

St. Mary Star of Sea's first church

'Island in the sun' marking parish's 125th anniversary

KEY WEST—The history of St. Mary Star of the Sea parish here is firmly rooted to the earliest days of the settlement of this twelve-by-four-mile island at the tip of the Florida peninsula.

The City of Key West was incorporated Jan. 8, 1828.

The Catholic population, which numbered only a handful during the island's earliest days, was under the episcopal jurisdiction of the Bishop of Savannah, Ga. For 46 years Key West was the largest city in Florida with a population that later peaked at 23,000.

WHEN Spanish ships, some hundred years before, put into the island to seek fresh water, they came across the bones of Indians of the migrating Calusa and Carib tribes who had fought a pitched battle. The Spanish named the key, Cayo Hueso, (Bone Island) which was corrupted to "Key West" by English-speaking settlers.

Miami hadn't been established yet, when Key West became a city, and there was a closer attachment to Havana, only 90 miles away, than to St. Augustine, 480 miles up the coast of Florida.

Travel was difficult for priests attempting to reach Key West from the mainland and they had to rely upon sloops or clipper ships that made the island a port of call. Once or twice a year, priests would travel from Savannah to administer the sacraments to the growing population.

ON ONE occasion, in 1846, records show that Mass was offered on the second floor of the old city hall, by a priest who came from Havana.

The first building, under the supervision of a Father Kirby, was completed in 1851 but was not formally dedicated until 1852 by Savannah Bishop Francis X. Gartland. Constructed on Duval St., which extends from the Atlantic Ocean to the Gulf of Mexico—the boundaries of the new parish—the white, wooden structure was named St. Mary Star of the Sea Church by Bishop Gartland.

In 1852 a Father Brogard became pastor of St. Mary's and in addition he was charged by his Bishop to occasionally visit the Catholics of Tampa and later, Tallahassee.

The parish can truthfully attribute the existence of its schools to stormy weather at sea.

(Continued on page 4)

Pope Paul raps those who distort Vatican II

VATICAN CITY—(NC)—Pope Paul VI told the Swiss bishops that Catholics who reject the Second Vatican Council and the directives implementing its decrees or those who go beyond the council in following their own ideas both "harm the unity and the credibility of the Church."

Pope Paul received in audience (Dec. 1) nine members of the Swiss Bishops' Conference, two of them abbots, making the visit bishops are required to make to the Pope every five years. The group was led by Bishop Pierre Mamie of Lausanne, Geneva and Fribourg, president of the conference.

Neither the Pope nor Bishop Mamie, in his address preceding the Pope's mentioned traditionalist Archbishop Marcel Lefebvre, whose seminary at Ecône in Switzerland is the headquarters of his movement of opposition to Vatican II's reforms.

But sections of both talks clearly related to the controversial archbishop, suspended from the ministry last year for refusing to obey Pope Paul's order not to ordain any more priests.

"Vatican Council II and the authorized applications resulting from it trace the framework of thought and the sure way to follow. Those who neglect them or want to block them by invoking fidelity to the past are unfaithful to the mission of the Church today and to its responsibility for tomorrow. Those who go beyond them to follow their own inspiration build on sand a rootless Church. Both do harm to the unity and credibility of the Church," the Pope said.

Bishop Mamie, in his talk, spoke of "our preoccupation and our hopes in what concerns all those who, in words and in acts, reject the authority of the last council and the authority of the ministry and magisterium of the successor of Peter, that is, of those who reject the primacy of today's Pope, His

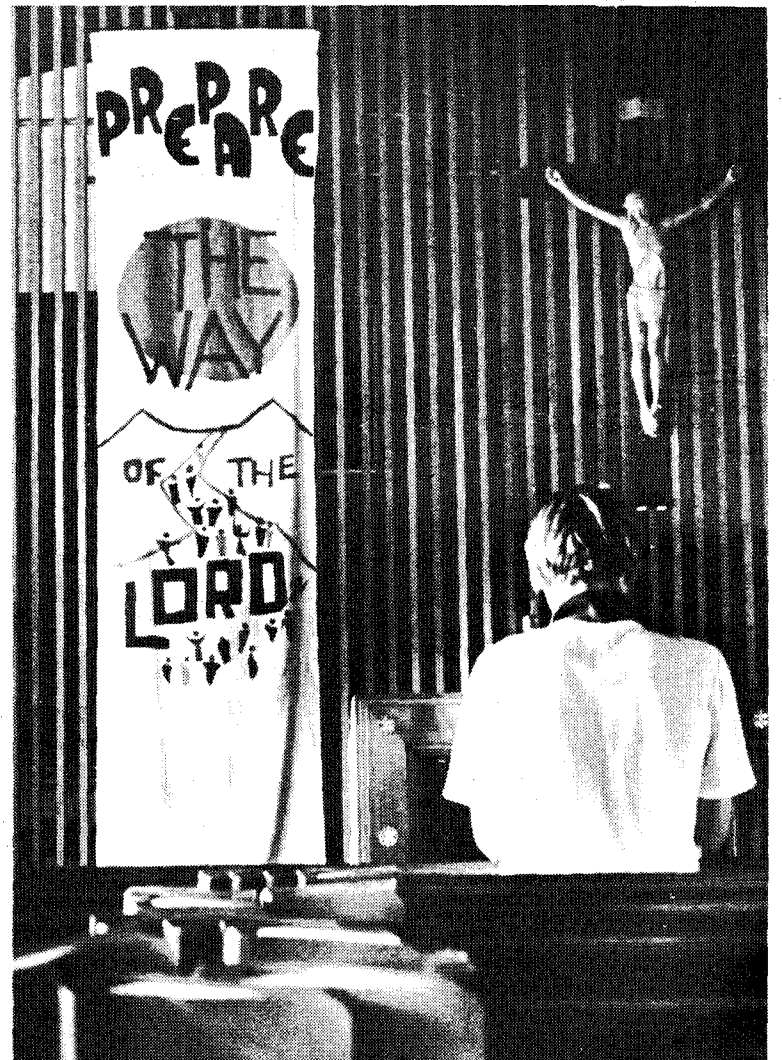
Holiness Paul VI, whose name is Peter."

The Swiss bishops' task is not easy, Bishop Mamie said. "Our little country, under appearances of tranquility and well being, has been profoundly marked by the changes of civilization (which is no longer Christian), both in men's way of thinking and of living."

The bishop said that the faith of the young "is no longer protected by the

family, the school or the city." How can people, he asked, "live human love in a world that calls itself more and more civilized, but which, in fact, advances in decadence?"

The Pope told the bishops that the institution of the permanent diaconate and the call to various nonordained ministries "are inseparable from stimulating and supporting priestly vocations." The Church needs both, "each in its place" he said,



A large banner adorns the altar of St. Augustine Church, with an Advent message in much the same spirit as churches throughout the Archdiocese, as preparation for special Liturgies and services grows toward the birthdate of our Savior.

REP. DANTE FASCELL has voted pro-abortion on many bills that have come before Congress. Voice columnist Dick Conklin interviewed Fascell recently on the subject of abortion. See page 19.

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Was Mary used to keep women subservient to men?

Know Your Faith, P. 12-13

Mysticism...

By ARACELI CANTERO
Voice Spanish Editor

"I believe that we are called to see the presence of God everywhere, in everything and every person, and the one who sees more of God is more the mystic, more the human being and more what God wants us to be."

These are the words of Father George Maloney, S.J., who talks with the conviction of a seer.

Indeed, vision is one of his gifts.

A scholar, professor and student of Eastern spirituality for some 25 years, he sees beyond everyday realities, seeking reality at its very center, discovering in everything the continued outpouring of the Trinity's love.

Some people think he is a mystic, and when they tell him he laughs without denying it. He explains: "We are all called to be mystics, it's just a matter of seeing more or less."

"IF SOMEONE calls me that, he really can't know unless he is really judging how much I see more than he sees."

"If you only believe in black and white, you are not a mystic, not a Christian, but if you are, then you know that saints and angels walk with you, talk with you..." he adds.

world. Through it I became interested in Yoga, in the disciplines of the far East, along with Jungian psychology where I found much of what I had discovered and studied in the Fathers of the desert," he said, regretting the loss of interiority which he finds in many Western Christians.

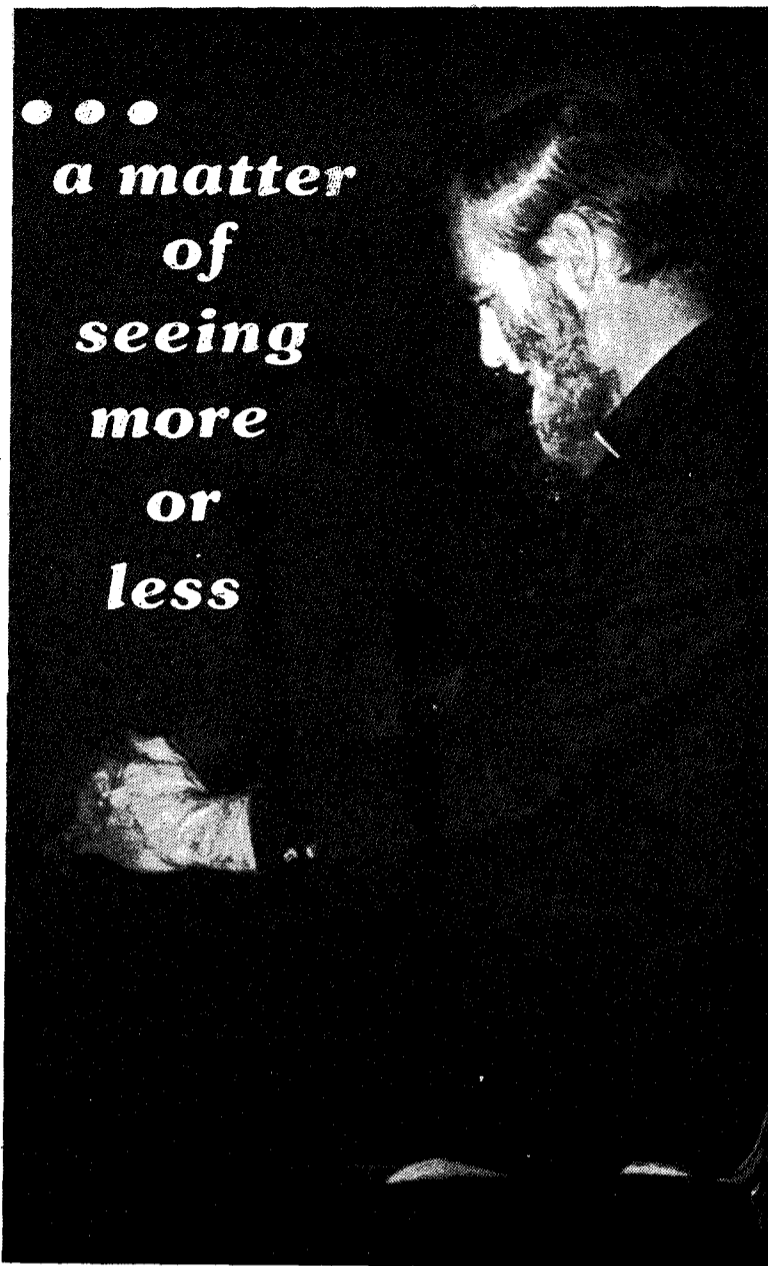
"When the Church loses the contemplative, feminine aspect, of prayer and devotion to Mary, it becomes a Church masculine and aggressive, it builds on organization trying to solve problems with human sagacity..."

"But there are areas of our Christian life that are not problems; they are openings to life, to mystery, and they are so real that if put down in black and white they lose reality."

After finishing his doctorate studies at the Pontifical Oriental Institute in Rome, Father Maloney traveled extensively in the Near East and spent three summers living at Mount Athos in Northern Greece, living with a community of Orthodox monks, "a rugged primitive society of men dedicated to the interior life and silence."

"WE MUST not fear silence," he says. "Man must hear God saying from the depths of his being: 'Be still and know that I am God,'" he

a matter
of
seeing
more
or
less



Father George Maloney S.J.

deepest reaches of each individual.

"Unless man changes his interior world, his outside world will continue to reflect the disturbed world within him," he explains as he refers to the 'healing of memories' as practiced in charismatic renewal.

Among Catholics, too, the Sacrament of Reconciliation is a powerful healing of the inner recesses of one's consciousness and unconscious," he adds.

"WHAT MUST be emphasized in the reception of the Sacrament is the necessity of the penitent to enter deeply into his being and expose his wounds in their root sources.

"I always insist in having a context of faith, hope and love, so that when those inner areas are opened up—jarred experiences, injured relationships—they may be brought into an integration of healing."

Formerly a full-time professor at Fordham University, Father Maloney is the founder of John XXIII Institute for Eastern Christian studies there, and founder and editor of DIAKONIA, an ecumenical quarterly of dialogue between Orthodox and Roman Catholics.

In 1974 he gave up his teaching post at Fordham, except during summers, and "now I am more completely given to preaching retreats, teaching seminars on mysticism, writing more books, praying more..." he says.

HE ADMITS he is constantly in airports, but finds tremendous strength to continually travel, preach and write by "wake-breaking by sleep at night."

"This I have been doing for 15 years and the Lord opens up tremendous power and energy fields within your body and many creative ideas.

"When you go to sleep and you get up at about 2 a.m., to pray you can work tremendously during the following day, because you have that centering upon God very deeply into your heart. It gives you great calm and peace and tremendous creative power."

It must be true since as he says "Many of my books I've written in three weeks."

Among them are: The Cosmic Christ, The Breath of the Mystic, Listen Prophets, Inward Stillness, Mary the Womb of God, and Jesus Makes Us Free.

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"Silence and solitude must be created in the heart before our day begins to unfold... and then again in the evening."

Fr. Maloney

Recently in Lantana to direct a retreat at the Cenacle, Father Maloney also spoke at St. Basil's Catholic Church (Byzantine rite), and he talked to The Voice about his life, about mysticism, Eastern Spirituality, and the role of Mary.

Using Carl Jung's definition of modern man in terms of the 'animus' and the 'anima,' Father Maloney believes that "God wants us to be an integration of both polarities, the active and the contemplative.

"EASTERN spirituality has opened me up to the anima in me, to the inner

adds quoting Psalm 46.

