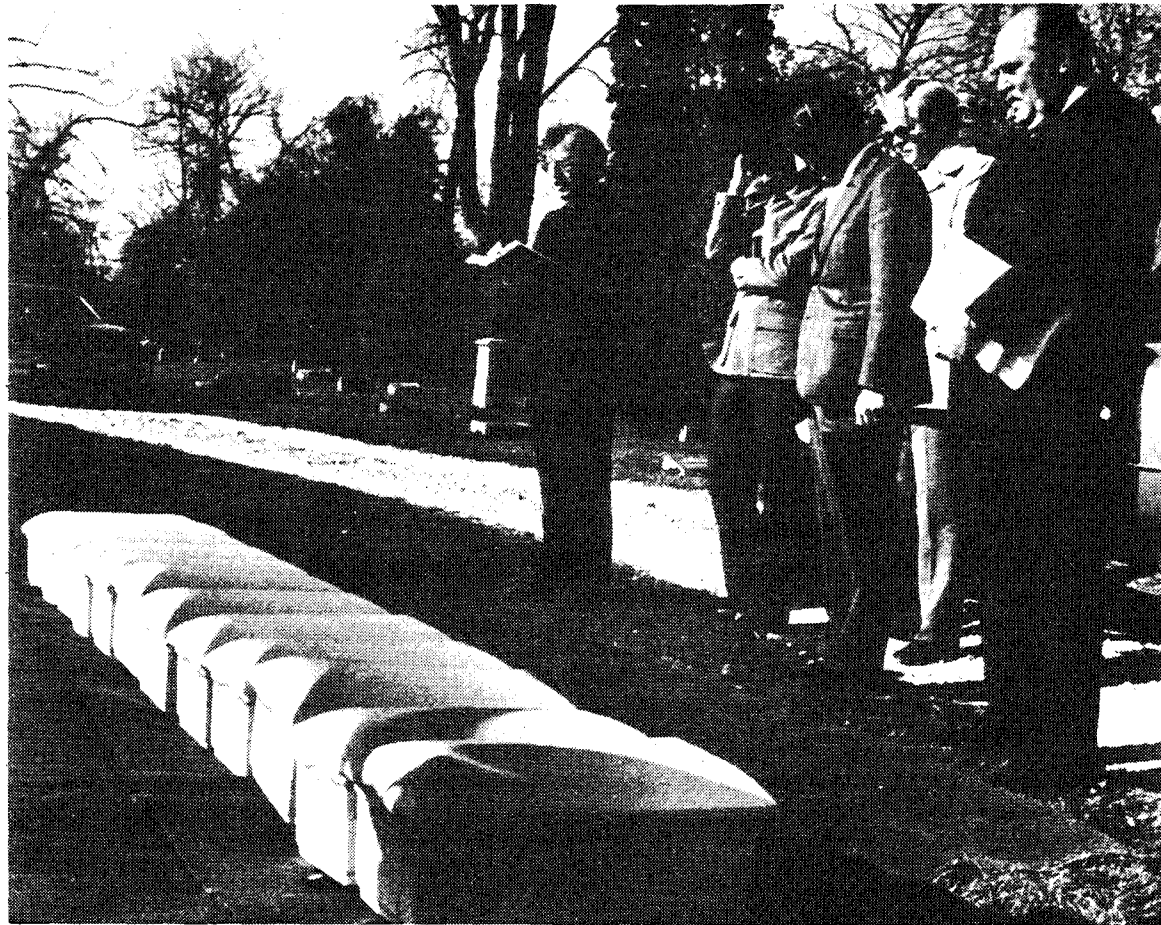
other topics.

RECENTLY the Family Center sponsored an evening of recognition for all professionals, laypeople, priests and Religious who through the years had been involved in helping young couples prepare for marriage. The consensus at this meeting was that marriage preparation must be taken more seriously throughout the Archdiocese.

Other sacraments take years of preparation (Ordination) or several months (First Communion, Confession, Confirmation) while marriage, which involves a lifetime relationship and rearing of future generations, sometimes involves little more than a brief interview.

Those involved in marriage preparation now will have four evenings a year to provide continued training to upgrade and maintain their skills.

Members of the policy committee are Msgr. Francis J. Fazzaloro, pastor of St. Lawrence parish and head of the Archdiocesan marriage tribunal; Msgr. William McKeever, pastor of St. Juliana parish; Mrs. Gladys Garcia, head of Family Services of the Catholic Service Bureau; Dr. Frank Hildner of Mt. Sinai Hospital; Father James Murtagh, professor of moral theology, St. Vincent de Paul Seminary, Boynton Beach; Sister Immaculata of St. Joan of Arc Church, Boca Raton; Father Jose Nickse of St. Mary Magdalene Church, and director of Camino, the Spanish marriage preparation experience within the Archdiocese; and Father Luka, chairman of the committee, assistant pastor at St. Helen Church, Ft. Lauderdale and member of the staff of the Archdiocesan Family Enrichment Center.



Burial service for human fetuses is conducted by a group of Catholic, Protestant and Jewish clergy at a cemetery in Highland Park, north of

Chicago. The deformed fetuses had been displayed in a carnival sideshow until last summer when they were confiscated from the Lake County Fair.

## House rejects latest Senate medicaid abortion language

By JIM CASTELLI

WASHINGTON — (NC)—The House has rejected the latest Senate language on Medicaid funding of abortion by a 205-183 vote despite pressure by the House leadership to go along with the Senate language.

The latest proposed compromise was written by Rep. Don Bonker (D-Wash.). Bonker tried to resolve differences over the reporting requirement for Medicaid funding for abortions resulting from rape or incest.

The House wanted such cases to be reported to a law enforcement agency. Bonker suggested that the woman seeking the abortion have the

option of reporting rape or incest to a public health agency or its equivalent.

The Senate approved the Bonker suggestion by a 44-21 vote.

Sen. Richard Schweiker (R-Pa.), a leading abortion opponent, said the Bonker language would have allowed about 100,000 Medicaid abortions a year because of the use of the word "rape" without the adjective "forcible" would allow payments for abortion in the event of statutory rape—any pregnancy in a minor whether or not she consented to intercourse.

The House and Senate also appear to be at odds over language allowing abortions

when a woman faces serious health damage from a pregnancy.

THE SENATE wants to allow Medicaid funding for abortion when a woman faces "serious and long-lasting physical health damage."

The House believes the existing language allowing Medicaid to pay for abortions when a woman's life is in danger is sufficient.

The Medicaid abortion deadlock has held up final approval of an appropriations bill for the Departments of Labor and Health, Education and Welfare. Congress has passed a series of continuing resolutions to extend funding for existing programs.

IN EARLY November, Sen. Edward Brooke (R-Mass.), a leading supporter of Medicaid funding for abortion, threatened to get the Senate to drop the existing prohibition on Medicaid funds for abortions not needed to save a mother's life from a new continuing resolution.

He agreed to drop that maneuver after House leaders, including Speaker of the House Thomas "Tip" O'Neill, promised that a resolution in early November would be the last continuing resolution. That resolution expires Nov. 30.

No vote has yet been scheduled for a new continuing resolution. A spokesman for Brooke told NC News he has not yet decided whether to try to drop the existing restriction in a new resolution.

### Pro-abortion bias

PITTSBURGH—(NC)—Three Pittsburgh physicians have accused the National Center for Disease Control (CDC) in Atlanta of showing a pro-abortion bias by publicizing the case of a Texas woman who died as the result of a botched Mexican abortion after reportedly being denied one under Medicaid. The three—Dr. Richard McGarvey, Dr. Richard McKenna and Dr. John McCarthy—said deaths from legal abortions are occurring but are not receiving national attention.

### Halts tax money

ANNAPOLIS, Md. (NC)—A Maryland judge has issued a temporary injunction ordering the state to stop using tax money to pay for Medicaid abortions, except when necessary to save the life of the mother. Judge Bruce C. Williams of the Anne Arundel Circuit Court issued the injunction Nov. 28 and scheduled a hearing for Dec. 8 to hear both sides of the issue.



# They didn't wait for 'Father to do it!'

By FRANK HALL  
Voice Feature Editor  
You might call them the Sunrise Sunshine Girls. You might, because they have a fresh and enthusiastic approach to evangelization and they are spreading a lot of sunshine in St. Bernard's parish, Sunrise.

Anne Berman, Carol Ann Bonito and Beverly Raposa are only three young women who have full-time jobs but they saw a need and didn't wait for "Father to do it!" They began by sharing religious articles catalogs with each other and realized that gifts and spiritual reading materials weren't too available in the Broward area.

"DURING the Summer of 1976," Ann says, "Carol started showing me catalogs and they were beautiful. I wondered why I had never seen these before. I started ordering things for myself and for gifts and when Carol went to New York during the Summer she went all over the city looking and buying different things.

"We were both involved in CCD here at St. Bernard and we thought it would be great to share these catalogs with the other teachers and students. On Saturday mornings we would sit at tables and the youngsters

would come over and buy little scripture cards we had for two cents. Teachers would pick up small, inexpensive items to be used in their classes. What was most important was that these scriptural and devotional articles were available."

Ann points out that, "we felt it had to be more than just CCD and then the Women's Guild invited us to go to a meeting and set up a small display. Well, the 300 members were enthusiastic."

Carol reveals that often they would start by buying things they liked themselves to give as gifts and then use these as display items.

"Once," she says, "I bought a plaque that said, 'Praise the Lord,' as a Christmas gift for a friend. Someone bought it and I had to order another. I went

through six plaques and never did manage to keep one long enough to use as a gift."

MANY people in the area aren't aware of the Christopher Bookstore, in Coral Gables, or the Daughters of St. Paul Bookstore in Miami, the three women note.

"Very often," Beverly says, "people just can't get down to Miami that easily either. We make regular trips to both stores for supplies and they are really good to us offering us advice and help. Sometimes, I also drive three or four people into Miami to show them the Daughters of St. Paul store and they are delighted because they couldn't get there on their own."

"The Women's Guild added a Family Affairs to its commission with Jane Clark

heading it," notes Ann. "Jane knew what we were doing and that we wanted to do more. She asked if we would do something under the sub-committee Library and Literature and we said yes. We felt our ministry should be shared with as many people as we could reach.

"It's not only reaching the person who buys the scriptural or devotional article but the possibility of it reaching others," Ann continues. "We really believe that this is part of evangelization.

"I CAN just imagine someone with a plaque they bought that says, maybe, 'Smile, God Loves You' and someone else seeing that sign just when he needs to and perhaps believing for the first time that God really does love him."

The first display for the whole parish was in September of this year and "we knew something was happening by the response," says Carol. "Then we went to Father (Michael) Hourigan. He knew all along what we were doing but now we wanted to make this available to the whole parish," Carol continues. "Ann mentioned that she saw the need for deeper spiritual growth through reading, tapes and posters and wanted to do something about

filling that need."

Not only did Father Hourigan make it a parish project but also gave the three young women permission to offer this ministry to neighboring parishes.

ANN SAYS, "We wrote letters to the parishes and offered to go over to their parish or to meet with them if they felt there was also a need for religious articles to be available to their people. If a parish doesn't feel they can start something on their own, we are glad to fill in and help a group get established."

For Beverly, the ministry is more than rewarding.

"I love to see mothers come in and get children's bibles or religious story and coloring books," she notes.

But, whether it's mothers or teenagers or senior citizens, the ministry is drawing a lot of attention and from the success of the ministry it's obviously filling a need.

Ann, Carol and Beverly are anxious to be in touch with anyone else involved in a similar ministry in the Archdiocese or anyone who would like help in setting-up such a ministry. For more information or to share, call Ann at 739-7243 or write to her at St. Bernard Church, 8371 N.W. 24 St., Sunrise, Fl., 33322.

## So. Florida Charismatics plan day of renewal at Barry, Dec. 4

Barry College will host the South Florida Catholic Charismatic Day of Renewal Sunday, Dec. 4. Registration will take place in the Wiegand Center at 1:15 p.m., and Prayer and Praise will begin at 2 p.m.

Keynote speaker will be Sister Maureen Hunt who will speak on healing at two sessions. The day will conclude with the celebration of the Eucharist at 5 p.m., in Barry Chapel.

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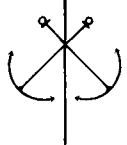
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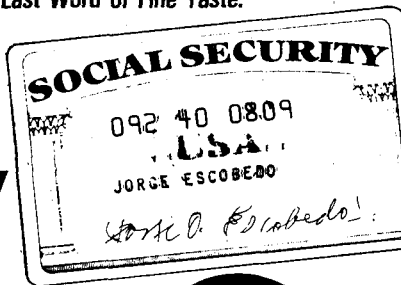
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# Donald Thorman of NCR dies

KANSAS CITY, Mo.—(NC)—Donald J. Thorman, the 52-year-old publisher of the National Catholic Reporter (NCR.) and a major Catholic press figure for more than a decade, died in his sleep in the early morning hours of Nov. 30 at St. Luke's Hospital in Kansas City, Mo.

Thorman, who was also president and editorial

director of the NCR publishing company, had been ill with hepatitis since returning from a visit to China a year ago, but doctors had not confirmed that disease as the cause of death by mid-morning.

A native of Cicero, Ill., Thorman would have been 53 on Dec. 23. He edited a number of Catholic magazines

including Voice of St. Jude and Ave Maria, before becoming NCR's publisher in 1965, a year after the national Catholic weekly newspaper began.

Thorman also worked as a teacher at Loyola University in Chicago, a member of the board of the American Catholic Sociological Review, and director of development for the Spiritual Life Institute of America.

He was the author of several books, including "The Emerging Layman."

Thorman married the former Barbara Lisowski in 1952. They had seven children.

# Mother of Fr. Schenley dies in Hungary at 83

BIG PINE KEY—Masses were offered in Hungary and at St. Peter's Church here, for the repose of the soul of Mrs. Theresa Csapai, mother of Father Wendel Schenley, who died last Saturday in Ekecs, Hungary, at the age of 83.

Father Schenley, administrator of St. Peter's, who has been on sick leave, was principal celebrant of the Concelebrated Mass, assisted by Father Jack Totty, vicar ecome, and Father Raymond Beame.

Mrs. Csapai, who was ill for several years preceding her death, had been cared for by her daughter, Sister Anna of the Order of Mary Help of Christians who was on special leave from her assignment in Italy. Also surviving is another daughter, Theresa, of Czechoslovakia, four grandchildren and five great-

grandchildren.

Burial was in Ekecs last Monday.

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## Funeral Liturgy for G. Renuart

CORAL GABLES—Funeral Liturgy was con-celebrated in Little Flower Church for Gilbert Renuart, a member of a pioneer South Florida family, who died Nov. 20 in Sandusky, Ohio, following a heart attack.

Msgr. Peter Reilly, pastor; Msgr. John O'Dowd, pastor, Epiphany Church; and Father Cyril Burke, O.P., Barry College, concelebrated the Mass for Renuart who was 50.

A son of Mr. and Mrs. Denis V. Renuart and a native of Coral Gables, Renuart was graduated from the University of Miami with a degree in architectural engineering and was a U.S. Navy veteran. Until 1969 he was a member of Epiphany parish. For the past eight years he and his wife Bernice, and their six children: Richard, Donald, Peter, Theresa, Jeanne, and Lynn, have resided in Sandusky where Mr. Renuart and his brother John, Coral Gables, owned a chain of restaurants.

He is also survived by three brothers, Victor, Griffin, Ga.; Albert and John, Coral Gables; two sisters, Mrs. Denise Lanigan, Stuart; and Mrs. Louise Jochem, Coral Gables; and a grandson, Christopher.

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# Advent: learn to 'waste' time on loved ones

By MARY MAHER

Redeeming time is not the same as saving time. Benjamin Franklin counseled a lot of the latter; Jesus Christ a lot of the former.

Advent is a season of expectation. The promise to be celebrated in the future festivities of Christmas reaches back into the present. We are seduced toward the splendor of Christmas. And redeeming time is like that, giving a new fullness to the present by recognizing that future promise gives our now moments new meaning and energy.

Judith Guest's late novel, "Ordinary People," is a lovely exposition of the power which expectations give to human life and how hope is the ability to believe in a future which is not simply a repetition of past behavior.

The book's chief character, Conrad, is a lad recently home from a long hospitalization for suicidal depression after the death of his brother. This loss has triggered more essential early childhood losses in him, most especially his feelings of non-acceptance by his mother. Conrad is presented at the novel's beginning as almost unable to get up mornings to face days where no one expects anything of him except not to be a problem. And he has learned well to expect nothing good of himself. Time is, for him, a merciless unredeemed tyrant with whom he wrestles day in and day out. Little by little, Guest shows us his healing as people learn to read his need for expectations and to tenderly give him the hope which he needs for any growth.

WE all know many Conrads—and, of course, there is a Conrad part of each of us—a part which we expect only to cope, never to grow. And we know that psychologists such as Erik Erikson have written a good deal about the fact that our greatest deficiency can be that which ultimately forms us most humanly—he wrote of Ghandi and how his life was redeemed with this understanding.

We all experience frozen relationships where love really remains tender but nothing good or noble or brave is ever expected of us. We are simply on hold. The danger in that is that if we learn to expect more of ourselves, it is very hard to make others believe that we can change.

Advent is a season for understanding how time is redeemed by God's promise which lies ahead of us. That is not to be understood as a flight from the present feelings—it is always dangerous to tempt nature with grace. Promise ahead offers some fruitful way to go about present living, even in



life's darkest moments. In the dark days of Advent, when nature itself has shorter days and longer nights, we know that a light lies ahead. (Not primarily or simply after death but now.)

THE WORD who became flesh will not Himself be born anew in this season of straw

and stars. He will be born again and again in our flesh, our hopes, losses, defeats, loves and victories. That is the message of Advent waiting: God's promise to His people is absolutely indestructible.

The message may even be hard for many of us for God seems absent as injustice and

## Advent prayer-reflection for religion teachers set

An Advent Evening of Prayer and Reflection will comprise the teacher enrichment program this month for catechists in Archdiocesan schools and CCD classes.

Liturgy celebrated by Archbishop Edward A. McCarthy will be included in the program which begins at 7:30 p.m., Tuesday, Dec. 6 at St. John Vianney Seminary. Father William Hen-

nessey, Assistant Superintendent for Religious Formation in the Department of Schools, will conduct conferences. Time will also be provided for prayer, meditation, and a communal celebration of Penance.

All those planning to attend have been requested to bring Bibles. Husbands and wives of catechists are also invited to participate.

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*'In the dark days of Advent, when nature itself has shorter days and longer nights, we know that a light lies ahead...'*

evil win victories. It is the message which has been the hardest for our Jewish brothers and sisters who saw their six million die in the Holocaust. We may seem defeated by outside forces and inside fears. But God does not withdraw His promise as readily as we may sometimes think and experience. He has never invited us to become frozen into the narrow molds of our own self images. Forever we are being led ahead.

"Take courage—be of stout heart—confirm the weaker among you." Advent's message reads like a Tolkien novel. Do not be defeated by giving your own fears too much power. Seek strength in

love. Try to let go of familiar pain even if it then seems you do not know who you are.

REDEEM time—that may mean not saving it but wasting it on loved ones, standing over against the tide of commercialism that forces the season before Christmas into a sort of child's war game where peace is not "shalom" but endurance of the pressure of so-little-time-to-do-much.

Advent is like the hand of a gentle parent which touches our faces on our dark nights as we weave our dreams of fear in restless repose. It touches us with the promise of light. It might even, by some small miracle, slow us down long enough to redeem the time with concern and love.

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# Schism: Eastern church breaks away

by Fr. Alfred McBride, O. Praem.

From that fateful day in the fourth century when the power and the glory of the empire shifted from Rome to Constantinople, bad blood grew between the Latin and Greek cultures. This hostility affected the respect of the eastern empire for the west. It weakened the authority of Rome and set in motion a series of quarrels, suspicions, misunderstandings that resulted in a total break, or schism, in 1042.

A further reason for the great divide was due to Rome's need to pick up the pieces after the fall of the west, establish some rudimentary law and order, encourage the work of the Benedictines and undertake the pacification and evangelization of western Europe north of the Alps. Projects as vast and energy demanding as these were enough to tax the full attention and imagination of the Roman Church for over a thousand years. Little time was left for fence mending and dialogue with the eastern wing of the Church, going its own way in theological and cultural expression.

Hence any time the Pope did decide to take an active hand in the affairs of the Church at Constantinople, the results were often clumsy and counter productive. Apparently, Rome did not retain a staff of experts on tactful approaches to Constantinople. The great distances, the difficulty of regular meaningful communications and the major distraction of creating a Church out of tribal peoples con-

tinuously weakened Rome's position with Constantinople.

In 1042, Michael Cerularius became patriarch of Constantinople. As he pondered the centuries old de facto rift with Rome, he decided to formalize the break with the Holy See. Thus his administration officially marks the beginning of the formal schism. He closed the Latin churches and persecuted the Latin Christians. Rome ignored the schism for a long while, but finally appointed its own bishop for Latin Christians residing in Constantinople.

The break was symbolized in theological terms by the debate about the "filioque clause." The eastern Church accused the west of corrupting the creed by adding "filioque" (and the Son). This means that Rome was saying that the Holy Spirit proceeded from both the Father and the Son. The clause was not in the original creed. Rome claimed that it did not corrupt, but simply clarified the meaning of Trinitarian relations.

Much more devastating, however, was the sack of Constantinople in 1204 by the Crusaders. The soldiers pillaged the city remorselessly for three days. They tore down the magnificent tapestries in St. Sophia. They ripped apart the silver iconostasis (altar screen) and broke it into chunks for future sale. They mounted a prostitute on the patriarch's throne and toasted her with a rude song. They desecrated sacred books and drank altar wine out of the chalices. The conquerors

installed a Latin emperor on the throne of Constantinople and made a Latin bishop the patriarch.

Now even if relations had not been eroding for over a thousand years, this brutal assault on the dignity and culture and religion of the people of the east will hardly be forgotten or forgiven easily. No coverup saying like, "All's fair in love and war," would easily, if ever, heal the wounds and humiliations inflicted by the Christian Crusaders against their fellow Christians.

Yet, much to the credit of the participants, mutual efforts at reunion were made at two councils: Lyons in 1274 and Florence in 1438. Some good will was shown and gained, but the success was short lived. The eastern Church remained separate, calling itself Orthodox, meaning "holding the correct faith."

Union between western and eastern Christianity has grown due to the effort of religious orders and other interested parties. Many groups of Christians from the Orthodox Church have been reconciled with Rome. The expression Uniate Christians has been applied to them. Now they are more often called simply Maronite Church, Melkite Church, Greek Church, etc. The photograph of Pope Paul publicly embracing the Orthodox Patriarch, Athenagoras in the Holy Land in 1964 signals a hopeful climate for the possible reunion of the two churches. The mutual excommunications have been lifted. Now God's grace and patient dialogue must heal the rest.



by Jerry Filteau

The conflict between Archbishop Marcel Lefebvre, dissident Catholic traditionalist leader, and Pope Paul VI, universally recognized head of the Catholic Church, has come as close to a Church schism as any movement since the Old Catholics' schism in the 1870s. The Old Catholics objected to Vatican Council I declarations that the Pope is infallible when he speaks with his fullest authority in formal declarations on matters of faith or morals and that he has immediate authority over local churches throughout the world.