He advises those seeking a growth in prayer life to find time each day to be alone with God, and he says:

"Silence and solitude must be created in the heart before our day begins to unfold at its hectic pace, and then again in the evening.

"In the morning, start with Scripture. Know the objective Word of God, what He has spoken, what He is like, what He has done in Jesus..."

"Then in the evening, for at least 15 minutes, listen to how God spoke his word during the day, go through it

moment by moment. In sorrow cry out to God if something was wrong, ask forgiveness if you hurt anybody and then offer to God the next day."

HE CALLS this "reflective healing," and he believes it does much to deepen faith in the prayer of next morning and through the whole day.

"My aim in teaching prayer is to have people pray always," he says, "Not so much by saying prayers but by having deeper faith, hope and love.

"And that's the definition of a charismatic Christian," he adds. "One who sees God in everything."

Involved in charismatic renewal since 1970, he seeks to "bring my knowledge of Eastern Christianity and Eastern mysticism in general, to bear upon and bring teachings to the 'renewal,' something I don't always see done.

"I don't want to be

negative," he says, referring to one of his recent articles about what is known among charismatics as 'slain in the Spirit.'

"I want to be very positive, yet cautious, because I understand psychology and the history of mysticism, and I know the dangers of psychic phenomena when these are objectivized and sought as power, or not brought into the love of God.

"One must be alert and trained to deal with the full existential realm of the interior life," he explains.

"If the individual is ill prepared for the plunge into the deeper levels of expanded consciousness, it will be totally destructive. It is for this reason that every form of mysticism within a fixed religion has insisted strongly on a spiritual director, guru, shaman, or roshi," he says. At the same time he believes that the rebirth of modern society can only come about by a rebirth experienced in the

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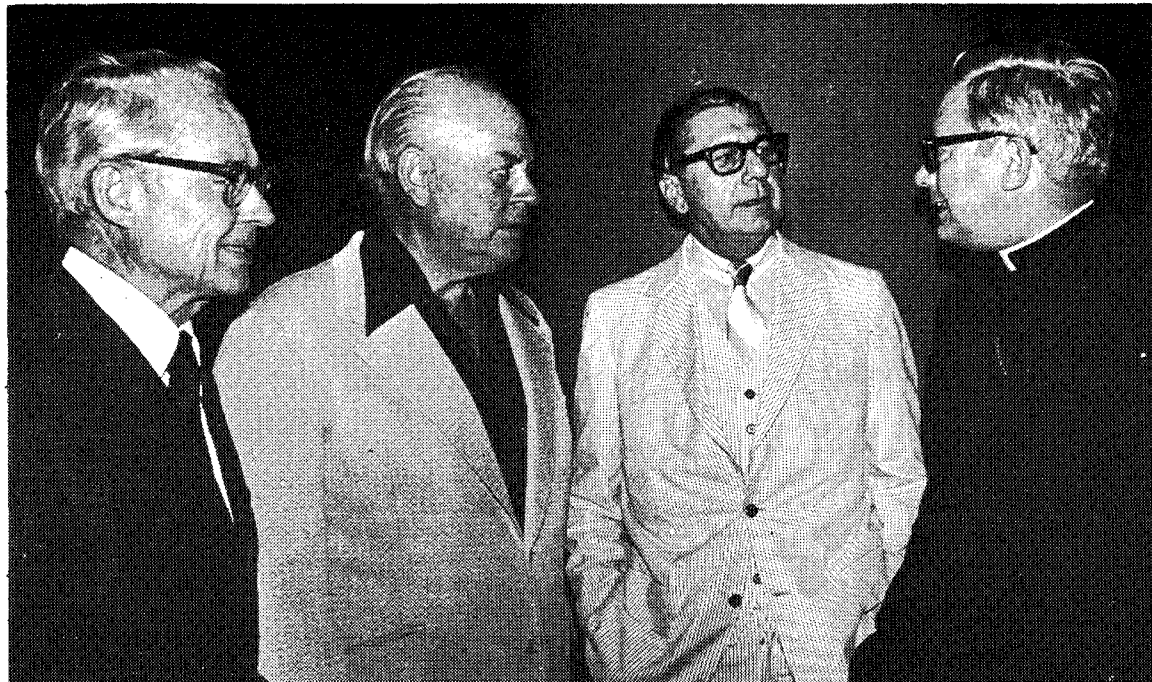
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ABCD meet of pastors set

Meetings of pastors in preparation for the Archbishop's Charities Drive are slated next week in Dade, Broward, and Palm Beach Counties.

Dade County pastors will meet at 11 a.m., Tuesday, Dec. 13 at the Archdiocesan Hall adjoining St. Mary Cathedral.

On Thursday, Dec. 15 Palm Beach County pastors will meet at 11 a.m. at St. Edward parish center, Palm Beach; and at 3 p.m. St. Anthony parish, Fort Lauderdale, will welcome Broward County pastors.



Former chairmen of the Archbishop's Charities Drive were honored during a luncheon this week where "Thanks-to-You" certificates were presented. Archbishop Edward A. McCarthy is shown with former chairmen, Stuart Patton, David Walters, and Lionel Baxter.

Court strikes down reimbursing private schools

WASHINGTON — (NC)—The U.S. Supreme Court, in a 6-3 vote, has struck down a New York law giving private schools some \$11 million in a one-shot payment

for record-keeping and testing costs.

The court said the program violated the constitutional separation of church and state.

The case centers around a law the New York legislature passed in 1970 to pay private schools for certain tests and keeping track of certain health and personnel records.

That law was ruled unconstitutional by a federal court which ordered the legislature not to pay out any money under the law.

But the legislature voted in 1972 to reimburse the private schools for the money they spent for the 1971-72 school year. Those costs came to about \$11 million a year.

The 1972 law has been tied up in the courts. Cathedral Academy, an Albany, N.Y., Catholic school, sued for its reimbursement in a test case while some 2,000 other schools waited for the results of the suit.

The Supreme Court ruled that the state aid was just as unconstitutional in 1972 and today as it was in 1970.

Justice Potter Stewart said in the court's opinion that "the state legislature...took action inconsistent with the court's order" not to pay out any money under the unconstitutional 1970 law.

Stewart said the aid "is

unconstitutional because it will of necessity either have the primary effect of aiding religion or will result in excessive state entanglement

in religious affairs."

Stewart also said some of the tests funded by the program could be used to teach religious doctrine.

Msgr. Marinas to observe his golden jubilee

Msgr. Arcadio Marinas Garcia will observe the golden jubilee of his ordination to the priesthood during a Mass of Thanksgiving at 8 p.m., Tuesday, Dec. 13 in St. John Bosco Church.

The Cuban-born priest who was born in Havana studied at the Seminary of St. Carlos and St. Ambrose and was ordained in St. Francis Xavier Church, Marianao on Aug. 21, 1927.

As a young priest Msgr. Marinas served as personal secretary to Bishop Manuel Ruiz Rodriguez, first Archbishop of Havana, and also was secretary of the Archdiocesan Administrative Committee, chaplain at the Sacred Heart School. He later became chancellor and was a canon at the Havana Cathedral and a member of the Technical Committee of the First International Eucharistic Congress in Budapest.

Msgr. Marinas also taught Latin at the seminary in Havana and president of the Priests' League. Following the death of Archbishop Ruiz, Msgr. Marinas continued to serve as chancellor, vicar general, dean of the Cathedral, for Cardinal Manuel Arteaga



MSGR. MARINA

Betancourt.

When the Castro regime took over in Cuba, Msgr. Marinas spent many hours placing seminarians in seminaries in other countries and in seeking financial help for them and their studies. Many are now in the United States, Europe, and Central America. When he first came to the U.S., Msgr. Marinas lived in New York where he assisted at St. Nicholas of Tolentine Church, Bronx. He later came to Miami and has since assisted at St. John Bosco Church.

Priests' Senate meets Dec. 14

The Archdiocese of Miami Senate of Priests will meet at 11 a.m., Wednesday, Dec. 14 at the Archdiocesan Hall, Miami.

Reports of committees will highlight the sessions after which luncheon will be served.

Catholic school report for Florida released

The Archdiocese of Miami leads the State of Florida in the number of students enrolled in Catholic educational facilities with a total of 34,884 students. Total enrollment in the State is 72,634 pupils.

The change in the Statistical Summary of Catholics Schools issued by the Florida Catholic Conference for the Archdiocese of Miami reflects the fact that the Academy of the Assumption, Belen Jesuit Prep, and Marian School in Palm Beach are not listed in this year's summary.

In the Archdiocese, there is a total enrollment of 23,850 students in 61 elementary schools, 10,902 students in secondary schools (an increase of 601 pupils since 1976-77), and 132 students in special education.

The Diocese of St. Petersburg has the second largest enrollment in the State with 16,163 students in 44 schools.

Mass readings in Braille or big type offered free

NEW YORK—The Large Print and Braille transcriptions of the Sunday Mass readings for Cycle A (beginning with the First Sunday of Advent) are available free of charge for the blind and partially sighted from the Xavier Society. These changeable readings, called the PROPERs, are transcribed from the text of the NEW AMERICAN BIBLE. Full permission for these transcriptions has been granted the Xavier Society for the Blind by the International Commission on English in the Liturgy.

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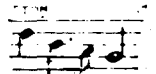
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'Island in the sun' parish, 125 years old

(Continued from page 1)

In 1859 some 12 Sisters of the Holy Names of Jesus and Mary bound for the west to establish a convent were passengers aboard a schooner which was forced to take shelter in Key West harbor because of inclement weather.

The Sisters found the only source of education in the island were two private schools. Children of parents who were financially unable to pay the tuition were being reared without schooling.

AFTER arriving at their port of destination, the Sisters wrote to Bishop Augustin Verot of Savannah about the lack of educational opportunities on the far flung coral island.

Following a lengthy investigation, and correspondence with the order's motherhouse in Canada, approval was given to establish a school.

When the merchantship Sedwidge sailed out of New York harbor on the morning of Oct. 17, 1868, there were five Sisters of the Holy Names aboard bound for Key West.

On the very first day at sea, the Sedwidge encountered rough weather and after a tempestuous voyage, the freighter sailed into Key West shortly after daylight, Oct. 24.

After discharging some passengers and freight consigned to the island the Sedwidge sailed for Texas. She never reached her destination. She went down in the Gulf with loss of all hands on board.

DURING the years of the Civil War, Key West was the only city south of the Mason Dixon line to remain completely in control of the Union Army and was strongly fortified.

The Sisters found the only available building was an abandoned army barracks on Whitehead St., opposite the lighthouse. With financial and manual assistance of the citizens, the barracks was ready for the first pupils, 12 white girls, within a month.

In 1869 a severe epidemic of yellow fever forced the school to close its doors until 1871, when the Convent of Mary Immaculate held its first graduation exercises.

On Jan. 16, 1872 the school was forced to close again because of a smallpox epidemic.

THERE was an urgent need for nurses, especially among the stricken black population. The Sisters of the Holy Names volunteered their services to the city and were assigned to duty in the "pest house" which had been built in an isolated section of the city. The Sisters remained at their post until 1874.

At St. Mary's, a series of pastors succeeded Father Brogard. Many of these priests were victims of yellow fever which was contracted as they administered to the dying not only in Key West

but on nearby Dry Tortugas Key as well.

St. Mary's, the only Catholic Church in South Florida at the time, has the records of baptisms and marriages conducted by Father Dufau, who visited several Catholics in March, 1872 "in a place generally known as Miami."

In 1872, St. Francis Xavier School for Negro children was opened by the Sisters, under the auspices of the parish. St. Joseph's, a parochial school for boys was established in 1880 under the direction of the Jesuit fathers. From Oct. 3, 1873 until June, 1878 the Sisters staffed a special school for Cuban girls.

WHEN the Spanish-American War broke out in 1898, the Sisters closed their schools to place their services and their buildings at the disposal of the government for hospital purposes. Classrooms were turned into wards for the wounded and quarters for medical personnel. The Navy erected other temporary buildings which the Sisters used until 1966. Tents were pitched on the grounds and records show the "total capacity was 400, without crowding." No remuneration was asked from the government either for the use of the buildings or for the services of the Sisters. The Navy met the Sisters' one specified condition—that the schools be returned after the war in the same condition as they had been when accepted.

In January, 1875 construction on the Convent of Mary Immaculate was started. This is the building used as a hospital and which

was extended to twice its original size in 1904.

Although many members of the Society of Jesus were among the early pastors, it was not until February, 1898, that St. Mary's Church was transferred to the care of the Jesuits, with Father Friend appointed pastor.

On Sept. 20, 1901 the Church was destroyed by an arsonist. Mass was offered on a temporary altar in the Convent of Mary Immaculate until a new church, the present structure, was constructed on the corner of Truman and Windsor lane, under the direction of Father Friend. It was dedicated Aug. 20, 1905 by Bishop W.J. Kenny. The Church has undergone several renovations.

In 1904 the Florida East Coast railroad completed construction of its line, joining the Florida Keys from Miami to Key West. During the years the railroad was being built, priests were called on numerous occasions to deliver the last rites to workmen who had been injured. Several hundred died during the construction.

DURING both World

Wars, Key West became a focal point for joint naval and army operations. Many units did not have Catholic chaplains and parish priests brought them the sacraments. The priests were also called upon to bless ships in port and to care for the families of those at war.

A native Key Wester, Father Joseph Beaver, S.J., was named pastor of St. Mary's in August 1956 and served there several years.

In the 1950's the Convent of Mary Immaculate School became coeducational and its name was changed to Mary Immaculate High School. And in 1961 all of the elementary

schools were incorporated into St. Mary Star of the Sea School. A new Mary Immaculate convent and school were dedicated in November, 1966.

On Aug. 13, 1970, after more than 70 years of service to the parish, the Jesuits transferred St. Mary Star of the Sea Church to the Archdiocese of Miami.

Pastor of the Miami Archdiocese's oldest parish is Father Anthony J. Mulderry.

(Complete coverage of the 125th anniversary celebration will appear in the next issue of The Voice.)

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Side view of St. Mary Star of the Sea Church as it stands today at the corner of Truman and Windsor, built in 1905.

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St. Mary,
Star of
the Sea**



Open house followed blessing of new convent in 1966 by Archbishop Coleman F. Carroll, former convent, and later Immaculate High School is in background.

A nun stands in old former convent and looks out at a new one.



Convent of Mary Immaculate was built in 1878 and later became a high school.