Archbishop Lefebvre, born in France in 1905, has remarkable credentials as a loyal son of the Church. He joined the Holy Ghost Fathers and became a missionary in Africa, was subsequently made bishop and served in the Vatican diplomatic corps as a papal representative in Africa, was Archbishop of Dakar, Senegal, and superior general of his order. He participated in all Vatican Council II sessions. These decrees are the main

source of his differences with the Church today.

Like the Old Catholic break—and the major Christian split of 1054 between the Orthodox East and the Catholic West—the potential 20th-century rift has behind it serious issues of faith and order. And as in those other schisms, numerous "side" issues of political and cultural origin play an important part.

A schism, unlike heresy, is essentially a break in discipline and acceptance of authority but not in belief. Yet there is only the narrowest of lines between the two. And behind every schism has stood what at least one side has considered an unbendable point of Christian faith or belief.

Observers feel that a schism by Archbishop Lefebvre and his followers might be comparable in scope to that of the Old Catholics, who number about 250,000. Old Catholics have a loose unity of national churches. Each celebrates the liturgy in its own language.

Ironically, if a traditionalist Catholic schism occurs, in many aspects it will be for the opposite reasons of the Old Catholic schism.

Where the Old Catholics objected to the centralization of authority in Vatican I, Archbishop Lefebvre and his followers object to the pluralism fostered by Vatican II. The Archbishop has frequently urged the Pope to take strong, authoritative action to quell what traditionalists see as pervasive disregard of Church discipline, authority and doctrine since Vatican II.

## An Archbishop objects

The Latin Mass used throughout the Western Church since the liturgical reforms mandated by the 16th-century Council of Trent has become for many traditionalists a central symbol of Catholic uniqueness and unity that they feel was tossed out the window by the Vatican II liturgical reforms. To them, the vernacular in the liturgy and the renewed stress on the community nature of public worship are concessions to Protestantism and secular humanism, subverting the traditional Catholic sense of the mystery and transcendence of God. They feel that the council's decree on ecumenism and its declarations on religious relations with the Jews and on freedom of religion promote religious indifference and disrespect for Church dogma and doctrine. They feel that emphases on consultation and pluralism are concessions to secular democracy unbefitting the divine authority on which the Church was founded and by which it exercises its authority. Many feel the Church has lost its sense of divine mission and replaced the tasks of evangelization and conversion with secular social aims.

Vatican II can perhaps best be viewed as a swing of the pendulum away from the fortress mentality that began with the Council of Trent and lasted through part of the 20th century, back toward involvement in the world. It was the Church reading the signs of the times and seeing a need to change its emphasis in order to remain a vital, dynamic force. The traditionalist movement

# A man who played a leading role in a tragic affair

**KNOW  
YOUR  
FAITH**

by Fr. John J. Castelot

The man most commonly held responsible for the final break between Eastern and Western Christendom is Michael Cerularius, Patriarch of Constantinople from 1043 to 1058, when he was sent into exile. That he played a leading role in this tragic affair no one can deny. And yet, he was, in many ways, a victim of historical circumstances.

The East-West situation had been a tense one for centuries, in fact, from the time of Constantine the Great and the Arian turmoil which followed upon the Council of Nicea in 325. Matters did not improve during several following centuries. In the 860s, Photius, Patriarch of Constantinople, was excommunicated by the Pope. (The story is too long to go into here.) He in turn excommunicated the Pope and issued a virulent encyclical which became the manifesto of Eastern supremacy. This schism was settled in 893, but the bitterness and the encyclical remained to be used later. The person who used it was Michael Cerularius.

He came from a highly placed family in Constantinople and received his professional training at the imperial court. Indeed, there was nothing in his early career which either indicated

that he would assume high ecclesiastical office or prepared him for such office. There was controversy over whether or not he was involved in a plot to depose Emperor Michael IV. At any rate, when Constantine became emperor, Cerularius became a power at the court. He was the emperor's most trusted adviser.

The reasons are not altogether clear, but Cerularius had become a monk, and the new emperor named him, for all practical purposes, successor to the reigning patriarch. Upon the death of the latter, he was installed as Patriarch of Constantinople, the most prestigious ecclesiastical post in the East. Cerularius regarded the spiritual ruler above the temporal. This was, indeed, a lofty concept of his office.

By the middle of the 11th century, the Byzantine Church, separated from Rome since 1009, has lost all belief in the primacy. It did not recognize that Rome had ever made such a claim. While it conceded in principle that all five patriarchates were equal and independent, it regarded Constantinople as the foremost see in Christendom.

Ten years after Cerularius had become the Patriarch, he had a letter sent to the Bishop of Trani in Apulia reprobating as obnoxious and even heretical certain Western practices, such as relatively inconsequential things as fasting on Saturdays and the use of unleavened bread in the Eucharist. Actually the letter was intended "for all the bishops of the Franks and the most venerable Pope."

Before Rome could reply, Cerularius closed the

Latin churches in his city, the chapels of the papal ambassadors of the Italian commercial colony, and others. The emperor had sound political reasons for maintaining smooth relations with Rome and did not wish to break off relations. So Cerularius proposed reunion with Rome, under the impression that he was dealing with the Pope as an equal.

The emperor received the legates with high honors and put them up in one of his palaces. The discussions dragged on for weeks. But Cerularius was shocked when confronted with the demand of the legates that he acknowledge the primacy of Rome. He thought they were demented. Such a demand ran counter to his convictions, and he was excommunicated by the legate on July 14, 1054—solemnly and rather arrogantly. Cardinal Humbert was not the most diplomatic of papal legates! (The question of the excommunication has recently been lifted in light of the ecumenical movement growing out of Vatican Council II).

The emperor still wanted union, but Cerularius was unwilling. In fact, he ruled his church effectively and courageously, fearlessly defending the rights of the spiritual over those of the secular power. But he could not stay out of politics.

The last emperor he sponsored, Isaac Comnenus, had his patron arrested, tried, and condemned for treason. Michael Cerularius died on his way to prison.

It was said that his right hand remained incorrupt after death and he quickly became the object of popular veneration. Among the patriarchs of Constantinople, he is unique. No other ever attained such power.

## to the pluralism fostered by Vatican II

is essentially a rejection of that changed emphasis. Its chief argument, in the last analysis, is that some of what is being lost in the change is essential to what it means to be Catholic.

Both trends—tradition and change, involvement and withdrawal—are part of the ebb and flow of history within which the Church must live out its life. Both are ways of relating to the same faith in Christ Jesus, but neither is the full and only expression of that faith.

In terms of the conflict between Archbishop Lefebvre and Pope Paul, the danger seems to be that the Archbishop would exclude the one trend and declare it inconsistent with faith in Jesus and His Church. In effect he would be excommunicating himself—declaring himself out of union with the rest of the Church by declaring the rest of the Church heretical.

The traditionalist Catholic movement, it should be noted, is made up of many groups and individuals whose objections to the postconciliar Church differ in kind and degree. Many do not consider themselves Archbishop Lefebvre's followers and have explicitly repudiated his acts of disobedience to the Pope. Their existence is and will remain a part of the Church's full richness and diversity. If the Archbishop does not isolate himself from the rest of the Church, he too can be viewed as a challenging witness to one aspect of the total reality of the Church.



Archbishop Marcel Lefebvre, left picture, who has been relieved of his ecclesiastical duties by Pope Paul VI, celebrates Mass in Latin. While many feel he is headed toward ultimate schism, he has many followers

throughout the world. This graffiti, found on a wall of the chancery in Speyer, Germany, reads, "Up with Lefebvre—Yes Lefebvre—Red Theologists—No."





By TERRY and MIMI REILLY

# Poverty of Jesus' birth shows us simplicity

"And the angel went on to say to her: 'Do not fear, Mary. You have found favor with God. You shall conceive and bear a son and give him the name Jesus.' And she brought forth her first born son, and wrapped him in swaddling clothes and laid him in a manger." (The Gospel of St. Luke.)

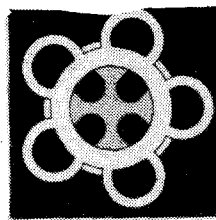
As we curl up each in our cozy beds with fluffy pillows and clean, crisp sheets it's awfully hard to imagine Jesus coming into the world under the conditions that he did. Imagine a smelly old stable filled with animals and having to be placed on straw, of all things, not to mention the

biting cold as the desert near Bethlehem still becomes at night. There's not even mention of a small fire for warmth, only that Jesus was wrapped in swaddling clothes and placed upon straw in a manger. There was no sterile nursery for him, no tests to see if his heart beat was okay, if he was breathing properly, if his blood count was normal, no washing of his eyes with solution, no heating lamp to place him under to warm him, not even disposable diapers or an arm bracelet to identify him to his mother.

I once read a cute story about a rich girl wondering why Jesus was born under

such poor conditions. She said "Mommy, if God is so rich why did He let his only son be born in a manger? Why didn't He buy him a beautiful cradle like you bought for me when I was a baby?" The angel, when he appeared to Mary told her "Great will be his dignity and he shall be called Son of the Most High." Luke 1:32. Yet this great son of the Most High was in fact born on the hillside near Bethlehem and placed upon straw in a manger because there was no room at the inn.

Simplicity is a key, I believe, to this beautiful account of this wonderful child's birth. Simple were his surroundings, simple were the shepherds who came to glimpse him and simple were the parents who held him



A family seated together sharing a crossed bread.

close that cold night and simple were the animals who moved aside so he might have room in the stable.

As Advent is here now, how simple are our own lives in waiting for the treasured night? Can we take time to be simple? Can we afford time to prepare our inner selves by family prayer, an advent wreath, family scripture reading? Can we hold off decorating the house with all

the Christmas merriment paraphernalia to take advantage of Advent? What does it mean to be simple? Do take the time to think about it these weeks before Christmas, by yourself and as a family. The TV, radio, and newspapers are telling quite a different story before Christmas.

Herbert Hastings, in this poem called "His Cradle" put it beautifully,  
*It rocked and rocked for joy,  
 This battered world,  
 When Mary's little boy  
 Up in it curled,  
 Despite its chill.  
 O may He fill  
 Today His chosen bed,  
 Through you and me,  
 Who love-and help to spread  
 Simplicity.*

Happy Advent!!!

—MIMI REILLY

## Family Night

### THE 2ND WEEK OF ADVENT:

#### Opening Prayer

Holy Spirit, prepare our minds and hearts during this Advent season. Make us open to each other and let us reach out in love to bear each others burdens as well as joys. Bless us, Holy Spirit, as we share this special Family Night together and hear our prayer for those who are lonely or unloved this holy season. Amen.

#### Activity Time

What makes Advent and Christmas so joyous is sharing it with others; friends, relatives, neighbors, the poor and the lonely. Together share some thoughts on why we are happy when we are thinking of and doing for others. Then plan to choose one or more of the activity ideas below:

**Young family—Handmade Christmas cards**—materials; construction paper, crayons or magic markers, paste, scissors, friends addresses, magazines. Go over the family Christmas card list and choose some names to mail handmade cards. Share

some thoughts on why the family sends cards and who do they receive cards from. See how many different types of cards the family can make and write a new message on each card. They can be folded in a three-section fold and glued shut and the address placed on the back side and mailed to those extra dear friends.

**Middle year family—Advent Joy kit**—choose and elderly person or someone who is alone or ill to present an Advent Joy kit to. Materials; red construction paper, small inexpensive gifts (comb, nail file, playing cards), wrapping paper, ribbon, tape, small bits of writing paper. Make a large stocking out of the red paper and staple or tape it together and decorate it. Be sure to mark it "Advent Joy Kit." Wrap something that can be opened up each day until Christmas. Some can be little hand written notes with scripture sayings or notes of cheer; others, little handmade or purchased gifts. Plan to deliver the stocking as a family on a Sunday afternoon or a weekday early evening.

#### Entertainment

Take a drive around town to look at all the Christmas lights and house decorations.

#### Snack

Hot chocolate and pop corn balls.