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WOULD DO.**



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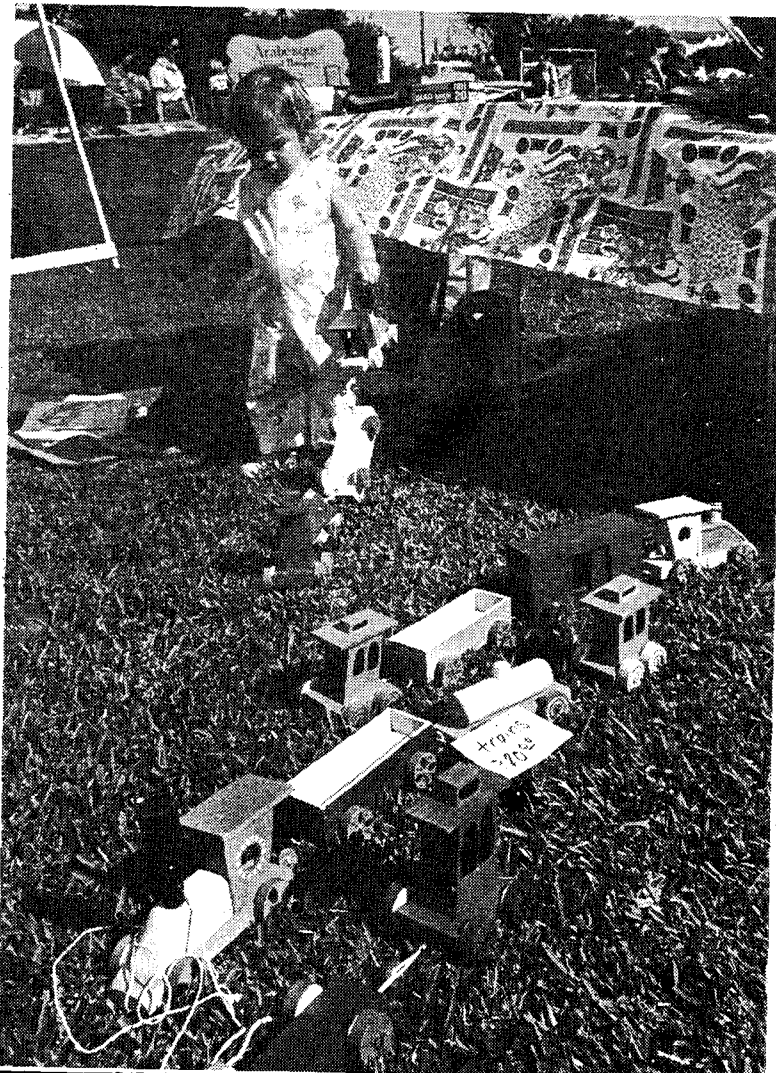


Arts, crafts festivals

Two arts and crafts festivals were held in Dade County last weekend.

At Holy Rosary parish, Perrine, Lisa, 6, Natale, 3, and Adriana, 5, daughters of Mr. and Mrs. Alexander Arguelles, admire a crafted Nativity scene (left). Over 150 artists participated in the festival, sponsored by Holy Rosary Home and School Association, including artisans from women's clubs of other Christian churches as well as the Deaf Community of South Florida.

Price means nothing to young John Fischer, one-and-a-half, right, who took off with a fascinating toy train listed at \$20 until his mother caught up with him.



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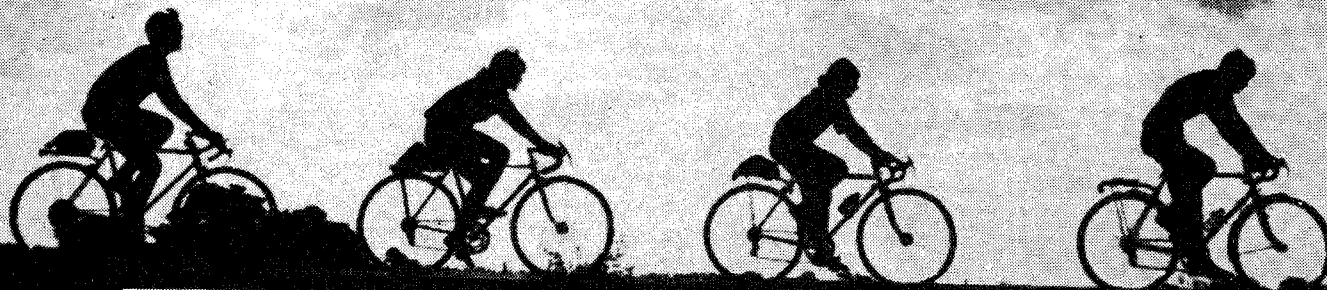
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Senior citizens assemble at annual Christmas party



Hundreds of senior citizens from every area of Dade County attended a Christmas party at the Archdiocesan Hall last Friday where they were welcomed by Archbishop Edward A. McCarthy following Mass celebrated by the prelate in St. Mary Cathedral.



Elderly received Holy Communion from Archbishop McCarthy during Mass which he offered for their intentions in St. Mary Cathedral.



Wheelchairs were commonplace at the party organized annually for the past seven years by Mrs. Peter Buffone, shown as she received a citation from the City of Miami in recognition of "dedicated and tireless efforts on behalf of others."



It's a Date

Broward County

ST. MATTHEW Church annual Christmas concert, 8 p.m., Dec. 12, 542 Blue Heron Dr., Hallandale. Father Ronald Brohamer, pastor, director. Special guests.

ST. ELIZABETH parish bazaar, today (Friday) 2:15 p.m.; Dec. 10 and 11, parish hall, Lighthouse Point. Handmade gift items, baked goods, Christmas tree, plants, jewelry, plastic wares.

LAUDERDALE SINGLES tree-trimming party, 8 p.m., Dec. 10, 17 Cortez Dr., N., Aztec Estates. Another TTP, Dec. 13, 736 NE 13 Ct., Apt. 16. Bible lessons, Dec. 15, St. Clement Church, 7:30 p.m.

CDA COURT No. 2082, meets 7 p.m., Dec. 14, Nativity parish hall, Hollywood. Christmas party follows.

ASSUMPTION Guild Christ Child tea, 2-4 p.m., Dec. 13, St. Gabriel's parish hall. Proceeds will benefit Camillus House, Miami.

BLESSED SACRAMENT Women's Club Christ Child Tea, 1-5 p.m., Dec. 11, 4220 NE 16 Terr., Fort Lauderdale.

ST. ANTHONY Woman's Club Christ Child tea, 2-4 p.m., Dec. 13, club rooms, Fort Lauderdale.

ST. JOHN the BAPTIST Women's Guild Christ Child tea, 10 a.m., Dec. 14, 2749 NE 37 Dr., Fort Lauderdale. Guild Christmas party, 7 p.m., Dec. 16, Cardinal Gibbons High School Cafeteria.

ST. BERNARD Guild and Men's Club joint Christmas party and buffet following 7:30 p.m. Mass, Dec. 13. Gifts

for Boystown will be collected in parish hall, Sunrise.

ST. VINCENT parish, Margate, Women's Club Christmas dinner, 7 p.m., Dec. 14 parish center. Party for migrant children, Dec. 10.

ST. SEBASTIAN Women's Council membership tea, Dec. 15, 2-4 p.m., Atlantic Towers, 1920 S. Ocean Dr., Fort Lauderdale. Bake sale, after Masses, Sunday, Dec. 18.

ST. CLEMENT Home and School Association bake sale, Dec. 11, 9 a.m. 11 a.m., parish hall, Fort Lauderdale.

Monroe County

ST. BEDE Women's Guild, Key West, Christmas party, 7:30 p.m., Dec. 14, K. of C. Hall, 809 Truman Ave. Ushers, lectors, commentators, choir members invited.

Dade County

ST. JOSEPH parish, Surfside, Christmas dance, 9 p.m., Dec. 16, parish hall. Live music, refreshments. Tickets 865-1941.

MIAMI CATHOLIC SINGLES Christmas party, 8:30 p.m., Dec. 10, St. Augustine parish hall, 1400 Miller Rd., Coral Gables. Musical entertainment, refreshments.

VILLA MARIA Auxiliary "Mini-bazaar", 10 a.m.-6 p.m., Dec. 13, Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., North Miami.

ST. JAMES open house for

parishioners. Priests will be hosts Dec. 11, 5-9 p.m., parish hall.

ST. MARY MAGDALEN Guild Corporate Communion, 10 a.m. Mass, Dec. 11.

DAUGHTERS OF ISABELLA pot luck supper and holiday party, 7 p.m., Dec. 12, D. of C. Council Hall, 270 Catalonia Ave., Coral Gables.

FOURTH DEGREE K. of C. holiday banquet and dance, 7 p.m., Dec. 10, Casa Blanca Hall, 855 SW 22 Ave.

SACRED HEART Women's Club Christmas party, 7 p.m., Dec. 13, Patrino Hall, Homestead. Members and husbands invited. Gift exchange and entertainment.

ST. CATHERINE OF SIENA Women's Club holiday party and covered dish supper, Dec. 12, parish hall. Reservations 271-1587.

JUNIOR LEGION OF MARY Christmas party, 2-4 p.m., Dec. 18, 8700 NE Second Ave.

ST. MICHAEL Women's Council and Rosary Society, holiday party, 7:30 p.m., Dec. 12, Msgr. Philbin Hall. Gifts will be exchanged and toys collected for migrant children.

ST. THOMAS APOSTLE Women's Guild covered dish luncheon following 10 a.m. Mass, Dec. 15 at 6401 SW 73 Court.

CORPUS CHRISTI festival today (Friday), Dec. 10 and 11 on grounds at 3220 NW Seventh Ave. Rides, games, variety of refreshments including American, Spanish, and Haitian delicacies.

ST. LAWRENCE Women's Council annual holiday program and party 7:30 p.m., Dec. 12, St. James Folk Rock group will present the sight and sound of the Christmas Story in the Church. Wine and cheese party follows at 8 p.m., cafeteria. Members and husbands invited.

Palm Beach County

ST. VINCENT FERRER Rosary-Altar Society Christ Child tea, 3-5 p.m., Dec. 15, 14281 Gallagher Rd., Delray Beach.

ST. THOMAS MORE Madonna Guild Christmas luncheon, noon, Dec. 14, LaCoquille Club, Manalapan. Donations of toys (unwrapped) for needy area children will be collected.

ST. JOHN FISHER parish pot luck supper for adults, 6:30 p.m., Dec. 12, parish hall. Women's Guild and Men's Club will be hosts. Young at Heart holiday party, 1 p.m., Dec. 14, parish hall.

ROSARIAN ACADEMY Christmas concert, 3 p.m., Dec. 11. For tickets call 832-5131.

HOLY SPIRIT rectory open house, 3-8 p.m., Dec. 11. Priests of the parish will be hosts. Women's Guild holiday party, 8 p.m., Dec. 15, 219-17 Ave. S., Lake Worth. Husbands, guests, prospective members invited. Friendship Club meets 1 p.m., Dec. 12, social hall. Food for needy will be collected.

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New lay Franciscans

BOYNTON BEACH—A new confraternity of the Third Order of St. Francis has been organized here and is inviting new members to participate in meetings at 3 p.m. on the third Sunday of the month at St. Mark Church.

Formed to include a growing number of members in Palm Beach County, the group is the only Lay Franciscan unit between Broward County and Orlando.

Mrs. Marie Warren is president; Mrs. Mary Vanderputte, vice president; Mrs. Dorothy McKenna and Mrs. Dorothy DiMarzio, novice mistress and assistant, respectively; and Mrs. Helen Jeffers, treasurer.

Retreats for Sisters

LANTANA—"The Meaning of Discipleship for the Religious Woman" will be theme of two year-end retreats for Sisters stationed in South Florida.

Father Robert U. Perry, O.P., Bloomington, Minn., a Dominican theologian, will conduct the retreats on Dec. 16-18 and after Christmas on Tuesday, Dec. 27 through Friday, Dec. 30.

A Eucharistic Liturgy is scheduled on the opening night. As an experience of discipleship, Father Perry, Journal Consultant for Dialogue House, will request a prayerful silence throughout the retreats.

Reservations may be made by calling Sister Helen Tiemann, R.C. at (305) 582-2534.

Young Mothers day

KENDALL—A "Refresher Day for Young Mothers of Pre-Schoolers" is scheduled at the Dominican Retreat House, 7275 SW 124 St., from 9 a.m. to 2 p.m., Tuesday, Dec. 13.

Father Roger Paider, O. Praem will conduct the sessions in preparation for Christmas. Babysitting services are available. For additional information call Sister Peggy O.P. at 238-2711.

A special Advent Day of Reflection for women religious in the area will be conducted on Dec. 18 from 9 a.m. to 4 p.m. by Father Paul Reich, S.M.

For further details contact Sister Elizabeth Ann, O.P. at 238-2711.

Concert in Hollywood

HOLLYWOOD—"A Traditional Christmas" will be theme of the annual Christmas concert at 8 p.m., Monday, Dec. 12 in the Church of the Little Flower, 1805 Pierce St.

Guest artist will be composer-arranger Jack Marek, who will perform a medley of carols on trumpets, flute, recorder, and synthesizers. Organist-composer, Terence Hogan will present an original composition and a medley of familiar Latin hymns.

Parish musicians participating will be Mary Anne Mrowczynski, organist and music director; Janet Kelly, soprano; and Michelle Marcovecchio, alto.

The presentation is open to the public free of charge.

Liturgical talks

NORTH PALM BEACH—"Liturgical Celebrations" will be the topic of Father James Fetscher, on Monday, Dec. 12 and Monday, Dec. 19 at St. Clare parish.

The program, featuring Father Fetscher, now assistant pastor at St. Louis parish, Miami, and former professor of Liturgy at St. Vincent de Paul Seminary, will begin each evening at 8 p.m.

Educators evening

KENDALL—An Evening of Reflection for members of the Archdiocese of Miami Catholic Educators Guild begins at 4 p.m., Monday, Dec. 12 at the Dominican Retreat House, 7275 SW 124 St.

Father William Hennessey, Guild chaplain and Assistant Superintendent of Schools for Religious Formation, will conduct the sessions which will conclude at 8 p.m. and include dinner.

Reservations may be made by calling 757-6241, Ext. 225.

Fordham alumni

Alumni of New York's Fordham University now residing in the Archdiocese of Miami have been invited to join the newly formed Fordham Club of South Florida.

About 50 alumni from Dade, Broward, and

Palm Beach Counties recently organized the group at the invitation of Dr. Joseph Benenati, 1941 graduate during a brunch at Pier 66, Fort Lauderdale.

Additional information may be obtained by contacting Richard Mackin, 2030 NW 86 Ave., Pembroke Pines, Fla. 33024 or by telephoning him at 963-0190 or 921-5452.

Free concert in CG

CORAL GABLES—Musical groups from Miami-Dade Community College, South, will present a seasonal concert, Sunday, Dec. 11 in the Church of the Little Flower at 3 p.m.

Under the direction of Jay Brown, the musicians will perform Schubert's Mass in G; Freed's Gloria; Gounod's Ballet music and Bruckner's Ecce Sacerdos.

The public is invited free of charge.

Reconciliation film

LANTANA—Separated, divorced and widowed men and women meet at 3 p.m., Sunday, Dec. 11 at the Cenacle Retreat House.

A film on reconciliation, followed by discussion and refreshments will be included in the program.

For additional information call Sister Laura at 582-2534.

Broward concerts

Christmas concerts will be presented in South and North Broward County by the Plantation Community Chorus this month.

St. Bernadette Church, 7450 Stirling Rd., Hollywood, will be the scene of the first concert at 8:30 p.m., Saturday, Dec. 17. On Tuesday, Dec. 20 the chorus will perform at St. Bernard Church, University Dr. and Sunset Strip, Sunrise at 8:30 p.m.

Britten's "Ceremony of Carols" with harp accompaniment and Bach's "For Us A Child Is Born" will be featured as well as traditional carols with orchestra and organist, Stella Starn.

Admission to the concerts under the direction of Ted Wheeler is free to the public. For additional information call 584-5299.

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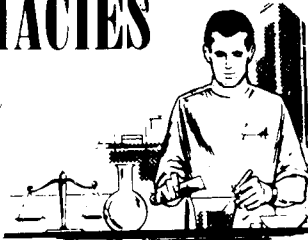
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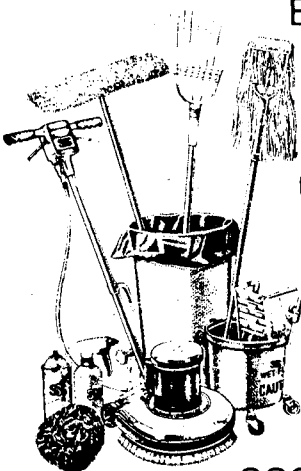
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Let Nativity tell Gospel message

CHICAGO —(NC)— Sulpician Father Raymond Brown said the Christmas story is a capsule of the rest of the Gospel, and should be used to preach it.

"The infancy narratives are so dramatic that people remember them while they forget the rest of the Gospel story," Father Brown said in

an interview. "So why not make Christmas the occasion to stress the connection between the infancy narratives and the essentials of the Gospel?"

Ordained in 1953 at St. Rose of Lima Church, Miami, Father Brown is the Auburn professor of biblical studies at

Union Theological Seminary in New York and a leading ecumenist. His remarks about the Christmas story appear in the December issue of U.S. Catholic magazine.

According to Father Brown, Matthew's infancy narrative is a "passion narrative" that anticipates the rest of the Gospel. "You can read the same things in the Gospel story, but the infancy narrative is in succinct form. I think this is the key to the narrative. Matthew says what we say about every great figure: Look, the traits which made him significant were there even in childhood."

The priest said that the Christmas stories of Matthew and Luke are also a bridge with the Old Testament. "The writers of Matthew and Luke have a sense that you don't start the story of Jesus

without knowing the story of Israel."

Father Brown noted the similarities between the birth of Moses and Jesus. Moses' birth was foretold in a dream to his father, Amram. His birth prompted the slaughter of infant Jewish males at the hands of a jealous ruler. He was saved from that slaughter by a warning in a dream.

"THIS MOSES story was being told in Jesus' time and is the background for the kind of story Matthew told about Jesus," Father Brown said.

The priest said for emotional, psychological, social and economic reasons, Christmas is the most important feast in the Church.

"Now you can wall against it," he said, "but you're not going to get anywhere. Therefore, why not



The biblical account of the first Christmas has no reference to a donkey, camels or a specific number of wise men, Father Raymond Brown writes in the December issue of U.S. Catholic magazine. "They come from Christian imagination filling in the spaces," he writes.

use the Christmas story to preach the Gospel?"

Funeral for Sr. Suzanne

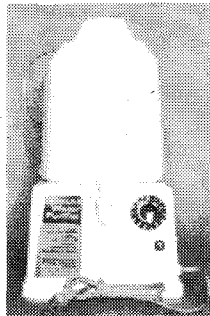
The Funeral Liturgy was concelebrated Thursday in Albany, N.Y. for Sister Suzanne Huntsman, who served as principal of Our Lady of Perpetual Help School last year.

Sister Suzanne, a Sister of the Holy Names of Jesus and Mary, died Dec. 5 at the age of 45 in the infirmary of the congregation provincial house. A Memorial Mass for

Sister Suzanne was celebrated yesterday in Our Lady of Perpetual Help Church.

A native of Toledo, Ohio who came to Largo in 1945 and entered the Sisters of the Holy Names of Jesus and Mary in 1953 at Rome, N.Y., Sister Suzanne had taught in schools staffed by her order in Washington, D.C.; Key West, Clearwater, Opa Locka, Bradenton and Tampa.

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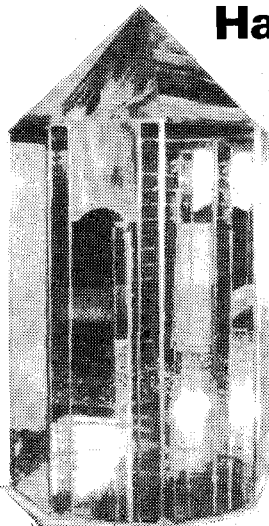
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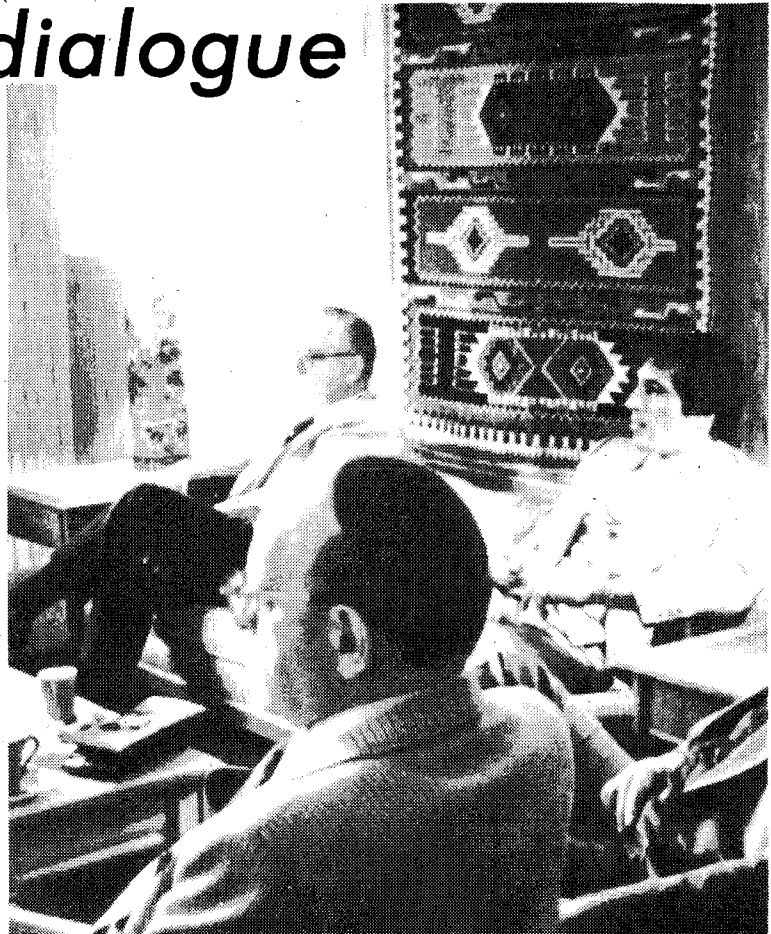


NCCJ

Archbishop Edward A. McCarthy shares a coffee break (left) with Rev. Richard Bailar, Coral Gables Congregational Church, and Very Rev. Frank A. Smith, Holy Family Episcopal Church, at a National Council of Christians and Jews (NCCJ) clergy dialogue.

Archbishop McCarthy serves as chairman of the NCCJ Clergy Dialogue Group, the longest continuous group of Protestant, Catholic, Jewish Clergymen meeting in Florida, and was host to a recent meeting at his residence where the discussions centered on capital punishment. Also participating in the dialogue (right) were Rabbi Solomon Schiff, (foreground), Jewish Federation. Rev. Carroll L. Shuster, First United Presbyterian Church, Coral Gables; and Rabbi Michael B. Eisenstate, Temple Judea.

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Fred C. Brink, Advertising Director

Respect for motherhood - where does it stand?

By Angela M. Schreiber

"Baby trap."—"There's more to life than just being a mother."—"Motherhood isn't all it's cracked up to be. Find a career and you'll know fulfillment."—"Every marriage doesn't need children."—"How can you find out who YOU are in a world of diapers?"

The past decade has produced countless articles and numerous books promoting these ideas. A sizeable number of women (and men) believe a great deal of what they have read. Why?

Probably the biggest reason is the economic situation families face today. In many homes, it does take two salaries. Self fulfillment is appealing. Modern conveniences make homemaking less time consuming. And some women cannot be satisfied without a work career.

Respect for motherhood is in jeopardy. And children don't just grow up by themselves successfully. They need mothering if they are to become the kind of adults we want them to be.

So where does all this leave us? First, we must face the changing attitudes about the role of woman in society. Like almost everything else, there are good things this change is bringing and bad things.

On the plus side, society is beginning to recognize that women have as much intelligence as men. Women have entered the mainstream of the professions, business and



politics. When children have grown up, many women who might have found themselves widowed, or with so much time on their hands that they didn't know what to do with it are apt to have built interests and talents that might never have surfaced.

The woman who has to raise a family alone, whether through divorce or loss of her husband through death, has better possibilities of finding a job that pays an adequate wage. Society is realizing that women are not cut from the same mold. We are learning to successfully combine motherhood, wifehood and career. A new respect for single women is developing. Men are realizing that mothering and homemaking should not be taken for granted. Some men are rediscovering the joys of fatherhood.

On the negative side, some women's groups, in their efforts to enter the competitive world, have attacked the vocations of motherhood and homemaker with such force that a number of young people question the wisdom of becoming parents. Since the cost of living continues to soar, providing for a family becomes increasingly more difficult.

Focus on the development of the individual can foster the kind of selfishness that tears down the marriage relationship of building together. Literature, as well as other media, that has torn down respect for raising children has brought with it a negative attitude toward marriage and homemaking.

The economic situation is not likely to change. Women will never again be willing to leave the mainstream. We are well into a transition period which began with the technological advances and an actual need to use the talents of the entire human race. And in the midst of it all is the family.

The past decade has taught us quite a lot about family. We have learned that schoolage children cannot be left unsupervised after school; babies and pre-schoolage children should have the mother's entire time if at all possible; if the family is to survive as a unit, every member must work together; leisure time has taken on greater significance; we're examining the quality of time parents spend with children.

The changes that have taken place are massive, yet some things have not changed and will never change. The dependence human

beings have for one another. The wonderful discovery of love for another. The unspeakable joy a mother experiences when she sees her infant for the first time. The hope for the future reborn with every new generation.

Answers to each new challenge the human race faces came a long time ago with the coming of an Infant born in Bethlehem. Today He tells us that He did not choose to simply appear in the world. He chose to be born of woman. The greatest gift that could possibly be bestowed on mankind, He chose to give to a woman! Woman alone knew the joy of nurturing the life of the Lord within her body. All womankind shares in the gift God gave to Mary each time a new babe is born. Only woman can bring forth new life.

And God honored man by choosing Joseph for His earthly father figure. Jesus, Mary and Joseph were a family. But as important as the task of bringing Jesus to adulthood was, Mary and Joseph had to be about the business of normal everyday living. They, too, had to learn to do a variety of things well. And so can we. He will never challenge us with anything that cannot be met.

Wanted and unwanted in modern world

By Fr. Joseph M. Champlin

Every Sunday a childless couple in our parish participates at one of the Masses and prays for the gift of a baby. It appears very unlikely that the infant so earnestly desired will come from her womb and be the result of their loving sexual union.

Thus they wait and wait and wait, hoping for a child unwanted by another, but deeply wanted by the two of them. Reading statistics from a large eastern city indicating there were more abortions than births last year in that metropolis must cause this fine husband and wife great distress, perhaps anger.

"We will love and care for the tiny one inside of you, even if you won't. Please just give us a chance. Have your baby and allow us to share at least the joy of parenting, since we cannot taste the delight of fatherhood and motherhood." Unspoken words like these probably run through their minds after hearing data about increases in abortions or listening to a pregnant woman complain about her situation.

That certainly represents one aspect of motherhood in the modern world. Another, however, concerns those spouses who hope to have children or an additional one,

but not right now. What does a couple like that do when they have pondered their condition carefully, purified their motives, prayed for guidance and judge, as far as the light of their consciences dictates, God calls them to avoid conceiving a baby at this time?

Current surveys lead us to believe that most American husbands and wives, including Roman Catholic ones, turn to some artificial chemical or mechanical means for resolution of the dilemma. Contrary to statements that "birth control" is no longer a conscience problem for U.S. Catholics, my pastoral ex-

perience reveals many spouses continue to experience guilt and anxiety over such decisions. Moreover, there are apparently a substantial number of people who react negatively to these artificial methods for medical or aesthetic reasons.

Such people might investigate natural family planning, a relatively new, generally not well publicized system of developing an awareness of a woman's fertility in order to space pregnancies. Different from the older calendar rhythm method, this sympto-thermal approach, based chiefly on present fertility signs, seems to offer a viable alternative for

contemporary couples. Its advocates maintain that natural family planning, practiced faithfully by well-instructed spouses, can prove as effective as the pill, acceptable to the Church and completely devoid of harmful side effects.