#### Sharing

1. Each share some extra wonderful memory from past Christmas.

2. Each make a wish for this Christmas.

3. Share a moment someone felt close to God recently.

#### Closing Prayer

Oh, God, our Father, thank You for this evening. We are waiting for Your Son to come to us. Help us to see Him when He comes to us in the love of our families, in the words of our priests or ministers and all we meet this coming week. Come, Lord Jesus, come! Amen.

Read together Matt. 2:6 and follow it by singing, "O Come, O Come Emmanuel."

## Prayer of the Faithful

### SECOND SUNDAY OF ADVENT

December 4, 1977

**Celebrant:** We call on God, the Creator, the Shepherd, the Support, and the Father of his holy people to hear these our petitions.

**LECTOR:** Today's response is: Lord our refuge, hear us.

**LECTOR:** Blessed is the Lord who has chosen us as members of his holy people, may he keep us as his people forever, we pray to the Lord. (R.)

**LECTOR:** May God move the heart of the sinner to change and strengthen the will of the lapsed to return and may he grant repentance and salvation to us all, we pray to the Lord. (R.)

**LECTOR:** May God, who sent his Son to dwell in a foreign land, remember all those far from their families and home, we pray to the Lord. (R.)

**LECTOR:** May God grant unending peace for all those who have died in the parish and had hope in him, we pray to

the Lord. (R.)

**Celebrant:** Thank you Father for hearing these our petitions. Answer them as we pray in the name of Christ your Son who lives with you in the unity of the Holy Spirit, one God forever. Amen.

### FEAST OF THE

### IMMACULATE CONCEPTION

December 8, 1977

**Celebrant:** Father, we have come today to celebrate Mary. Listen now, as we pray to you and try to echo her per-

fection in our lives.

**LECTOR:** The response will be: Lord, hear your people.

**LECTOR:** That all who see the triumph of God's grace in Mary will see the good things God has in store for us, we pray: (R.)

**LECTOR:** That as Mary was conceived and lived her life without sin, we too will strive to free ourselves from sin, we pray: (R.)

**LECTOR:** That we may see in Mary the triumph of the power of Love over the forces of sin, we pray: (R.)

**LECTOR:** That, as we receive the Bread of life today, we may open our hearts to those who have no food, who have no bread, we pray: (R.)

**LECTOR:** That, as Mary was conceived without sin, may all young women bear their children without the sin of abortion, we pray: (R.)

**Celebrant:** Father, we can see the beauty of Mary in her own words. She said "yes," she accepted your challenge and brought Christ into the world. Help us, Father to accept your Gospel with open hands, help us to say: "Yes." We ask these things in the name of Jesus, Your Son.

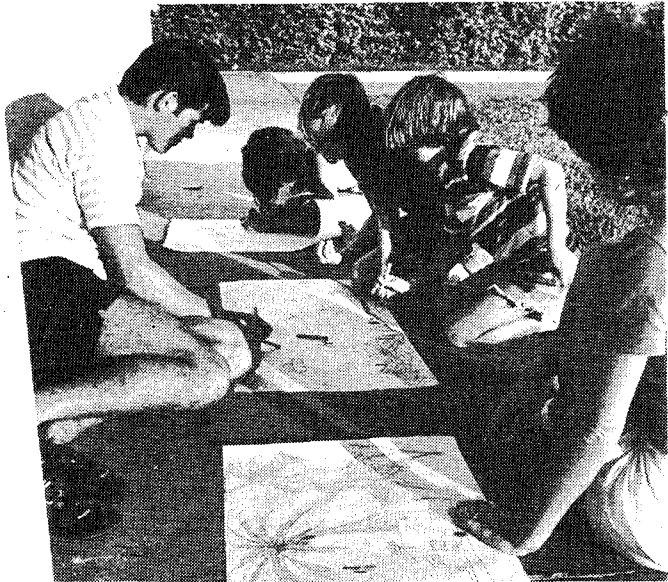
## Discussion

1. What is the purpose of change within the Church?
2. Why were Church reforms initiated at Vatican II?
3. What is the mission of the Church? Discuss.
4. When did hostility between the Latin and Greek cultures begin? When did the total break occur?
5. What is meant by the "filioque clause"?
6. Who is the man most commonly held responsible for the final break between Eastern and Western Christendom? What events set the

- stage for this occurrence?
7. How did Cerularius attack the Latin Church? When was he excommunicated?
8. Why was the breach between the Eastern and Western Christendom not healed?
9. What finally happened to Cerularius? Why?
10. What schism occurred in the 1870s? How does this schism compare to the traditionalist movement headed by Archbishop Marcel Lefebvre?
11. What do the traditionalists feel has happened in the Church since Vatican II?



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The "Thanking Family" was the theme of a family day on a recent Saturday afternoon at St. Helen's when families made posters and discussed being thankful for family blessings. At right Charles Heinrich helps daughter Jennifer, 7, while the Bruce Evangelista family (left) works outside. Father Ron Luka (above center) of the Family Enrichment Center gathers the group to discuss their posters. Parishes interested in promoting family activities can call the Family Center at 651-0280.

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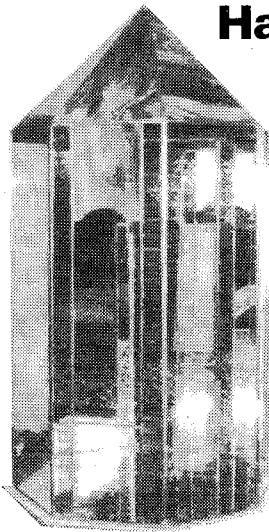
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**THE OVERALL WINNER** of the second annual Almost Anything Goes contest, sponsored by the Department of Youth Activities, is the team from Little Flower parish, Coral Gables. The team captured first place in the last event of the day by gaining more points than St. Bernard, Sunrise, number three team. All 43 teams representing

34 parishes from throughout the Archdiocese of Miami participated in the three main events: sock-tail relay, six in a sack, and the pie catch. The top ten teams then competed in the "Egg" game with a playoff between the top two teams in a tug of war. The top ten teams were Our Lady Queen of Martyrs No. 1 team; St. George No. 1 team; St. Bernard No. 1 and

No. 3 teams; St. Catherine No. 1 and No. 2 teams; St. Vincent No. 1 and No. 2 teams; Little Flower team; and St. Malachy No. 1 team. The Archdiocesan Youth Board judged all events as well as coordinating all the activities for the day. Admission to the day at St. Thomas Aquinas High School, Fort Lauderdale, was 75 cents and one can of food. Ten cases of canned goods were collected. Two cases were already donated to Camillus House for Thanksgiving; three cases will go to Catholic Service Bureau; three to the migrant mission at Delray Beach which will be distributed to other missions; and two cases to the Broward County Red Cross.



Our Lady Queen of Peace youth from Delray Beach (above) build a pyramid while the youth group from St. Andrew, Coral Springs, (top, left) work as a team in the "Six in a Sack" race at the second annual Almost Anything Goes day. Sponsored by the Department of Youth Activities, 43 teams representing 34 parishes participated in the events.

## Lourdes forensic team gets three top trophies

The forensic team from Our Lady of Lourdes Academy captured three top trophies in the forensic tournament held at Notre Dame Nov. 12. Jennie Hausler took a first place trophy in oral interpretation of prose, Maritza Diaz-Silvera took a second place trophy in the same category, and Meg Sharkey copped the third-

place trophy in oral interpretation of poetry. Lourdes Academy will host the next tournament on Dec. 17.



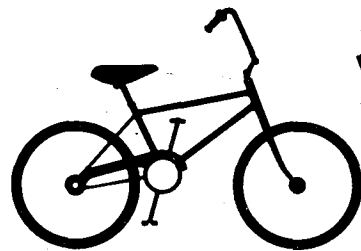
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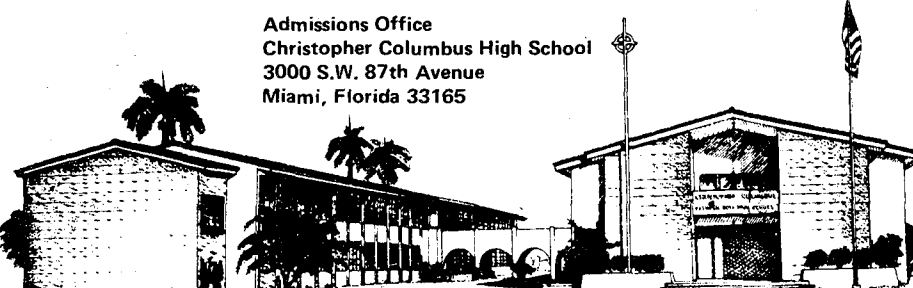
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# 'Turning Point' is offbeat with a capital 'O'

"The Turning Point" is offbeat with a capital "O."

If critics had to coin the term off-off-Broadway to describe plays that are, in origin or subject, very unconventional, the appropriate term for this new movie might be off-off-beat.

It is, for example, a movie about ballet and the ballet world. It pushes so deeply into ballet that it's practically a documentary on dance as a career.

It's also a "woman's film," a term one uses these days with care when one gets the chance to use it, which isn't often. Here it means mainly that it's a movie whose three main characters are women, and that their problems are our total concern. The central conflict is an archetypal women's issue, pitting a dancer who thinks she might have been a mother (Anne Bancroft) against a mother who thinks she might have been a dancer (Shirley MacLaine). Marriage vs. Career is at the heart of the script by Arthur Laurents (last film: "The Way We Were").

Unfortunately, it's also a



by  
James  
Arnold

"Woman's film" in the old negative sense, which usually meant weepy, sentimental, soap opera-ish.

"Turning Point" doesn't mean to be soapy, but slides into the suds often enough to lose points. This flaw, however, is much less startling than its feminine emphasis, which I take as positive.

Bancroft and MacLaine are paired as old friends and rivals in a prestigious ballet company (actually, the American Ballet Theater) who meet 20 years after their subtly linked decisions for career or family. (When MacLaine left, Bancroft got a coveted role and became a star).

Despite an apparently happy marriage to another ex-dancer (Tom Skerritt) and a burgeoning family of talented

young hoofers, Shirley is at the age when she wonders if she should have opted for the career, the glamor and the curtain calls. Bancroft, meanwhile, is in decline, being pushed toward retirement, and facing a lonely old age. She incites further antagonism by acting motherly toward Shirley's daughter (Leslie Browne), who has joined the company as a budding ballerina.

Writer Laurents nicely provides characters to represent the pluses and minuses of most stages in a dancer's career, from adolescent hopeful to retired coach and even company manager (a meaty role for veteran Martha Scott). The portrait of ballet life, from the sweaty tedium of the rehearsal halls to the dazzle of performance and the offstage infighting and anguish, is full and rich, doing for ballet what good films about moviemaking (like Truffaut's "Day for Night") have done for movies.

Interspersed are at least a dozen brief stretches of classic dance, performed by the sparkling Ms. Browne, the smashingly talented Mikhail Baryshnikov, and other members of ABT.

The problem is mostly in the MacLaine character, who operates almost exclusively on a level of self-pity and gradually loses audience sympathy. I don't see a moral issue in the choice between motherhood and career; in any case, the film rather movingly balances the advantages and disadvantages of each. But toward the end, MacLaine's jealousy grows tiresome and cruel, leading to an hysterical showdown with Bancroft that many may enjoy but that is pure schlock. (They actually

have a purse slugfest on a photogenic terrace at New York's Lincoln Center). The scene is contrived and embarrassing female violence, demanding to both performers. After that, a potentially heartcracking scene where Browne presents her first star's bouquet to Mama has minimal effect.

One especially schmaltzy

sequence moves from a Browne-Baryshnikov pas de deux to lyrical sex groping in the bedroom. Moral judgment of this romance is totally fudged, but the Russian dancer makes a strong virile impression onstage and off. He almost steals the ladies' picture, and if he can learn English, he may steal a lot more. (A-3, PG)



A mouse character contributes to the antics, in " 'Twas the Night Before Christmas," animated musical special, Monday, Dec. 12 (8:30-9 p.m.) on WTVJ, Channel 4. Joel Grey narrates the special and Tammy Grimes is heard as Albert Mouse.