Several diocese have family life offices sponsoring workshops on this program. In the Archdiocese of Miami the Family Enrichment Center recently established by Archbishop McCarthy, is completing plans for a workshop with prominent speakers the weekend of April 8 of next year, for those interested in natural family planning.

AVE MARIA:

was she dehumanized?

By Fr. Alfred McBride

One of the most striking features of medieval piety was devotion to the Virgin Mary. Practically every major gothic cathedral was either named after her (Notre Dame-Our Lady) or housed a splendid shrine in her honor. Surviving art works show her as a queen offering her Son Jesus to the world. Legends, songs, prayers, litanies about the Virgin Mary abound.

Some liberated women today, looking back on this, argue that the male dominated Church put Mary on too high a pedestal. By moving her so far from earth, men could do the same to all women and thus render women ineffective in the day-to-day management of affairs. According to this argument, the medieval Church set a pattern, through the Marian devotion, that would endure to this day.

The point seems to be that Mary as role model for women was a means to keep women in a subservient position. By moving Mary to a level too far beyond the human, religious devotion in effect dehumanized her. In a like manner, by over idealizing all women, men in effect dehumanized them. The substance of the criticism is then: Devotion to Mary has generally been bad news for the state of womanhood throughout history. Marian devotion simply reinforced the male chauvinist position with religious reasons.

Yet a sensitive meditation on the medieval art works depicting the Virgin Mary reveal quite another picture. Far from making Mary a goddess to be co-opted by males, the artists portrayed the immense humanity of Mary. She comes through, not as a cold goddess, but as a warm earth mother. And if one sings and chants the prayers, songs and poems of the period while contemplating the statues and sculptures, one gets the clear impression that Mary is a welcome ocean of love, and a perceptive woman anxious to bring freedom and fulfillment to those seeking her good counsel.

Still, in all fairness, it should be said that there is some truth in the accusation that devotion to Mary has been used to misrepresent the role of



VIRGIN AND CHILD — painting by Anthony Van Dyck in the Metropolitan Museum of Art, New York.

woman. Be it also said that we have misused Jesus to misrepresent the role of man as well. Our sinful side is very clever in abusing the religious message entrusted to our care.

Having admitted that we are perfectly capable of diluting religious truth, we should also boast that in the longrun the history of Christians has been a valiant effort, with God's grace, to bring the real Gospel values to bear on human living. We know we are sinners. We also believe the Spirit of truth abides with us to help us in positive achievements.

The key to women's liberation is found in Paul's statement: "In Christ you are neither male or female." (Galatians 3,28) Despite the mistakes, the record shows that Christians have been instrumental in

liberating women throughout the ages. It was precisely the Christian attitude to women that caused so many of them to join the Church in the early period.

Devotion to Mary has been a key ideal in bringing this about. By upholding her unique humanity and womanly virtues, the Church has reminded the male population that women are not playthings, possessions, chattels or mere marital conveniences. A woman is a person just as much as a man. She deserves the same respect, reverence and freedom as a male.

The medieval Church saw this and much more. Mary represented spiritual comfort and human hope. The legend of Herman the Lame tells the story of a lame baby left at a

monastery door. The monks take him in, raise him and train him to be a math teacher. He becomes a brilliant teacher. His lameness doesn't embarrass him, but causes him life-long backaches. He lives a cheerful, productive life. On his death bed he is asked by the monks to tell them the secret of his spirituality. He asks for a pad and pen, upon which he writes these words:

"Hail, holy queen, mother of mercy, my life, my sweetness and my hope. To you did I cry, poor banished child of Eve. To you did I send up my sighs, mourning and weeping in this valley of tears. And you turned, most gracious advocate, your eyes of mercy toward me. Now, after this, my exile show unto me the blessed fruit of your womb. Jesus O clement, O loving, O sweet Virgin Mary."



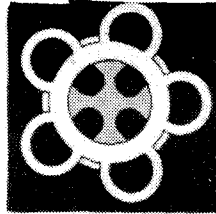
Some insights of Christmases past

By TERRY and MIMI REILLY

than a decoration and can become a significant reminder to us of Christ and his life, death and resurrection. The decorating of the tree can become a joyful and meaningful experience. When decorating the tree this year share with the children that back in the Middle Ages white wafers were hung on the tree to symbolize Christ in the Eucharist. Over the centuries the wafers evolved into our present day decorations. Candles lit the trees symbolizing Christ the Light of the World. Today we use electric multi-colored lights instead yet they too can be symbolic of Christ.

Santa Claus, or St. Nicholas, was a bishop who gave gifts to the poor and teaches us the grace of giving. He's not some kind of nebulous white bearded fairy that tickles children with his gifts. One family we know adopts some person or family and gives gifts anonymously. Another family purchases a baby layette for a newborn and gives it to the nearest Birthright organization. One thought you might consider is changing your gifts "from Santa Claus" to "from Jesus." We often do this in our family.

There are so many opportunities to seek out the real "Christmas Spirit" and put Christ into Advent and Christmas. A natural is the time that we have with our family and friends at parties and sharing in



A family seated together sharing a crossed bread.

meals. Be present to your family and friends in a special way by talking about the gifts of time and love you've given to one another. When you exchange gifts on Christmas you might also include a letter to each family member giving them a gift of your time and love.

The opportunity to touch friends and relatives who won't be present certainly exists with the exchange of Christmas cards. How unfortunate it is to see a Christmas card that really expresses very little of Christ.

A great tradition to start in the family are tape recorded messages. Borrow a cassette machine if necessary and tape an Advent message from each family member. Christmas Eve play it. Keep the tapes from year to year with the holiday decorations and plan to play the old tapes from the past as well as adding a new one. As years pass, hear how thoughts and voice change with time.

As Advent progresses and the Christmas rush begins to close in on you may the words below, taken from the Advent Booklet of St. Joan of

Arc Parish in Boca Raton, be of enrichment.

Your Christmas lights will go out.
Your Christmas tree will fade.
Your Christmas gifts will wear out.
Your Christmas tinsel will be forgotten.

ONLY CHRIST WILL REMAIN.
Long after the Christmas dinner is eaten.

Long after the merry-making is hushed,
Long after the guests have departed.
Long after the gift certificate is cashed.

CHRIST WILL REMAIN.
He will be one with you because he came to identify with you.

He will endow your life with meaning.

He will bless your home with unending joy.

He will bring fulfillment when life seems empty.

He will give refreshment when you grow weary.

Yes, He will do all these things and many more, because "He was made man"

HE WILL CONTINUE CHRISTMAS FOR YOU AS LONG AS YOU WISH. PREPARE THE WAY OF THE LORD!

Last Sunday we heard Father John McGrath, our pastor at Visitation Parish, give a homily on Advent and Christmas. The thoughts he shared were of real insight to us and prompted other thoughts that follow from Mimi's column last week. He reminded us that Advent was a time of preparation for Christmas and that Christmas is Christ's birthday not ours. He gave us a little history on how persons prepared for Christmas centuries ago and provided insight into such traditions as the Christmas tree and St. Nicholas.

It seems that during the Advent season we often forget what we are really preparing for—the coming of Christ into the world—of God becoming man, of the revelation of God's saving power and love for us. We tend to shop for presents, send out Christmas cards and become involved in some superficial things that really don't even relate closely to Christmas.

I don't suggest we do away with all the traditions we all have observed over these many years. Let's just reapply them the way we originally intended.

The Christmas tree is far more

Family Night

Advent wreath to remind us Christmas Eve is drawing ever near. Tonight may be used to reflect back over Advent thus far and plan what still needs to be done to prepare for Christmas.

Choose one or more of the following:

Young family—The Joy Tree—materials; small table size tree or large vase of greens, pens, pieces of paper two inches by 4 inches, red and green yarn or ribbon. Each family member fill a couple cards with a short prayer of praise or thanksgiving to God for blessings in the family or for friends during this Advent. The little Joy Notes may be hung on the tree with the colored yarn or ribbon. Place the tree in a prominent place, along with new cards, yarn, and pens so that the family and friends may continue to place note prayers on the tree up until Christmas Eve. December 24th collect them all together and wrap them as a gift for the baby Jesus to be opened Christmas Eve.

Medium—Birthday Box for Jesus—materials; one good-size box, a bible, wrapping paper, ribbon, tape,

writing paper, pen. Place the bible in the box with a marker set at Luke 2:1-20, "The Christmas Narrative." Then write a family letter to Jesus (say anything in people's hearts, a welcome, whatever anyone wishes). Place the letter and bible in the box. Wrap the box and place it under the tree to be opened Christmas Eve and shared.

Adult—Bake Time—together make homemade Christmas cookies or candies.

Snack

Eggnog and homemade ginger bread boys.

Closing Prayer

Oh Wonderous and Gentle Lord, thank you for the beauties of this evening. How grateful our family is to You for the precious mystery of Advent and Christmas. Help us to continue to prepare our hearts and minds for the holiness and awe of Christmas. Gentle Lord, remember those who are alone or unhappy. Help our family to reach out in love to all we meet this coming week. Amen.

THE 3RD WEEK OF ADVENT:

Opening Prayer

Christ, Light of the World,
Shine above me.
Shine below me,
Shine around me.

Christ, Light of the World,
Sparkle within me,
Dance within me,
Speak within me,
Command within me.

Christ, Light of the World,
Take me, mold me,
Use me, hold me,
For I love you, Lord Jesus. Amen.

Activity Time

This week the pink candle of joy is lit on the family

Prayer of the Faithful

THIRD SUNDAY OF ADVENT December 11, 1977

Celebrant: My brothers and sisters, with joyful hope let us place our needs before God our Father.

LECTOR: The response today is, "Come, Lord Jesus."

LECTOR: For the Church, that it may always find its strength in God and not in political and material powers, let us pray to the Lord. (R.)

LECTOR: For all leaders, religious and civil, that they may always proclaim messages of peace and justice, let us pray to the Lord. (R.)

LECTOR: For all our brothers and

sisters who are sick, that the Lord may assist them in their period of suffering, let us pray to the Lord. (R.)

LECTOR: For the poor and needy, that the Lord will give them the gift of patience and understanding, let us pray to the Lord. (R.)

LECTOR: For the young, that they may recognize their responsibilities in spreading the good news throughout the world, let us pray to the Lord. (R.)

Celebrant: Lord God, you are king of the universe and Father of all, listen to our petitions during this time of preparation and grant them through your Son, Jesus Christ who lives and reigns with you in the unity of the Holy Spirit, one God forever and ever. Amen.

Oración de los Fieles

TERCER DOMINGO DE ADVIENTO 11 de diciembre de 1977

Celebrante: Hermanos, llenos de alegre esperanza porque el Señor viene pongamos nuestras necesidades ante nuestro Padre.

LECTOR: La respuesta de hoy será: Ven Señor Jesús.

LECTOR: Por toda la Iglesia, para que siempre encuentre su fortaleza en Dios, y no en sistemas políticos o bienes materiales, oremos: Ven Señor...

LECTOR: Por los líderes religiosos y civiles para que siempre proclamen la paz y la justicia, oremos: Ven Señor...

LECTOR: Por nuestros hermanos y

hermanas enfermos para que el Señor les dé fortaleza y consuelo en el dolor, oremos: Ven Señor...

LECTOR: Por los pobres y necesitados para que el Señor les dé paciencia y sabiduría, oremos: Ven Señor...

LECTOR: Por los jóvenes para que acepten su responsabilidad de predicar la Buena Noticia del Evangelio, oremos: Ven Señor...

Celebrante: Padre y Señor nuestro Rey del universo, escucha nuestras súplicas y prepáranos para la llegada de tu Hijo...te lo pedimos por el mismo Jesús, Amén.

Christmas activities for youth being set

An Old Fashion Christmas Party is being sponsored by the Teen Club of ST. TIMOTHY parish for all seventh and eighth graders and their families tonight, Friday, at 7 p.m., in the parish hall. Entertainment includes round and square dancing and a pot luck dinner.

★★★

The students of ST. JAMES SCHOOL will

Youth Corner

present "The Christmas Story" Wednesday, Dec. 14, at 8 p.m., in St. James Church. Everyone is welcome.

★★★

A Christmas TREE TRIMMING part will be held on Friday, Dec. 16, from 7 to 9 p.m., at the Museum of Science and Space Transit Planetarium. Youngsters and families are invited to bring an ornament to hang on the tree, as well as to meet Santa Claus, watch a magic show, and join Girl Scouts in Christmas Carols. The evening is free.

★★★

"THE STAR OF BETHLEHEM" show is presented every Thursday at 7:30 p.m., and on Sundays at

2:30 and 3:30 p.m., in the Buehler Planetarium of Broward Community College Central Campus until Jan. 8. The show features a journey back in time to view the sky as it may have appeared on the first Christmas when the greatest star ever described marked the birth of the Christ child. The show tells a story of the many possibilities concerned with the scientific and spiritual truths surrounding the Star. No show on Christmas day.

★★★

IMMACULATA - LA SALLE High School will be represented in the second annual Florida district five Thespian Conference at the University of Miami this weekend. More than 300 high school students from 23 Dade, Broward and Monroe County schools will compete in duet acting, monologue, duet and group improvisation, pantomime, and group and duet musical theatre.

★★★

Nancy Kindelan, a senior at Immaculata College in Pennsylvania, has been named to the 1977-78 edition of Who's Who Among Students in American Colleges and Universities. She is a graduate of Notre Dame Academy and the daughter of Mr. and Mrs. James W.

Kindelan of Miami Shores. Her inclusion is based on her academic achievement, service to the community, leadership in extracurricular activities, and future potential.

★★★

When you have 11

brothers, you learn to speak up. You also gain a certain competitive spirit. C.L. Brooks, 17-year old Eagle Scout, put both talents to good use to win top spot in the statewide Boy Scout Public Speaking competition in Orlando. He is the first black

scout in 15 years to win the state award. A student at Miami-Dade Community College's New World Center Campus, he is majoring in education and hopes to make a career of adult education administration. He is the son of Mrs. Eleanor Brooks.



While adults jogged for Boystown and tried to set a Guinness record for continuous jogging, four-year-old Darren Glenn (above) got into the act and did his

part. Darren ran one-and-a-half miles, although not always continuously and taking a few short cuts across the center of the track to keep up.

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First annual jog-a-thon gets Boystown 'running'

Some 80 "joggers" turned out Thanksgiving weekend for Boystown's first annual jog-a-thon which began at 9 a.m. on Friday, Nov. 25 and continued until 12:10 p.m. on Saturday, Nov. 26.

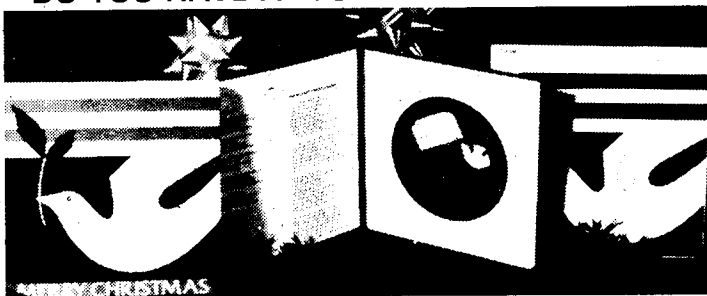
Late night and early morning "joggers" participating at Miami-Dade College campus South included residents of Boystown, students from Columbus High, Boystown board members and the West Kendall Jaycees.

A continuous run of 334 miles was

recorded with the oldest runner 67 years of age and the youngest four years. Abe Molina, Boystown resident clocked 26 miles.

According to John Perrotti, director of Boystown, friends and business associates of the joggers who pledged \$1.00 for each mile run by their participants, contributed between \$6,500 and \$7,000 to Boystown. Due to duplication of runners, there were actually more miles run than the 334 figure, he said.

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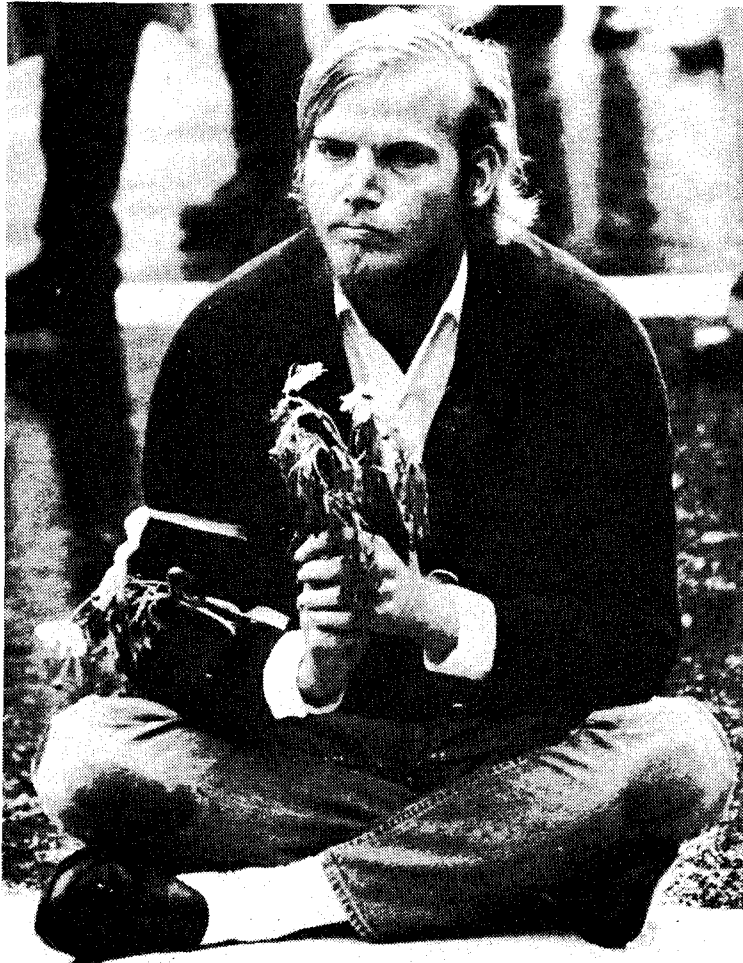
Advent is the season of the 'Anawim'

By MARY MAVER
Margaret A. Wood, a contemporary Canadian writer, in her recent novel, "Surfacing," let her main character, a 30-year-old woman struggling for renewed identity, say this:

"This above all, to refuse to be a victim. Unless I can do that I can do nothing. I have to recant, give up the old belief that I am powerless and because of it nothing I do will ever hurt anyone. A lie which was always more disastrous than the truth would have been."

Advent is about dependency and independency, knowing the nurturing and the toxic kinds of both. Some types of dependence are healthy for us; other types are destructive. Some types of independency are healthy; others are self-diminishing. And then, of course, between the two lies the interdependency that relates them to each other. Advent is the season of the "anawim," those independent, courageous faithful ones of Yahweh, who depended upon Him for even their food, that grain which was left in the fields after harvesting and proclaimed to belong to these poor ones. They are called the lowly, the little ones who remained faithful to God, even in hard times.

And yet, anawim never appear victimized, never sit on their thumbs moaning about their hurt, never look like passive dependents gaining a lot of credit for their piety and



the anawim to take a closer look at this process in our faith lives now. We know that dependency upon God does not blot out our own action and initiative, toss us into the "God-will-take-care-of-us-and-it-doesn't-matter-what-we-do"

Baptist who counseled depending upon God and then acted with a personal force which is almost unbelievable.

Consider the Abraham-like Mary, Mother of Jesus, who said that all she did magnified God and then, in Jewish style, was concrete enough to take off across the countryside to help Elizabeth.

Of course, many of our images of God depend upon how we really ask very basic questions of our relationship with God. Questions such as: Is faith for the weak, for overcoming those weaknesses we have? Does belief in God also involve our strength? Does it involve times when we experience dependency and independency? (I am not suggesting that dependency is weak and independency strong.) Does faith knock out that necessary confrontation with feeling that is so necessary to human life? Does faith make us more men and women, not sniveling by-products of a misreading of grace? Does faith excite us to strenuous lives of justice?

It is the season of the anawim, the little ones who really are quite colossal. Like Tolkien's hobbits, when we get close to them, we feel how right it is with our hearts to be both needy and independent. And the thing that holds us most from understanding our anawim nature is the little fears in our lives which we give importance to by making them big.

'We all experience the struggle which we have throughout our lives to balance dependency and independency with interdependency.'

alienating more by their naivete. They did not cling to their pain as if that gave them their identity. Albert Camus would have liked them for he spoke and wrote often of disliking those Christian believers who climbed on the cross simply to be seen a long way off.

We all experience the struggle which we have throughout our lives to balance our emotional health depends to a large extent on how we work through the many stages of this dialectic in our lives.

During this season of Advent we are called through

attitude. God does not invite faith as a substitution for working through our feelings.

Consider the majestic Ruth of the Hebrew Scriptures. She depended upon the God of Naomi's people and yet she was a spunky decision maker on her own. A marvelous feminist!

Consider John the

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'Looking for Mr. Goodbar' is a dreary film

"Looking for Mr. Goodbar" is an exhaustingly dreary film about a moral and physical tragedy—the decline, fall and eventual murder of a young woman of Catholic background—that desperately needs but never finds intelligent control and insight.

The movie has been widely hyped as a likely Oscar vehicle for the equally widely hyped Diane Keaton, up to now mostly known as Woody Allen's leading lady of comedy.

Indeed, Keaton gives the film its only class ingredient—a fascinatingly complex

central character whose contradictions and quicksilver attractiveness hold interest and sympathy long past the point of creeping boredom. It's not clear whether she's acting or simply reaching into all corners of her own personality. But at the risk of adding to the hype, let's say she dominates the screen as no actress has since Jane Fonda in a similar role in "Klute."

Part of the reason for that dominance is the general failure of writer-director Richard Brooks ("In Cold Blood") to provide much else to notice or think about. His adaptation of Judith Rossner's 1975 quality bestseller diminishes the original so clumsily that it almost seems a remake of "Jekyll and Hyde."

As a novel, "Goodbar" is essentially a why-did-it-happen story, beginning with the brutal slaying (based on the 1973 Roseann Quinn case) of a young, apparently conventional Irish Catholic schoolteacher in a sleazy Greenwich Village flat, and flashing back to tell her life story.

There were many tragic ingredients: a rigid and loveless upbringing, traumatic childhood disease, the problem of competing with more successful sisters, and finally a sour romance with a married college prof who used her, then dropped her. Thus scarred and rejected, Theresa Dunn turned to the casual non-demanding sex relationships of the singles bars where she met men as wounded as herself, and began a figurative descent into hell.



by
James
Arnold

There was value in all this. Rossner, after several good novels that didn't sell, had a commercial sex-and-violence subject. (She got over \$500,000 for paperback and movie rights). Moralists could see it as a story with an obvious point. There was exploration of the fate of the single woman adrift in the wicked city, and especially of the pits of the singles bars. Feminists were pleased by the literary breakthrough (a female initiating sexual encounters and using them as only males had been allowed to do) and by the description of the destructive power of men over women.

The movie goes straight for the obvious. Brooks doesn't begin with the murder, and so is able to suggest that almost any of Theresa's boy friends were capable of killing her, which immediately forces melodramatic distortion of character. Thus, the one man in the book who is sympathetic and non-exploiting and offers Theresa a chance for love that she is afraid to accept, comes on in the film as just a different, more pathetic kind of psycho.

Her family life is hardly explained at all, with her father (Richard Kiley) as a loud-mouthed boor who

watches TV in his Notre Dame jacket, and her sister (Tuesday Weld) as a flaky, whimpering sexpot. The elements of Catholic culture that manage to leak onto the screen are so dumb and bizarre that the Moonies in comparison would seem like brain surgeons.

The net effect is that there is no clear motivation for her double life, aside from a neurotic need for sex and the bad luck of meeting one rotten weirdo after another. We don't lock into the heroine's personal tragedy, and we don't see her as a typical lonely single, either. What we do see, endlessly, is a lot of kinky groping in dimly lit bedrooms, in which Keaton sets some sort of record for variations on simulated ecstasy, and for being beaten up and finally expunged in arty cinematography.

The central difficulty is that Brooks has turned a possibly touching, pitiful and meaningful reality into a "Cuckoo's Nest" of sick and improbable characters who, at times, are even expected to amuse us. Keaton seems the most normal and likeable character in the film, and incredibly, her relentless sex and drug activity seems almost cool.

Write "Goodbar" down as Missed Opportunity. It may be a landmark in Ms. Keaton's career, and in exploring sex from a woman's viewpoint. But the movie started with those assets, and took them nowhere. (C, R)



Great Performances on PBS, Channel 2 will present Daniel Duell and Colleen Neary (above) dancing "The Four Temperaments" during a special, Choreography by Balanchine, Part 1, with members of the New York City Ballet on Wednesday, Dec. 14, at 9 p.m. Part 2 will air the following Wednesday, Dec. 21.

Three animated Christmas specials on WTVJ, Saturday

WTVJ, Channel 4 has three animated Christmas specials scheduled for Saturday, Dec. 10, preempting regular programming.

"A Christmas Carol," based on the well-known Dickens story, will air from 1 to 2 p.m.

"Dr. Seuss' How the Grinch Stole Christmas," will be rebroadcast from 8 to 8:30 p.m., and tells the tale of the Grinch who tries to erase Christmas from the town of Whoville by stealing all the material symbols of its Yuletide celebration, only to discover that the real spirit of

the season is beyond his covetous grasp.

"Frosty the Snowman," will air from 8:30 to 9 p.m., and is based on the popular song of the same title by Jack Rollins and Steve Nelson, about the happy-go-lucky snowman and his adventures of trying to reach the North Pole before he melts.

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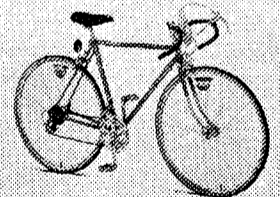
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Editorial

Fascell's abortion view short-sighted

On page 19 of this issue of The Voice is an interview with Rep. Dante Fascell concerning his generally pro-abortion voting record in congress. The interview attempts to divine Fascell's views on abortion, and what comes through is an apparent unconcern for pre-natal life.

He does not favor any kind of human life amendment to the Constitution because "I believe we shouldn't be amending the Constitution with respect to that..."

As for statutory law, Fascell does not like the Hyde Amendment (which restricts government spending for abortions) because "it is much too restrictive."

What about statutory law that is less restrictive, making exceptions for such things as incest or injury to health or life? Fascell says "I'd probably have less difficulty supporting" such a measure (emphasis ours).

Notice, he does not say he would like to support such a measure protecting unborn life, just that he would have "less difficulty."

Asked if he thought the unborn should have any rights at all, the Congressman

falls back into vague relativism in terms of how people could always disagree from a legal, religious and social point of view. Of course, that answer would be true on practically any issue that comes before Congress.

Asked at what point he would protect human life, his reply was that he could not make any exact point and raised questions about viability, normalcy, deformity and said "all of these things trouble me."

Again, as in many other issues, there are gray areas that are troublesome but require research, judgment and then a definite stand.

Fascell has been progressive and right in many areas of legislation, but like many people he appears to be uninformed about viability of young fetuses, their humanness and medical technology of premature birth. As he said, "I haven't gone into that aspect of the change in viability..."

What he probably is highly informed on is a whole batch of social problems such as teenage pregnancy, ghetto living and such. And like many Congressmen and citizens he probably feels (though he didn't come right

out and say it) that abortion is a solution to some of these social problems.

What Rep. Fascell and others aren't facing is that those social problems continue on and on and that abortion doesn't clear them up. In some ways it even compounds them by presenting what appears to the individual to be a solution ("Well, it's okay if I get pregnant. The government will get me an abortion.") And because abortion appears to give at least a partial solution it also tends to minimize in the minds of people such as Fascell and the public the need to come up with more in-depth social solutions that will minimize the number of unwanted pregnancies and maximize the dignity of any woman who does become pregnant by placing a high priority on the human life she is capable of creating.

Some alternatives to abortion have already been proposed by the Administration, but as long as leaders like Fascell take lightly the killing of human life in its gestation period, then other more humane and dignified solutions to such social problems will be likely to get less support.

By Fr. John Dietzen



Why is Our Lady of Guadalupe popular in the U.S.?

Q. We always think of Our Lady of Guadalupe as a Mexican idea and feast. Why is it such a popular devotion and celebration in the United States? (Iowa)

A. There are at least two good reasons. First, the many United States citizens of Mexican descent, and those of other nationalities, are thankfully very proud of their religious and other customs and feasts. They have helped make the devotion to Our Lady of Guadalupe popular here.