## 'Christmas around world' part of PBS holiday gift

WPBT-Channel 2, says its holiday gift to the South Florida community is an assortment of special programs—ranging from a live one-hour satellite broadcast of Christmas as it is celebrated musically around the world to a nostalgic tale of two Christmases 80 years apart.

"Christmas Around The World" will originate simultaneously in seven countries and be broadcast live via satellite on Christmas Eve (Saturday, Dec. 24) at 4 p.m.; a repeat broadcast is scheduled for 8 p.m., that evening. The program is centered at the Church of the Nativity, Bethlehem, where it will be almost midnight and a Roman Catholic High Mass is in progress. Other highlights include St. John's Armenian Folk Choir in Jerusalem; a typical cathedral choir in Londo's Westminster Abbey; a Bavarian village boy choir; a Maori choir in New Zealand singing carols from their canoes; a Jamaican steel band; and the University of South Carolina Concert Choir serenading last-minute

## 'Choices' topic of Closeup, Dec. 4

"Choices" will be the topic on Christopher Closeup Sunday, Dec. 4, at 10 p.m., on WCIX-TV, Channel 6.

Psychiatrist Frederic Flach tells how to cope creatively with personal change. Father Ronald Saucchi and Jeanne Glynn host. Carol Tipton interprets in Sign Language.

shoppers at a mall.

Programming actually begins Sunday, Dec. 18, at 8 p.m., with "Evening At Symphony: 'Messiah'" performed by the Boston Symphony Orchestra, the Tanglewood Festival Chorus, and soloists led by principal guest conductor Colin Davis. Parts II and III will air Monday, Dec. 19, at 8 p.m., and on Christmas Day, the complete performance (2½ hours) will air at 6:30 p.m.

## TV Mass schedule

The December schedule for the TV Mass for Shut-Ins on WPLG, Channel 10, on Sundays at 10:30 a.m., is:

Dec. 4: Corpus Christi parish, Father Jose Paz.

Dec. 11: St. John the Apostle parish, Father Robert L. Magee.

Dec. 18: St. John Vianney College Seminary, Msgr. John Nevins.

Dec. 25: Christmas Day, Archbishop Edward A. McCarthy.



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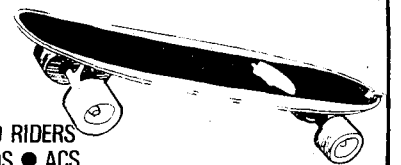
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## Editorial

### The Myth of Macho is melted

Consider the Macho Male, the Marlboro man vaunted from Madison Avenue to Middle America, the hairy chested, long sideburned dude pursuing easy women and one-night stands in favor of the dreaded entrapment of marriage...

A familiar picture, especially in the last couple of decades, the era of Playboy centerfolds and Penthouse lifestyles.

Yet a new study on male sexuality, billed as the most detailed since the famous Kinsey Report of 1948, explodes the Macho Myth like so much straw in the wind.

The nationwide study "Beyond the Male Myth," to be published Dec. 3 by authors Dr. Anthony Pietropinto and Jacqueline Simenauer, found that most American men still prefer marriage to promiscuity and are bored by female nudity. (The millions of girlie mag sales after all, would be proportional to a fraction of the male population.)

The study found that three-fourths of the men cited marriage as the preferred sex life and only one in 10 preferred the living together situation.

Yet it cannot be denied by most any observer that plenty of men spend a lot of time and effort trying to live up to the standard male mystique, the fancy car, the cool behavior, the sexual conquests and so on.

This is especially noticeable in teenage

boys with their almost obsessive preoccupation with cars and hip mannerisms, adolescent males acting the way they think men are supposed to act.

If, as the study shows, men don't really feel this way, where did all the mythology come from?

Well, no doubt some of it goes all the way back to pre-history with the aggressive male going out to hunt for game and fight his enemies and such. But today's Playboy mystique is not so much aggressiveness as it is sexual machismo which has clearly emerged through the media and specifically through Madison Avenue.

One of the major milestones in the advertising industry with the rise in behavioral sciences a few decades ago was the principle that where there is no ready market to exploit, you create one.

Fifty years ago most women had no great desire to waste their money, have bad breath and die young by smoking, as did men. Madison Avenue, following the lead of the libbers of the day, pushed smoking as a "liberating" thing and thus created a vast new market.

Likewise, in order to sell more soap, deodorant, perfume, aftershave lotions and a myriade of other personal products, Madison Avenue had to promote the image of the sexually successful man or woman

who had the right body odor, ivory teeth and jet-set lifestyle to motivate billions of dollars in sales of those familiar products.

The possibility that Mr. Smellgood, our macho hero in the ads, might want the girl for his wife is never mentioned. All we see in his cool flashy manner. And now on TV you can see the same kind of false image being created of the Liberated Woman mystique, the cool independent female with the man in the wings. It is also interesting to note that Playgirl magazine is having problems maintaining the proposition that women like to look at nude men. The magazine's circulation has dropped from a peak of 2 million a couple of years ago to 800,000 today and has changed hands several times.

Dr. Pietropinto and Simenauer really needn't have made their study.

All you have to do is talk to any unmarried person from 18 to 30 who has tried the singles bar scene with its sex-hunting, ego-jousting environment of exploitation and most will tell you a story of constant hassle, disappointment and frustration.

One wonders how much happier Americans would be if the media promoted the truth—that people all want to be loved as they really are in deep meaningful relationships and that true freedom means being free of trying to live up to Macho Mystiques of Phony Feminism.



By Fr. John Dietzen

### What is reaction to Communion in the hand?

Q. I have read all the explanations for receiving Communion in the hand, but I am still troubled by the message given by Our Lady at S. Damiano, Italy. In her appearance there she said, among other condemnations of what is going on in the Church, "The Holy Eucharist is trampled underfoot! My children take the Holy Eucharist in their hands! My Son, Jesus! Sacrilege upon sacrilege."

Pope Paul is aware of these messages and he still gave his permission. What is your reaction?

A. My first reaction is that either Mary's memory is awfully poor or her indignation is awfully late. Christians were receiving the Eucharist in their hands for 800 or 900 years after Christ, and it didn't seem to bother her at all.

I intend no irreverence to Our Lady because I don't believe any of this nonsense came from her in the first

place. Obviously, as you say, Pope Paul doesn't either.

I can easily believe that some poor soul who is emotionally upset by what the bishops and popes are doing believes herself to be the chosen messenger of God to tell the leaders of the Church how wrong they are. This isn't the first time for such an occurrence, however, and through the centuries the Church has learned that there are ways of discerning with some assurance whether the voice is that of the Lord (or Mary) or of some well intentioned neurosis.

For better or worse, with rare exceptions that Jesus generally makes unmistakably clear, He has left the governing of His people to the prayerful, intelligent good judgment of those He places as servant-leaders in His Church, the Church to which He promised His presence and guidance. Such revelations to private persons may be helpful to individual

Christians, and occasionally to the whole Church; but faith in them, or submission to their "demands," is never required of anyone—popes or layman.

★★★

Q. I cannot hear well and have problems with confession. I never know what my penance is; I just leave and say what I always did for years, and add a few more prayers to be sure. I don't know if I'm doing the right thing or not. I only go to confession a few times a year on account of this, and it really upsets me.

It is useless to confide in my parish priest. I can hardly understand him when he is standing next to me. This applies to all the priests I go to, even when there are special hearing aids in the confessional. How can I get some help soon?

A. Fortunately you're in a city where several priests are close by. I strongly encourage

you to make an appointment with one of them, and be sure to explain your hearing problem right away.

Priests are always willing to give special assistance to those who cannot hear well in the usual confessional arrangement. Today, when face-to-face confessions are much more available, no one who can hear at all need be deprived of an opportunity to

hear and be heard satisfactorily in the sacrament of Penance.

In the meantime, continue your present practice about your penance. What you are doing is quite proper and sufficient.

(Questions for this column should be sent to Fr. John Dietzen, 1113 W. Bradley; Peoria, Ill. 61606)

### U.S. nuns ask Bolivia guarantees

LA PAZ, Bolivia—(NC)—The Maryknoll Sisters are asking Bolivia's military government for guarantees for their work and freedom after one of them was detained and kept in custody without charges for six days.

THERE are 40 Maryknoll nuns in this Andean country, and more than 60 Maryknoll priests and Brothers. There are 180 other U.S. Catholic missionaries.

Maryknoll Sister Nancy Connor, whose home is in

Philadelphia, was detained Oct. 20 as she went to a nursing school in La Paz by two agents of the Interior Ministry, who later reported that she resisted arrest. Maryknoll headquarters said the agents did not have any warrant.

When the government, including the Interior Ministry, denied having ordered the arrest, the Maryknoll Sisters issued a protest statement and asked for guarantees.



By Msgr. James J. Walsh

## On the dying and on the need for self love

I received two unusual letters within the space of a few days, letters which reflect serious thinking and concern for others.

I am not sure if the first, written by a nurse in the Dade County area, represents her own thoughts or those of a writer experienced in the problems of the dying, such as Dr. Elizabeth Kubler-Ross. At any rate they are well worth repeating.

This is her letter:

"I am concerned about the dying. My contact with the dying for the last 14 years has prompted me to speak out for them.

"The dying are alive! They live!

"As Americans we treat the dying as if they have already left us. We shun them; we keep all signs of life from them, especially ourselves. The dying are alive and they yearn to celebrate the breath of life still present in them. Let us hover close to them to assist them in celebrating the ebbing life within them.

"As in health we celebrate life through the senses, so too in dying we must celebrate life through the senses. They need our assistance to do this.

"The dying need our support to celebrate life through sight. We must support them in their desire to gaze on a sunrise, a sunset, an ocean, a mountain.

"They need assistance to hear life. They long for peaceful sounds—of mellow music, of friendly and loving voices, of young laughter, and of silence itself—all to celebrate life.

"The dying long for a loving touch and caress. A gently squeezed hand and a soothing

stroke of the forehead support the dying in celebrating life.

"Celebration of life is so frequently associated with food. Let us be mindful that the dying also long for the pleasant tastes on their tongues. We must search tirelessly to discover what pleases them.

"The dying are desirous of the sweet fragrances of life. A crisp, budding rose held close can bring such delight. The scent of freshly grown garden mint, the garden aroma of honeysuckle and orange blossoms are so sweet to the dying.

"The kitchen aromas of food cooking—how supportive these are to the dying who yearn to remain in the atmosphere of human living although they know they will leave it soon.

"The dying are alive! Let us help the dying celebrate the life within them, through the good use of their senses, so they may be comforted in their last hours."

All this on the natural level can indeed make the last days and hours of those about to face God more peaceful. More important still, such gentle, realistic treatment ought to dispose many to prepare better spiritually, not only to celebrate the waning hours of this life, but to begin to think of, and even long for, the celebration of eternal life. The one can complement the other.

We are just beginning to understand the problems of the dying. We should be most sympathetic. Sooner or later, and soon at the latest, we will be one of them.

Another letter commented on a recent column here on love of God and neighbor. The writer, from West Palm Beach, made this telling

point:

"From personal observation, it seems very common to me that when love of self is absent, love of neighbor and love of God are also absent. Conversely, when love of self is present, love of neighbor and love of God are also obviously present. Also from personal observation it appears to me that the lack of love for oneself may be the most common cause of mankind's problems.

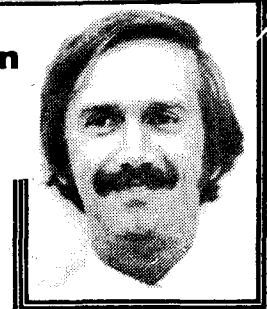
I would guess that the most common symptom addressed by psychiatrists is trying to get the patients to like themselves. Certainly I don't know the secret of overcoming this problem for others. In fact, it is a full time job for myself alone. In this respect, however, I think the Search and Cursillo techniques have achieved an admirable success rate in dealing with groups, and this success leads to the greater fulfillment of loving one's neighbor, and the ultimate success of loving God."

Growth in the spiritual life is often stunted because a person has such a poor image of himself-herself. It is very jarring to keep on discovering how many people literally do hate themselves.

On the other hand, some equate love of self with self-love, or selfishness, self-centeredness. There is a world of difference. Jesus told us to love our neighbor as ourselves, implying clearly we must have a healthy, genuine love of self.

In a sense, Advent stresses this. We are indeed valuable to God, if he loves us so much as to send his only begotten Son to die for us. So we should be valuable to ourselves.

By Dick Conklin



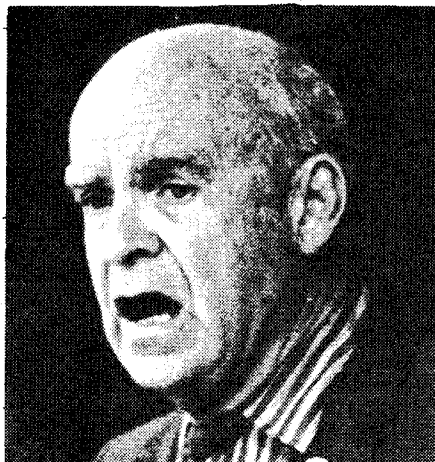
## Alternative to euthanasia--a hospice

Recently, in a talk before the Greater Miami Ministerial Association, Archbishop Edward A. McCarthy spoke of the need for special homes for the dying—called hospices. "The idea would be to make death a natural, family affair rather than an event faced in loneliness and harsh surroundings," he said. "It also would help prepare children for death and the Christian teaching that it is merely a transition point into eternal life."

But a very different kind of "hospice" was proposed a year ago in Fort Lauderdale by the American Euthanasia Foundation. Their facility, named The Heavenly Rest, wouldn't waste time or money keeping the dying patient comfortable with painkilling drugs. Instead, they would administer the Evipan pill, a "painless fast action" death drug that would kill the patient—after he signed the Foundation's Mercy Will. They announced that their hospice would be under the medical direction of former state Representative Dr. Walter W. Sackett, Jr., of Miami, a long-time advocate of so-called "death with dignity" legislation.

On one hand the Archbishop's proposal would allow a patient terminally ill with cancer to die a natural death, surrounded by members of his family in a pleasant atmosphere. Pain would be controlled effectively with modern drugs. In keeping with church teachings, no "unnecessary means" of postponing death is required.

On the other hand, the Euthanasia Foundation's solution is really just a form of suicide—a pill to



SACKETT

"help things along" a little quicker. It is also known as active euthanasia.

The well-known Karen Ann Quinlan case brought the death with dignity issue to the front page. Karen, who suffered massive brain damage, was judged by doctors as having little hope of returning to a normal conscious state. But although her family, priest, and finally the courts said that her respirator was unnecessarily keeping her alive, once the plug was pulled she managed to continue breathing on her own. However, no "death pill" was suggested to hasten Karen's demise.

Therein lies the confusion surrounding the "death with dignity" euthanasia issue. Where do you draw the line between "ordinary" and "extraordinary" means of maintaining life? Can you withhold insulin from a diabetic? Nourishment from a retarded newborn baby?

Dr. Sackett once suggested euthanasia for mongoloids and other children with other "untreatable brain damage." He said his euthanasia legislation would allow doctors to "terminate life-sustaining drugs for mongoloid children and

persons with terminal illnesses." He estimated that \$5 billion could be saved in the next half century if the state's mongoloids were permitted merely to succumb to pneumonia; further, he proposed that up to 90 percent of the 1,500 patients in Florida State Hospitals for the mentally retarded would be allowed to die.

Although Dr. Sackett lost his reelection bid in last year's primary election, Rep. Don Hazleton has already pre-filed the old "death with dignity" bill for the next legislative session. Although it failed to pass this year in Florida, similar bills were introduced in 39 other states, and were enacted in six.

Archbishop McCarthy's suggested hospice concept originated in England, and first came to the U.S. in New Haven, Conn. Several more have opened since then. And often their patients can live at home with families while hospice personnel make house calls. This is the pro-life alternative to euthanasia, and emphasizes the comfort and surroundings of the patient, not the hastening of death for the sake of expediency, saving money, or eliminating the "unwanted" old.



# Reinado candidates reflect and pray

CLEWISTOWN — In preparing for the Florida Hispanic Pageant, also known as the Reinado, 24 young ladies spent a day in reflection and prayer at St. Margaret Mission here as part of their spiritual formation.

The youth representatives from the rural missions in the Archdiocese of Miami, all candidates to the pageant, had the opportunity of sharing their life experiences with other youths from Miami who drove to Clewistown to conduct the retreat day.

"These young ladies have shown a tremendous enthusiasm to participate in the Reinado since they know it is not a beauty contest," Alberto Galvan, coordinator of the pageant, said.

"They want to participate in order to grow in leadership among their peers and be examples of Christian witness," he added.

According to him, the Reinado seeks to create community among the peoples of the different rural missions in the Archdiocese. Thus, it organizes days of sharing and spiritual programs for the participants and their families.

A future queen may be among those gathered around Sister Lourdes and her guitar. The youth representatives from various rural missions took a short break during a day of reflection and prayer in preparation for the Florida Hispanic Pageant, also known as the Reinado.



During the retreat, both youths and adults, in separate groups, listened to various speakers and shared in an Eucharistic celebration together.

"Communication with our brothers and sisters will help us face up to our family situation with its problems and good points," Clementina Garcia, a Miami youth told them.

"There are two paths in life," Cary Diaz, also from Miami, explained. "There is the easy path where we avoid facing any challenge. But there is also one which may seem dark as a tunnel and full of obstacles. Yet, we know in

faith, that Christ will come to meet us," she said.

Chiqui Cortez talked about the meaning of success in life: "For us young people, success lies in reaching maturity; in becoming the best of what we are..."

Janet Correa, from Pompano Beach and last year's queen, shared the meaning of the Reinado:

"To be a 'queen' means to become your real self inside. The Reinado is an inner contest; it is coming to believe in yourself and your gifts for the community. It means becoming adult and responsible for others and for life," she said.

Candidates for the Reinado will go through screening in their missions and the winners in each mission will compete in the final contest. Judging will be based on personality, dedication to the community, Christian witness, and appreciation of their respective Hispanic culture. A jury will select the queen and three runners-up for 1978.

## Mission representatives

Most young girls participating in the program are from migrant worker communities. They work in the fields while getting an education. Their names: St. Peter, Naples: Jessica Soto, Griselda Arizmendi, Yolanda Serna; Our Lady Queen of Peace, Delray: Julie Torres, Esmeralda Rincon, Carmen Rodriguez; Our Lady of Guadalupe, Immokalee: Janie

Garcia, Margarita Grimaldo, Gloria Herrera; St. Philip Benizi, Belle Glade: Lydia Cantu, Melinda Espinoza, Laura Blanco; Our Lady Queen of Heaven, La Belle: Maria Isabel Gutierrez, Julia Rodriguez; St. Joseph, Moreheaven: Delia Sierra, Margaret Santiago, Ofelia Marin; San Isidro, Pompano: Rosario Levier, Louise Hernandez; Holy Cross, Indiantown: Gloria Molina, Gloria Alalis, Olga Gladis Colon, Wilma Alvarez, Janie Villarreal.

## Billings group names Fla. V.P.

JACKSONVILLE—Mrs. Nancy Fisher, director of the Diocese of St. Augustine Center for Life has been named second vice president of the World Organization of the Ovulation Method-Billings, U.S.A.

A registered nurse and instructor in natural family planning, Mrs. Fisher was elected to her new office during a meeting of WOOMB held recently in San Antonio, Tex.

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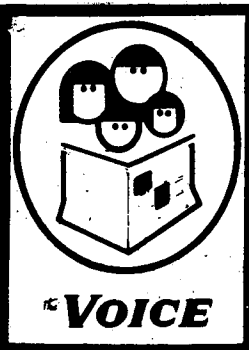
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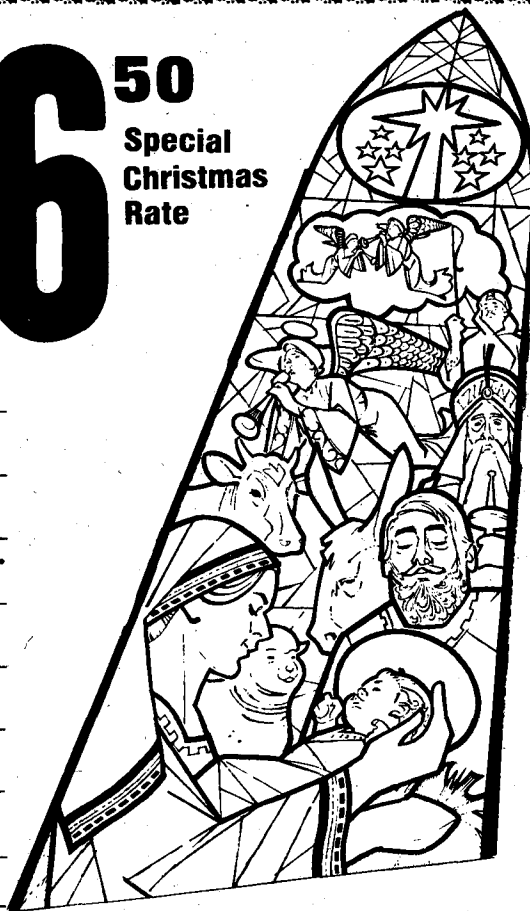
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## mundo - nación

● **Rescatan a jóvenes "prostitutas".**

NEW YORK (NC)— El P. Bruce Ritter, que mantiene la Covenant House para asilo de jóvenes desamparadas (muchas huidas del hogar) colabora con la policía en una operación de rescate de prostitutas menores de edad, que les ofrece pasaje y ayuda de regreso al hogar. Se estima que cada año llegan de Minnesota 400 jóvenes a Nueva York, escogidas por los traficantes de mujeres entre más de 1,500 que ejercen la prostitución en Minneapolis.

● **Intensifican campaña contra hambre.**

NACIONES UNIDAS (NC)— Las Naciones Unidas aprovechan excedentes agrícolas de dos años, por un total de 60 millones de toneladas en granos, para intensificar una campaña contra el hambre que afecta a 500 millones de habitantes del globo (de los cuales mueren 15 millones al año), particularmente en Vietnam, Laos y los bordes del desierto del Sahara.

● **Mujeres responden.**

HOUSTON, Texas (NC)— Como contraparte a la Conferencia Nacional de la Mujer, financiada por el gobierno a cambio de sugerencias para terminar con el discrimen contra ella en la sociedad, grupos privados femeninos celebraron una asamblea simultánea cuyas recomendaciones se oponen: contra el aborto provocado, que la primera aprobó; contra la enmienda constitucional sobre derechos de la mujer (ERA), y contra el reconocimiento del derecho al lesbianismo.

● **Allanaron parroquia de E. Cardenal.**

SAN JOSE, Costa Rica (NC)— La Guardia Nacional de Nicaragua, dicen noticias filtradas pese a la censura, allanaron la parroquia isleña de Solentiname en el lago de Nicaragua, ocuparon la iglesia y quemaron varios ranchos y dos talleres de las cooperativas de pescadores y agricultores que fundó su párroco, el conocido poeta y sacerdote P. Ernesto Cardenal. El sacerdote se encuentra refugiado en San José, después de firmar con otros once dirigentes cívicos un llamado a la paz, y pedir que el gobierno del Gen. Anastasio Somoza reconozca al Frente Sandinista de Liberación Nacional cuyas guerrillas lo combaten.