Second, in one important way, the feast is as much ours as theirs. When the Blessed Virgin appeared to the Indian Juan Diego on the hill near Mexico City, the year was 1521, nearly 100 years before the Pilgrims landed at Plymouth Rock. At this time, of course, there were none of the present boundaries or nations in the New World, thus the event at Guadalupe remains a significant one not only for Mexico but for all the Americas.

The Feast of Our Lady of Guadalupe is December 12.

Q. What can be done with

old blessed candles, pictures, statues, etc., that we don't want to keep and can't be given away? (Fla.)

A. They should be burned, broken or otherwise destroyed and then discarded. Such items are no longer considered blessed once they lose their identity.

Q. I think the time has come for the confessional box to go and I am convinced thousands agree with me. You can hear what is being said on the other side and even in the back seat of the church. It's very embarrassing. I wish there were more group confessions at Mass. Where do they have these? (Mass.)

A. There may be thousands who agree with you about traditional confessionals, but there are also thousands who would give you quite a fight. Nevertheless the problems you mentioned can be considerable and they are not yours alone.

A growing number of churches now have confessional rooms rather than (or in addition to) the traditional booths. This not only provides more privacy,

but allows a face-to-face relationship with the priest which many find helpful, and allows a much more appropriate use of the new Rite of Penance. A completely anonymous confession with a "screen" is also possible in these rooms; it's up to the penitent how he wishes to do it.

Prison lay ministers to convene

TALLAHASSEE — A Florida statewide conference for all lay persons involved in prison ministry has been set for Jan. 13-14, 1978, in Orlando.

The two-day meeting has been called to bring together lay ministers for mutual support and sharing; to encourage more lay persons to enter prison ministry; to study areas in which lay ministers can work with and support the work of ordained ministers; to serve as ombudsmen for prisoners in their spiritual needs; to foster more interest in prison reform in Florida, and to consider the possibility of a statewide

organization of lay prison ministers.

As you indicate, there are communal penitential rites held occasionally in most churches, however, to receive the sacrament of Penance, at least private confession of sins is normally included, even though all other ceremonies and prayers for the sacrament may be public. You would have to watch the parish

bulletins for these occasions or call a parish to obtain the information.

Incidentally, you will do the priest a favor if you tell him about the "overhearing problem." He's probably unaware of it.

Invitations to the conference will be mailed to all known lay prison ministers and interested clergy. For lay people involved in this

ministry in an unofficial capacity, or for those who would like to become involved, contact J.T. Williams for further information at P.O. Box 3635, Tallahassee, 32303, or Henry Libersat at P.O. Box 3551, Orlando, 32802.

Bp. Gracida gets liturgy position

WASHINGTON — (NC)—Bishop Rene H. Gracida of Pensacola-Tallahassee, Fla., has been elected chairman of the liturgy Committee of the National Conference of Catholic Bishops (NCCB). He has been a member of the committee since 1975.

Bishop Gracida formerly Auxiliary Bishop of Miami will complete th three-year term to which Archbishop John Quinn of San Francisco was elected in 1975. Archbishop Quinn was recently elected to a three-year term as president of the NCCB and U.S. Catholic Conference.



By Msgr. James J. Walsh

Time is running out...

"Some years ago, it seems, a European aquarium ran short of sea water just as it received a shipment of live salt water invertebrates, such as beautiful anemone, delicate feather duster worms or gorgonians.

"Since the formula for sea water is well known, the curators decided to manufacture some. This was soon done. But when the marine creatures were installed in it they soon died.

"Then, an inspiration. Some real sea water was added to a tub of the man-made and the fragile beings that were put in it lived.

"Is this not marvelous? It implies that each of the trillions of drops that the great oceans comprise has a life of its own, an invisible spark that we do not understand, but that makes possible the incredible myriads of marine life forms... Surely this blessed miracle of life is the greatest treasure on earth..."

This is not a quote from a theology manual, but from the pen of the renowned underwater scientist who has become the guardian and interpreter of the seas—Jacques-Yves Cousteau.

"This blessed miracle of life is the greatest treasure..." Undeniably true, of course, and one of the themes of the Advent season when the Church turns us gently, but firmly, to consider man, the highest form of life, awaiting his end, the

fulfillment of his destiny.

You have noticed the change in attitude to Advent. The penitential thrust of a generation ago has lost some of its force. We were fighting a losing battle in making Advent a miniature Lent, while Christmas music and pageants on the Christ Child and holiday plans for travel and family reunion were occupying our minds.

So without ignoring the ever present need of prayer and penance, the Church is stressing the value of our life in the mystery of salvation. In the liturgy of these days, we hear of tribulations, disasters, wars, famine and final judgment, but all this is balanced by the promised return of Jesus in majesty and triumph. Thus the panorama of ancient history is brought down to the boundaries of our own lives, and we are faced with the reckoning of the use of personal freedom, the terrible responsibility of choosing the Way, the Truth and the Life, or rejecting it for all eternity.

The Church urges us to be reflective about this life we hold in such a fragile frame. See how precious it is, she tells us; don't be a foolish gambler and risk losing the most valuable of all gifts. Seek the light and avoid the darkness. Be vigilant and wide awake. We don't know at what moment the judgment may come, not for the whole world, but for me, the moment when it will be noised abroad that I am dying.

Hugh Lavery in a meditation of Advent in his "In a Glass Darkly," quotes a writer as saying, "I am an atheist in the daytime, but at

night I have second thoughts.

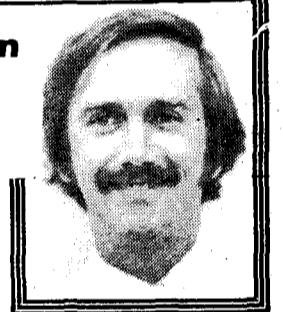
"The night and its mystery move even the most buoyant extrovert to reflection. In the morning with the sun high and the drabdest city dyed to gold, a man may believe himself lord of the world. No heavy thoughts of mortality contend with his elation. What need of a creator? Who needs Christ? There is salvation in the very scent of the morning and all's well with a wonderful world.

"The night brings second thoughts. As the day dies, a man may observe the faultless ritual of sunset with a quiet melancholy. Perhaps with fear. Night troubles the mind and burdens the heart as it inks over the bright blue enamel of the sky. It is then that man senses his need, becomes aware of weakness. No longer is he the king of creation. No longer captain of his soul."

We are in darkness now in this life. No matter how bright the sun in the daytime, how brilliantly lighted are the streets and homes at night, we cannot yet see God nor the worldless greatness of Christ's death, resurrection and ascension. Except for what Jesus has taught us, we cannot see the priceless treasure of our lives. We take it on faith that we must prepare every single day for our meeting with Jesus, seeking enlightenment through our prayer and works of charity and mercy, seeking guidance and strength through greater dependence on the liturgy.

We have something extraordinary to see. No longer can we waste time, says the Church in Advent. Because time is running out...

By Dick Conklin



Rep. Fascell gives abortion views

Miami's Rep. Dante Fascell is one of the most consistently pro-abortion congressmen in Washington. Why does a legislator hold such a point of view? Ignorance of the medical facts? Strong lobbying from pro-abortionists? Lack of mail from pro-life constituents? A pro-abortion party platform? In an effort to find out what makes Rep. Dante Fascell vote the way he does, we talked to him during the Thanksgiving recess. A portion of the conversation follows:

Voice: Your recent votes on the Hyde Amendment indicate that you favor the use of tax money for abortions, in spite of considerable opposition. Why is that?

Fascell: It is much too restrictive. I'd probably have less difficulty supporting a restrictive amendment, for example, if it included rape, incest and substantial injury to health or life.

Voice: How do you feel about the Senate's current wording?

Fascell: I believe I could support that easier than I could support the Hyde Language.

Voice: Many people feel that the U.S. Constitution should be amended to protect human life at all stages of development, from conception onward. What is your position on this?

Fascell: I've taken a very consistent position on it, that I believe we shouldn't be amending the constitution with respect to that concept.

Voice: Do you mean "conception onward"?

Fascell: Whatever the concept



is, which in effect strikes down the Supreme Court decision.

Voice: Any particular reason why?

Fascell: I don't feel it should be in the constitution. And, while there's plenty of room for discussion on all sides of the issue, I just feel that locking that down into the constitution would set a precedent I'm not ready to support yet.

Voice: A lot of people felt that it was in the constitution before the Supreme Court decision. They felt that it really did protect all human life, and that the word "person" meant everybody—born and unborn.

Fascell: It raises a legal question—I'm not familiar with all the legal ramifications. Both legally, medically and spiritually I suppose that one could argue it forever and reasonable people could seriously disagree on the interpretations—on all three counts.

Voice: If the Supreme Court ruling had not been made, do you

believe that the unborn child should have any rights at all? What would they be?

Fascell: I wouldn't begin to specify on the legal rights of the unborn child, if any. From a medical standpoint, you have to rely on the best medical judgment that your society can provide at the time. From a spiritual standpoint, it depends on what religion you believe. From an ethical standpoint, it depends on what the mores of a society are.

Voice: Many doctors feel that current medical knowledge proves the humanity of the unborn child (heartbeat, brain waves, chromosomes) in the first trimester of pregnancy. This is reinforced by the number of viable (able to survive) infants under three months. If this was demonstrated to your satisfaction, would you change your position?

Fascell: I don't know. I haven't gone into that aspect of the change in viability with respect to the first trimester. I'm not prepared to make a flat statement. My mind is open on all of the medical facts, as well as some other matters. There's no question that there are changes taking place. I'm just not prepared to give you a flat commitment today on those criteria.

Voice: What is the point, as close as you can describe it, where you would start protection of human life?

Fascell: I'm not making a point, as such. If medical evidence changes, for example, you might want to have a different place to start. I'm not being dogmatic about where and

how. You cite medical evidence about viable fetuses in the first trimester. I would ask a lot of questions about that. What is viability? Are you talking about a normal human being? Are you talking about a fetus that is born with no eyes and flippers? All of these things trouble me.

Voice: President Carter made a campaign promise to work for legislation that would support alternatives to abortion. Have you seen any bills on this subject, and what is your opinion of them?

Fascell: It seems to me I heard the Secretary of Health, Education and Welfare, Mr. Califano, make that statement too. I'm not personally aware only because I don't have the research available right now as to whether there are any administration proposals. It would take me some time to find out. I've already indicated that there are alternatives that ought to be made available.

(The fact that a lot of Democrats don't agree with Fascell's stand on abortion was evident at the recent state party convention in Orlando. A strongly pro-abortion platform caused a split among delegates. Fascell's former chief administrative assistant, John Buckley, said "You have distorted this platform by this issue to the point where it is absolutely a destructive plank for us." Raleigh Green, a candidate for governor, said he was "saddened that the human rights of our unborn children have been so callously trampled in the platform.")

Anuncio de Belén que llega cada año

Por el Padre JUAN SOSA

Son dos las ciudades en Israel en las que predomina la población cristiana: Belén y Nazaret. El peregrino capta al instante un contraste asombroso entre ambas ciudades y la ciudad Santa de Jerusalén. Este contraste, sin embargo, no surge ni de la configuración de las calles, ni de la forma de hablar de sus habitantes, ni siquiera de la forma de actuar o de vestir.

El contraste parece nacer de los acontecimientos históricos que han hecho de Belén y Nazaret lugares especialísimos para el mundo cristiano. Si en Jerusalén

“¿Qué significa para mí contemplar esta maravilla arquitectónica si no participo dinámicamente del profundo acontecimiento que dicha construcción me señala: Dios-con-nosotros?”

se palpa visiblemente la presencia de muchas culturas religiosas (musulmana, judía y cristiana), tanto en Belén como en Nazarets, respira el aire que acarició a Jesús en su vida privada.

Para el peregrino, como para los habitantes de estas ciudades sagradas, la actividad diaria se concentra alrededor de las Basílicas construídas en honor a los acontecimientos históricos que ocurrieron hace 2,000 años.

La Basílica de la Natividad marca el lugar donde la tradición ha señalado el nacimiento del Señor Jesús, el nuevo Mesías, el Salvador. El pesebre yace ahora bajo una construcción formidable que impresiona al visitante. En sus alrededores siguen pastoreando sus ovejas los pastores de la comarca como si anunciaran diariamente con el trabajo del día la llegada de Aquel que logró transformar la visión del mundo.

El cristiano que camina por las calles de Belén, que reza con fervor en la gruta de la Natividad, y que comparte la alegría de la salvación que surgió



Basílica de la Anunciación donde Cristo se hizo carne nuestra en María.

de aquellas praderas se puede preguntar con seriedad: ¿Qué significa para mí este lugar sagrado si acaso no cultivo yo en mi corazón la Palabra de Aquel que nació de la Virgen María para anunciarnos el amor?

¿Qué significa para mí contemplar esta maravilla arquitectónica si no participo dinámicamente del acontecimiento tan profundo que dicha construcción me señala: “Dios-está-con-nosotros”?

¿Acaso no son estas también las preguntas que todo cristiano debe formular y tratar de responder en su vida? El anuncio de Belén llega todos los años para recordarnos la presencia del Señor Jesús y nuestro compromiso con su Iglesia. Quizás sea nuestro corazón renovado la mejor basílica que pudiéramos presentar al Huésped de Belén hoy y siempre.

adviento, adviento, adviento, adviento,

...ir al desierto de nuestro corazón para encontrarnos a nosotros mismos en el Dios de nuestro silencio...

POR EL P. PEDRO JOVE

Catalina de Hueck, la mística rusa, habla a menudo y con gran insistencia de la necesidad que todo cristiano tiene de encontrarse con Dios en la “poustinia”.

Poustinia, en ruso, quiere decir desierto. Y desiertos, hay muchos en la vida - no todos ellos de arena y sol.

Pero deseo confiarte un secreto que quizás te parezca extraño: para ti y para mí, este Adviento ha de ser una “poustinia”, hemos de ir al desierto para prepararle el camino a Jesús.

Esa realidad del desierto siempre ha sido importante para el cristiano:

Israel sale de Egipto y conoce a Dios en el desierto de Sinaí.

Jesús marcha al desierto para estar con Su Padre antes de emprender su misión.

Juan el Bautista es la voz que Isaías escucha gritar en el desierto, preparando el camino del Señor.