# Preparación matrimonial tendrá pronto directivas comunes

Después de meses de trabajo y consulta por parte de un comité arquidiocesano, las directivas para programas de preparación al matrimonio verán la luz en el otoño de 1978, según informó el Padre Ronald Luka, del staff del Centro de Enriquecimiento Familiar.

Tales directivas se proponen

coordinar y mejorar los esfuerzos ya existentes en la preparación matrimonial, y estarán basados en las aportaciones de los fieles.

Con este propósito, el Centro Familiar patrocinó recientemente una velada de intercambio con personas involucradas en el apostolado de

preparación matrimonial. El mismo Centro se propone ir convocando audiencias públicas en diversas áreas de la Arquidiócesis con el fin de escuchar iniciativas y sugerencias de los fieles sobre este asunto. La primera de estas tendrá lugar el 18 de enero en la parroquia de Santa Juliana, West

Palm Beach, a las 7:30 pm.

Aportaciones por escrito pueden enviarse al Comité de Directivas Comunes," (Common Police Committee), Family Enrichment Center, 18330 N. W. 12 Ave. Miami, Fla. 33169.

Son muchas las diócesis del país que ya cuentan con directivas concretas en cuanto a los requisitos para recibir el Sacramento del Matrimonio— una gran mayoría exigen de 4 a 6 meses de preparación antes del Sacramento.

En la Arquidiócesis han existido hasta el momento 3 opciones de preparación:

● **CAMINO del Matrimonio**, convocado una vez al mes, es el programa surgido entre la comunidad hispana y el más extenso. Comprende un contacto preparatorio, pre-camino, un encuentro de dos días dirigido por matrimonios, y un post-camino que trata de madurar la experiencia del fin de semana.

● Semejante a Camino aunque de un día de duración, es el Encuentro para prometidos, (Engagement Encounter) que se ofrece en inglés en tres condados de la diócesis.

● Otra posibilidad con frecuencia ofrecida tanto en inglés como en español, por grupos de parroquias es la de las Conferencias Pre-Cana, sesiones diarias de dos a tres horas, durante tres o cuatro días consecutivos.

Las nuevas directivas tratarán de unificar los programas en beneficio de una mejor preparación matrimonial inmediata y según las necesidades de la Arquidiócesis. Más adelante el comité de estudio tratará de unificar la preparación remota al matrimonio, estableciendo directivas para los programas de las escuelas.

Forman parte del Comité de estudio: P. Ronald Luka, Centro Familiar; Mons. J. Fazzalario, Director Tribunal Matrimonial Arquidiocesano; Mons. William McKeever, Párroco Sta. Juliana; Gladys García, Servicios Familiares del Bureau de Caridades Católicas; Dr. Frank Hildner, Hospital Mt. Sinai, P. James Murtagh, Profesor Teología Moral Seminario Mayor, Hna. Immaculata y P. José P. Nickse, Asesor Espiritual de Camino.

Durante un rato de reflexión, desde la izquierda Mayda y Bill Brown, Angel y Minerva Sánchez. Abajo el Diácono Permanente, Rafael de los Reyes y su esposa Dulce.



## CAMINO reflexiona, evalúa

"¿Estamos dando al Señor lo mejor que tenemos?"

"¿Estamos dispuestos a darle más a través de nuestro apostolado de Camino?"

Era día de reflexión e impulso para la directiva y parejas colaboradoras del Movimiento de Camino.

Reunidas en la cafetería del colegio de Loyola, unas 30 parejas pasaron la jornada del domingo escuchándose, evaluando, pensando en una labor más efectiva para el futuro.

"También los impulsores de un movimiento necesitan renovarse," comentó el Padre José P. Nickse, asesor espiritual de Camino.

"Hoy hemos revisado la panorámica nacional, regional y local en este campo, para comprender mejor nuestra misión en la Arquidiócesis," añadió.



Dirigiéndose a las parejas, el P. Nickse subrayó la importancia de no sólo encontrar a Cristo sino de también llegar a conocerle. "No basta la experiencia del encuentro, es preciso el nivel de conocimiento. Que no pase un día sin aprender algo nuevo de El," comentó.

La jornada transcurrió en ambiente de serio intercambio durante el que se subrayó la importancia de un mayor cuidado al Pre-Camino y saber "luego organizar tareas para mantener a los miembros ac-

tivos.

Además de los encuentros mensuales de fin de semana para nuevas parejas, Camino ofrece sesiones regulares de formación para todos y planea cuatro jornadas anuales de reflexión para la directiva y colaboradores.

También mantiene contacto directo con el Centro Familiar y con el comité que estudia las directivas arquidiocesanas de preparación matrimonial.

Son coordinadores del movimiento Paquito y Juanita Durruty.

## Ganadores concurso carteles

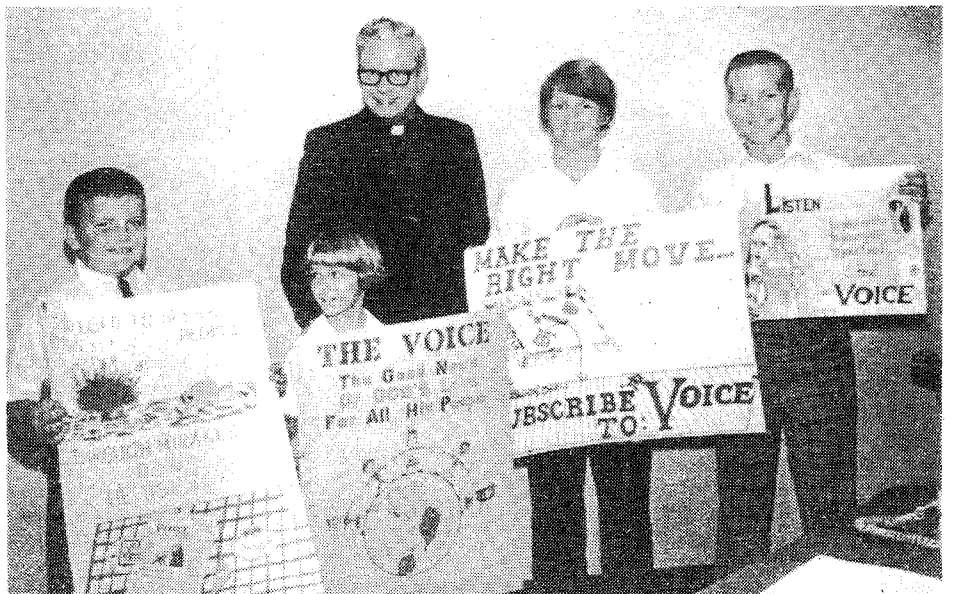
Junto al Arzobispo McCarthy los ganadores de primeros premios en el concurso de carteles Voice sonríen ante la cámara mostrando sus obras de arte. Desde la derecha Larry Kearns de St. Brendan ganador de \$25 en la categoría de secundaria; David Frost de St. Vicente Ferrer, Delray Beach (grados 7 y 8); Dina Williams, de Epiphany, (grados 1, 2 y 3); Mark Matheis, St. John the Apostle (grados 4, 5, 6). Los tres recibieron una radio de pilas.

Fueron ganadores de \$5 en segundo premio: (grados 1-3) Ana Faiardo, St.

Anthony; Hope Lin Nara, St. William; Beth Boucher, St. William; James Bishop, La Inmaculada; Eileen Ugaldá, St. Patrick; Fernando Robaina, St. John the Apostle. (Grado 7-8): Eric Brown, Blessed Trinity; Cindy Labrador, St. Vincent Ferrer; Eugene Beadle, Henry D. Perry Middle School. (Grados 10-12): Cecilia Yuska, Cardinal Newman High; Rachel García, Notre Dame, Angelo Castro, Notre Dame.

Tercer lugar: (Grados 1-3): Ann Allen, St. William; Kimberly Young, Holy Name; J. Kosar, Miami Beach. (Grados 5-6): Gregory Rodríguez, St. Mary Star of the Sea; Mary Dietz, St. Bartholomew; Susan Allen, Pine Ridge Middle School. (Grados 7-8): Mary Gullette, Holy Name School; Chrix Crix, Sacred Heart; Ada Perea, St. Theresa, C.G. (Grados 10-12): Hazel Hazlett, Our Lady of Lourdes; Ana María Ruiz, Notre Dame; John Woodward, St. Francis of Assisi.

Se entregaron más de 700 certificados de apreciación a todos los participantes en el Concurso.







## mundo - nación

### ● Santa Sede... suavizando tensiones

CIUDAD DEL VATICANO— Mons. Agostino Casaroli, quien ha mantenido conversaciones en nombre del Vaticano con dirigentes comunistas del oriente europeo, dijo durante dos conferencias en Austria que anima a la Santa Sede el deseo de suavizar tensiones y evitar otra guerra mundial, que podría ser más destructora que otras por las armas modernas que hoy tienen las potencias. Además, si detenemos la carrera de armamentos, los gobiernos podrán atender otros problemas urgentes de sus pueblos, agregó el arzobispo. Por otra parte, tenemos motivos apostólicos y evangélicos en este diálogo en favor de los creyentes que viven en esos países, apuntó Mons. Casaroli.

### ● CLAT... busca movimiento mundial

SAN JOSE, Costa Rica— La Central Latinoamericana de Trabajadores (CLAT) dedicó su séptima convención a lanzar un movimiento mundial de obreros que abarque también a los de Asia, Africa y el mundo árabe, y al efecto negocia con sus líderes las metas fundamentales. Entre ellas está la lucha por los derechos humanos del trabajador, y un frente unido ante las grandes corporaciones multinacionales que tienden a controlar salarios y mercados. La CLAT se embarca además en una ofensiva pacífica para que los gobiernos militares en Latinoamérica pasen el poder a los civiles, y exige como paso previo la amnistía a los prisioneros políticos, entre ellos muchos trabajadores. Sólo en un clima de libertad se puede lograr mejores salarios y condiciones de trabajo para campesinos y obreros, dice la CLAT.

### ● Proponen presupuesto para el Clero.

MADRID (NC)— El gobierno español envió a las Cortes (Congreso) un presupuesto que incluye \$74 millones para normalizar los salarios del clero diocesano a un promedio de \$180 al mes, y continuar otros subsidios a seminarios y obispos. Es una vieja tradición en un estado oficialmente católico, prestar ayuda económica a la Iglesia. Es posible que se apruebe el presupuesto, aunque se opongan los socialistas y otros diputados de izquierda.



Al concluir el día de retiro las candidatas y sus familiares ensayan la música para la Eucaristía.

# Preparando "Reinado" con oración, reflexión

Unas 30 jóvenes representantes de las misiones rurales de la arquidiócesis se reunieron en la misión de St. Margaret en Clewistown para participar en un día de retiro que formaba parte de su preparación espiritual al Reinado—Florida Hispanic Pageant.

Las jóvenes y sus padres, pasaron la jornada en oración e intercambio de experiencias y compartieron sus inquietudes con jóvenes de Miami que acudieron a Clewistown para dirigir la jornada.

"Es impresionante el interés que estas jóvenes han puesto en participar en el Reinado," dijo Alberto Galván, coordinador del programa.

"Saben muy bien que no se trata de una competición de belleza. Quieren crecer en liderazgo entre sus compañeras para ser ejemplo de juventud cristiana ante la sociedad," añadió.

Galván explicó que el Reinado busca crear comunidad entre las diversas misiones en la Arquidiócesis. Para ello organiza actividades culturales y espirituales para las candidatas y sus familias.

Durante la jornada de retiro, tanto las jóvenes como sus padres tuvieron la oportunidad de escuchar varias charlas de interés y participar juntos en una Eucaristía que celebraron el Padre Armando Balado y sacerdotes de las misiones.

En sus charlas las jóvenes de Miami, compartieron su visión de la vida y la fe.

"La comunicación entre



nuestros propios hermanos nos servirá para resolver los problemas familiares en vez de esconderlos y complicarlos," les dijo Clementina García de Miami.

Cary Díaz señaló dos caminos en la vida: "uno fácil, en el que no queremos tener ningún problema. El otro, como un túnel oscuro y largo lleno de tropiezos, pero sabemos por la fe que al final Cristo nos sale al encuentro," dijo.

"Lo importante del éxito de la joven es que llegue a la madurez," les dijo Chiqui Cortez. "Esta se alcanza siendo uno mismo, enfocando el camino

hacia lo cristiano."

Janet Correa de Pompano y reina del '77 comentó lo que el reinado era para ella: "Es un concurso de adentro de nosotros y no de belleza externa. Es llegar a creer en una misma y sus talentos para el servicio de la comunidad. Es dejar de ser niña y llegar a mujer, responsable ante los demás y ante la vida".

Durante los meses próximos, continuará el proceso de selección de la candidata al Reinado por cada misión. Estas se presentarán públicamente ante un jurado, que en base a requisitos de personalidad, dedicación a la comunidad, testimonio cristiano y apreciación de la propia cultura hispana, elegirá la reina del —'78 y sus damas.

Las jóvenes son en su mayoría de comunidades de trabajadores agrícolas, y entre las edades de 15 a 20 años. Muchas de ellas trabajan en el campo para ayudar a la familia, mientras al tiempo siguen sus estudios en la escuela. Representando las diferentes misiones participaron en la jornada de retiro: St. Peter en Naples; Jessica Soto, Griselda Arizmendi, Yolanda Serna; Our Lady Queen of Peace, Delray: Julie Torres, Esmeralda Rincón, Carmen Rodríguez; Our Lady of Guadalupe, Immokalee: Janie García, Margarita Grimaldo, Gloria Herrera; St. Phillip Benizi, Belle Glade: Lydia Cantu, Melinda Espinoza, Laura Blanco; Our Lady Queen of Heaven, La Belle: María Isabel Gutiérrez, Julia Rodríguez; St.

Joseph, Moreheaven: Delia Sierra, Margaret Santiago, Ofelia Marin; San Isidro, Pompano: Rosario Levier, Louise Hernández; Holy Cross, Indiantown: Gloria Molina, Gloria Alalis, Olga Gladis Colon, Wilma Alvarez, Janie Villarreal.

## Comunidad

● **Opera Pro-Casa de la Legión de María**, el domingo 4 de diciembre a las 8 pm. en el salón de actos de la Parroquia de St. Michael se ofrecerán tres actos de las operas Lucía Lammenour, L'Amico Fritz y L'Elisir d'Amore, respectivamente, presentados por el "Piccolo Teatro dell'Opera" de Miami.

● **Balle Familiar de los Encuentros Familiares** el sábado 3 de diciembre, en el Club de las Americas, 8500 S. W. 8 calle. Dará comienzo a las 8 pm. Información 642-0702.

● **Bazar de Navidad de la Iglesia de St. Jude de la Asunción** (melkita de rito bizantino), en el club americano sirio-libanés, 2600 S. W., 3 avenida. Dará comienzo hoy viernes dos a las 7 pm. y continúa el sábado y domingo desde las 11 de la mañana, con comida del oriente medio, regalos, plantas y objetos de artesanía.

● **Retiro sobre La Virgen María** en la Iglesia, organizado por el grupo Cuerpo de Cristo de la parroquia del mismo nombre. Tendrá lugar en la cafetería del colegio, 3220 N. W. 7 avenida, comenzando el viernes 9 de diciembre de 8 a 10 pm. y continuando el sábado y domingo de 8 am. a 6 pm. Predicará el retiro el Padre redentorista Inocencio Iacobellis, director de la revista "Alabare" en Puerto Rico. Para información: 625-7936 - 635-1331 - 325-1388.

● **Piden "palancas"** de apoyo espiritual para los participantes en los cursillos No. 95 de hombres, del 19-22 de enero y No. 69 de mujeres del 23-26 de febrero.

Las palancas se pueden enviar a "Cursillos de Cristiandad", p. o. Box 976, Opa Locka, Fla. 33054.

● **Presentación audiovisual** sobre las misiones, el lunes 5 de diciembre a las 8:30 pm., en la parroquia de Little Flower, 1270 Anastasia Ave., Coral Gables.

● **Educación sobre diabetes**, a través del departamento de educación de pacientes del Hospital Mercy, la semana de 5 al 9 de diciembre. Las clases están abiertas al público, basta hacer reservaciones llamando al 854-4400, ext. 2683, indicando si se prefieren las clases en español.

## Piden regreso de exiliado Castillo

SANTIAGO DE CHILE— Siete jóvenes chilenos enviaron una carta al Presidente de Chile Augusto Pinochet y miembros de la Junta de Gobierno, pidiendo que se permita el regreso al país del expulsado jurista e ideólogo demócrata cristiano Jaime Castillo, expulsado del país junto con el abogado Eugenio Velasco Latelier, por constituir "un peligro para la seguridad interior del estado."

La nota señala que Castillo fue expulsado "sin que previamente tribunal alguno lo

juzgara, para verificar si las razones invocadas por la autoridad estaban acreditadas."

Señalando la trayectoria de Castillo como abogado, periodista, profesor universitario, ministro de estado y representante de Chile ante la Comisión de Derechos Humanos de las Naciones Unidas, los jóvenes señalan que la acusación contra Castillo "parece irreal."

También indican que ha llegado la "hora de una nueva convivencia que permita a los chilenos mirarse sin odios y emprender el camino de la paz y la unidad."

Actualmente residente en Caracas, Castillo dirigió una carta al Secretario General de las Naciones Unidas en la que eleva una protesta moral por las "flagrantes violaciones a mis derechos de hombre y de chileno".

En su carta, Castillo anunciaba que iniciaría una huelga de hambre de cuatro días, del 10 al 14 de noviembre, con el propósito de llamar la atención a organismos internacionales, encargados de velar por los derechos humanos, para que se "preocupen de exigir el respeto por el derecho a vivir en la patria."

## Convocan colegios exámenes de entrada

● **IMMACULATA-LA-SALLE** El 10 de diciembre a las 9:00 a.m. Información, 854-2334. Matricularse antes del día 7 de diciembre.

● **ACADEMIA DE LOURDES** El 10 de diciembre a las 8:00 a.m. Matricularse antes del 29 de noviembre. Información 667-1623.

● **SAN BRENDAN** El 10 de diciembre a las 8:30 a.m. Información 223-5181.

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# IMPRESA

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# REPARACIONES

GARANTIZADAS

Raúl Vázquez



Durante congreso de religiosos/as piden:

# ...“una vida más auténtica, fraternal, eclesial”

MONTREAL (NC)— El compromiso en el ministerio de los pobres y mayor empeño en la investigación y análisis de los sistemas políticos fueron dos de los acuerdos tomados por más de 100 delegados a la Tercera Conferencia Interamericana de

Congregaciones Religiosas, celebrada en Montreal la semana del 27 de noviembre.

Reunidos en Montreal durante una semana los delegados representaban a unos 300,000 religiosos y religiosas en el hemisferio occidental.

En otros acuerdos se comprometieron en mejorar la comunicación entre los religiosos-as de las Américas y motivarse a una vida de más profunda oración y reflexión teológica.

Los delegados de América

Latina pidieron cooperación para crear una red de comunicación entre los religiosos-as que les ayude a vivir una vida religiosa “más auténtica, más fraternal, más eclesial, marcada por la pobreza y encarnada en el momento de la historia.”

Asistió a las reuniones el

Cardenal Eduardo Pironio, Prefecto de la Congregación de Religiosos-as, quien en sus palabras de clausura describió su misión, no como la de “establecer normas y reglas, sino de animar a todos los religiosos-as del mundo para que continúen en sus esfuerzos de renovación.

## ADVIENTO '77



**Padre:  
cuando salimos  
animosos al  
encuentro de  
tu Hijo, no  
permitas que lo  
impidan los  
afanes de  
este mundo.**

*Oración de la Misa del Segundo Domingo de Adviento.*



La **VOZ**

PERIODICO CATOLICO ARCHIDIOCESIS DE MIAMI

2 DE  
DICIEMBRE  
DE 1977

## Obispos mexicanos pro indocumentados

TORREON, México—(NC)— La Conferencia Nacional de Obispos Mexicanos ha acordado ayudar a las agencias norteamericanas que trabajan en la obtención de visas de inmigrantes para los indocumentados actualmente viviendo en los Estados Unidos. Lo harán suministrando contactos en las capitales mexicanas.

La lista de personas contacto ayudará en la obtención de partidas de nacimiento y de matrimonio y documentación que

se requiere para la petición de visas y en fechas concretas según exigen los consulados americanos en México.

Durante sus reuniones del 16 al 19 de noviembre los obispos escucharon al sacerdote dominico P. Killian Broderick, administrador de servicios católicos en la diócesis de Dallas, quien les presentó los problemas de los indocumentados. Lo hizo en representación del obispo de Dallas Mons. Thomas Tschoepe, quien había mantenido correspondencia sobre el asunto con los obispos mexicanos.

## La Inmaculada el jueves 8, día de precepto

En homenaje a la Inmaculada Concepción, patrona de la Arquidiócesis el Arzobispo McCarthy celebrará una Eucaristía solemne en la Catedral de St. Mary, el día 8, a las 10 am. Jóvenes de parroquias y colegios representarán a toda la Arquidiócesis durante las celebraciones.



## Quedó inaugurada en Pequeña Habana Oficina de Servicios Católicos

Quedó inaugurada el pasado lunes 28 una oficina de servicios católicos destinada a servir principalmente a la comunidad del área de la Pequeña Habana.

Participaron en la recepción de apertura representantes de diversas agencias comunitarias quienes tuvieron la oportunidad de saludar al Arzobispo Edward A. McCarthy.

“La apertura de este local representa un nuevo intento de la Arquidiócesis por servir a la comunidad hispana,” comentó Mercedes Campano, supervisora del Departamento de Admisiones del Bureau de Servicios Católicos.

“La Arquidiócesis ha sido pionera en la ayuda a los

hispanos,” comentó durante una entrevista con La Voz.

“Durante años mantuvimos una oficina junto a la parroquia de San Juan Bosco, y al tener que dejar el viejo edificio nos quedó la preocupación de alejarnos de la comunidad. “Ahora nos sentimos en su mismo corazón.”

Situada en el mismo Centro Comunitario de la Pequeña Habana, 900 S. W., Primera calle, se mantiene abierta diariamente de 9 am. a 4:30 pm., para atender cualquier solicitud de información y servicio.

Después de una entrevista con la coordinadora del Centro, María Arisso, los casos se atienden en el mismo centro o se remiten a otros departamentos o

agencias de la comunidad.

El Departamento de Ancianos, bajo Clara Valdés Cruz, ayuda a las personas de edad para que puedan desenvolverse en su propio hogar. Cuando es necesario se les ayuda a conseguir ingreso en instituciones apropiadas. Es también trabajadora social de la oficina la Hermana de la Caridad, Isabel Lumpuy.

La nueva oficina es parte del programa de caridades católicas de la Arquidiócesis, que opera el Bureau de Servicios Católicos, parte con fondos de la Campaña de Caridad del Arzobispo (ABC-D), y parte con fondos de desarrollo comunitario del Condado de Dade.



María Arisso, coordinadora de la nueva oficina de Servicios Católicos en la Pequeña Habana, conversa con el Arzobispo McCarthy durante la inauguración del centro. Detrás desde la izquierda: Rosa Pena Monte del Centro Americano de Diálisis, Hilda Juncadella, de la Cruz Roja latina, Clara Valdés Cruz, al frente del Departamento de Ancianos de la oficina, Roberto Sánchez, coordinador de asuntos latinos del Bureau de Servicios Católicos.