Tú y yo también hemos de ir al desierto, pero, no te preocupes: no nos hacen falta ni avión ni carro para llegar a él. El desierto que buscamos no es una entidad geográfica. Quizás sea por eso que el viaje es largo y arduo, porque buscamos una “poustinia del corazón”.

No creo que esta corta meditación se preste a un largo estudio de lo que nos espera en nuestro “desierto del corazón”. Hablemos pues de una realidad que todo cristiano ha de aprender a vivir: la soledad.

Nuestro desierto requiere soledad. ¡Es requisito imprescindible!

No creas que hablo de la soledad que conocemos al quedar abandonados o al estar faltos de amor y amistad. En verdad, esa soledad es triste y aterradora, pero no estamos hablando de ella.

En nuestro Adviento nos hace falta otra clase de soledad, la que proviene de la búsqueda que el hombre emprende en pos de sí mismo y de su Dios. Es más bien un apartarnos del vivir diario para

hago ver la desnudez de nuestra finitud humana —entonces, es más fácil abrirnos a Dios.

Los evangelios nos hablan de esta soledad en relación a Jesús:

“De madrugada, cuando todavía estaba muy oscuro, Jesús se levantó, salió y fue a un lugar solitario donde se puso a orar...” (Mc. 1,35)

¿Quién sabe lo que transcurrió durante aquellas horas? Marcos no lo dice, pero a lo largo de su evangelio nos lo da a entender. En él vemos a un Jesús que vive para cumplir la voluntad de su Padre. Todo en Jesús es comunión con Aquél que le envió.

Imposible que dos vidas estuviesen así de entrelazadas sin un conocimiento profundo por ambas partes, y más imposible aún sería esto sin un amor que brotó de la soledad.

Jesús se encuentra con Su Padre en aquel lugar solitario donde fue a rezar. Jesús se encuentra a sí mismo; encuentra la verdad y el por qué de su misión.

El fruto de aquella “poustinia” no fue el desespero. Jesús no se sintió abandonado ni olvidado. Cierto, Jesús se ve solo, pero ello es lo que le permite ver al Padre sin obstrucciones ni obstáculos.

Así ha de ser nuestro Adviento. Busquemos la soledad de nuestro corazón-no para perdernos ni abstraernos del mundo, sino para encontrarnos a nosotros mismos en el Dios de nuestro silencio.

Al estar solos enfrentamos el silencio de nuestras vidas. Poco a poco, quedan mudos los ruidos del vivir diario: el hablar de la gente, el bullicio de la ciudad, hasta el lenguaje que nos hablan las ideas y recuerdos acaba por callar.

Cuando se nos cierran, por así decirlo, las alas de la imaginación y no nos quedan palabras -entonces quizás podamos escuchar en el corazón la voz de Aquel que nos llama.

Entonces empezaremos a saciar la sed de Dios, que nos espera como la única flor que hallaremos en la aridez del desierto que llamamos alma.

to, adviento, adviento, adviento,

Discurso del Papa al Pontificio Consejo para las Laicos, al Comité para la Familia y al Pontificio Consejo “Cor Unum”

Queridos hermanos y queridos hijos en Cristo:

Vosotros colaboráis en nuestro ministerio apostólico como los demás miembros de la Curia. Vosotros sois conscientes, de lo que esta tarde implica. No se trata de una función honorífica. Lo que se pide de vosotros es un verdadero servicio.

La Santa Sede cuenta con vosotros para que, atentos a los problemas, a las necesidades y a los logros interesantes de las Iglesias locales de aquellos ambientes y lugares a que pertenecéis o de los que podéis ser testigos.

Debéis estar dispuestos también a acoger las experiencias y las reflexiones, diversas y complementarias, de vuestros colegas, a fin de abriros con ellos una visión más universal, que es la que corresponde a la Santa Sede en la Iglesia.

Al aceptar vuestro nom-

bramiento, os comprometéis igualmente a testimoniar una fidelidad total al pensamiento del Magisterio y a los objetivos de la Santa Sede.

Hoy más que nunca la Iglesia se siente llamada a vivir su misión o salvación en el seno de un mundo atormentado, que se interroga sobre su destino, sobre sus fabulosos descubrimientos y realizaciones, y también sobre sus límites y fracasos al tratar de conseguir una sociedad estable, basada en la justicia, el amor y la fraternidad. Este mundo necesita un alma: es responsabilidad nuestra el presentarle la luz del Evangelio, y contamos con vosotros para que junto con Nos y con todos los Pastores, la testimoniéis activamente.

AL CONSEJO DE LOS LAICOS:

Queremos animarnos a promover la participación del laicado cristiano en la misión evangelizadora de la Iglesia. El

campo, a Dios gracias, es inmenso. Y la tarea considerable: evangelizar a las personas, las culturas, “trabajar desde dentro, como la levadura, en la santificación del mundo”. (Lumen gentium, 31), impregnar el orden temporal del espíritu evangélico, para la construcción de un mundo más digno de los hombres, hijos de Dios.

Por regla general, vosotros tenéis que acoger y apoyar con discernimiento lo que los laicos y sus múltiples asociaciones han puesto ya en práctica, sobre todo cuando su apostolado alcanza envergadura internacional. Ellos deberán encontrar en vosotros impulso, estímulo para su reflexión, orientación todavía más evangélica y eclesial para su actividad, y coordinación con otros esfuerzos. A veces os tocará a vosotros el plantear una serie de interrogantes y una acción nueva sobre aquellos puntos que os parezcan más descuidados en

el conjunto de las actividades apostólicas.

AL COMITÉ PARA LA FAMILIA

Hemos propuesto que esta cooperación se realice en primerísimo lugar y de modo orgánico con el Comité para la familia. Su actividad afecta, evidentemente a la gran mayoría de los laicos, hombres y mujeres llamados a comprometerse en la comunidad de amor y de vida que constituye la familia...

Vuestro Comité debe actuar de tal manera que la Iglesia pueda ofrecer a los jóvenes que se preparan al matrimonio, y a los hogares ya formados, las bases y los recursos doctrinales, espirituales y morales de su compromiso...

Y que no se vean excluidos de vuestra reflexión y de vuestra atención ni siquiera aquellos que por su situación ilegítima no pueden vivir en plena comunión con la Iglesia.

Dijo Pablo VI



AL CONSEJO COR UNUM

Nos satisface ver en esta cualificada representación del Pueblo de Dios la expresión de los deseos que nos animaron en la institución de este Consejo Cor Unum; un lugar de encuentro, de participación y de animación de todo el Pueblo de Dios para que todos estos miembros de Comunidades eclesiales y nacionales, ricas y pobres trabajen juntos, a partes iguales y con un solo corazón, al servicio de la caridad universal de la Iglesia.

mundo - nación

● Centro Psiquiátrico para hispanos

NUEVA YORK—(NC)—El Instituto Nacional de Salud Mental otorgó un subsidio de casi \$1.5 millón a la Universidad (católica) de Fordham para que mantenga un centro psiquiátrico para los hispanos. Su futuro director, el Dr. Lloyd H. Rogler, promete que estará muy vinculado al barrio y la comunidad, además de hacer investigaciones y curas, y que el centro ayudará a formar trabajadores sociales y dirigentes comunales que contribuyen a mitigar las angustias del pueblo.

● Abren Catedral de San Juan

SAN JUAN, Puerto Rico—(NC)—La catedral de San Juan, ya restaurada, fue abierta de nuevo en ceremonias presididas por el cardenal Luis Aponte, de San Juan, a quien acompañó como invitado el cardenal John Krol de Filadelfia. La fiesta coincidió con los 484 años del descubrimiento de esta isla por Cristóbal Colón. En un breve saludo en castellano, el cardenal Krol expresó su gratitud a los puertorriqueños que han emigrado a Estados Unidos, "por su valiosa contribución de fe cristiana al crecimiento espiritual de la Iglesia."

● Diario Vaticano lamenta represalia religiosa

CIUDAD DEL VATICANO—(NC)—L'Osservatore Romano lamentó la poca atención que el mundo occidental presta a la resistencia cristiana en Europa oriental (bajo dominio comunista), hasta deformar y manipular el panorama de represión que allí existe. El comentario de la publicación vaticana coincidió con la audiencia patrocinada en Roma por el físico ruso exilado Andrei Sakharov, sobre la violación de derechos humanos en la Unión Soviética y su bloque de naciones.

● Semanario condena violencia

SAN SALVADOR, El Salvador—(NC)—El semanario católico Orientación lamenta que en los funerales del empresario Raul Molina Cañas, asesinado por terroristas, circularan grupos de jóvenes portando símbolos derechistas y gritando lemas contra la Iglesia y sus sacerdotes.

● Arquidiócesis protesta a Gen. Pinochet

SANTIAGO, Chile—(NC)—La arquidiócesis de Santiago envió al Gen. Augusto Pinochet, jefe de la junta militar, una protesta por el allanamiento de la casa de retiros de San Francisco Javier, al que llamó "incidente lamentable" e injustificado.

● Muere editor de National Catholic Reporter

KANSAS CITY, Mo.—(NC)—El periodista Donald J. Thorman, editor del National Catholic Reporter (NCR) murió a los 52 años en el hospital de St. Luke después de una meritoria carrera al servicio de la prensa católica.

Cada semana el Señor les visita en su hogar

Todos los sábados, Eulalia García Durán prepara con cuidado un altar en la mesa de su pequeño apartamento.

En él nunca faltan las flores y esta vez también lucía una corona de adviento con dos velas prendidas.

Poco a poco fueron llegando los invitados. Todos, jóvenes en espíritu aunque con años de vida en el rostro y ahora residentes en el mismo edificio—uno de los muchos que el Condado de Dade ofrece a personas de pocos recursos económicos.

Allí, cerquita de la parroquia de San Agustín, en Coral Gables, se han juntado cerca de 40 personas hispanas, y como no pueden acudir a la parroquia, los sacerdotes les celebran la Eucaristía en español. Todos los sábados cantan: "Te ofrecemos Señor nuestra juventud..." y cada semana el Señor se hace presente entre ellos.

"Nos han acogido tan bien, que ya solo tenemos que pedir al Señor que nos lleve de aquí al cielo," comentó después de la celebración Eulalia García.

Miembro de la Legión de María y activa en la Pastoral Vocacional, Doña Eulalia se conoce todas las líneas de autobuses de Miami.

Tempranito cada mañana toma la ruta uno—la única conexión directa con una parroquia—y asiste a la misa de

"Te ofrecemos Señor nuestra juventud," cantan todos al comenzar la Misa. Abajo el Padre Lechiara sirviendo la comida a Angeles y José Luis Ferer.



8:30 del Gesu en español. El viejo le lleva casi una hora. A la vuelta, si sabe de algún enfermo en el hospital, deja el bus y lo visita. La expedición 'apostólica' le lleva casi toda la mañana.

También colabora con la liga orante vocacional y tiene varios

ancianos con quienes reza el rosario por teléfono pidiendo por las vocaciones.

"Me gusta visitar a la gente," dice, "espero que cuando yo lo necesite, alguien se acuerde de mí," añade.

Pero una de sus tareas

favoritas es preparar el altar de los sábados y abrir su apartamento a todos.

Unos días les visita el Padre Jorge García y otros, el párroco Padre Lechiara, quien les sorprendió el sábado pasado con una fiesta de navidad.

Comunidad

● Festival en Corpus Christi, en los campos de la Iglesia 32 calle y 7 Ave. del N.W. los días 9-10-11 con diversiones para grandes y chicos y comida americana, haitiana, puertorriqueña, colombiana y española.

"Día de reflexión y retiro en preparación a navidad, en la parroquia de San Benito, Malecón Plaza 5902 West, 16 avenida de Hialeah, el sábado 10, comenzando a la 1:30 hasta las 5:30 p.m., dirigido por el Padre José Luis Hernando.

● Almuerzo anual de la Asociación de Antiguas alumna del Colegio Nuestra Señora de Lourdes, el domingo 11. Comenzará con una Misa en la Iglesia de Sts. Peter and Paul, 1501 S.W. 12 avenida. El almuerzo será a las 3 p.m. en el Hotel Everglades 244 Biscayne Blvd. Para información 552-6366 - 642-8841.

● 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 hoy viernes 9 de diciembre de 8 a 10 p.m. y continuando el sábado y domingo de 8 a.m., a 6 p.m.

● Reunión de ex-alumnas de las Religiosas de María Imaculada, Misioneras Claretianas de Cuba, el sábado 10 a las 5 p.m. en la Ermita de la Caridad.

● Retiro Juvenil el sábado 17, en la Ermita de Ntra. Señora de la Caridad, organizado por la Pastoral Vocacional Hispana, dará comienzo a las 9:30 a.m. hasta la 1:30 p.m.

Piden boycott contra Iglesia por su esfuerzo anti-aborto

AUSTIN—(NC)—El líder pro-aborto y control de la natalidad, Bill Baird junto con Madalyn Murray O'Hair director del Centro Americano de Ateístas, han pedido un boycott económico contra la Iglesia

Católica por sus esfuerzos contra la legislación que otorgue fondos Medicaid para abortos.

Por su parte William Cox, director del Comité Nacional para la Enmienda pro-vida

humana, respondió que no tenía comentario sino señalar que "cuando los ateos americanos se preocupan por atacarnos, es señal de que estamos siendo efectivos, y esto nos alegra."

Posible asalto a obispo checo

CIUDAD DEL VATICANO—(NC)—Fuentes eclesiásticas en

Roma temen que el obispo checoslovaco Julius Gabris, haya

sido víctima de asalto, por su franqueza en denunciar la represión religiosa de su país, durante el Sínodo de Obispos de Roma.

Fuentes checas afirman que a la vuelta del sínodo, el obispo, de 64 años, pasó una semana en el hospital y después un mes de descanso en su hogar.

Integración en cristiano

VALLEY FORGE, Pa.—(NC)—La integración racial

debe reconocer la igualdad de todas las personas como "imágenes del mismo Dios," dijo el obispo negro Joseph Francis, auxiliar de Newark, N.J.

Dirigiéndose a un grupo de líderes activos en cuestiones de justicia social, el obispo afirmó que los grupos minoritarios piden integración basada en los principios cristianos. Dijo que los cristianos "deberían reconocer al mismo Jesús en aquellos que padecen hambre y sed por la causa de la justicia en la nación y en el mundo.

No queremos privilegios...

(Viene de la Pág. 24)

cepción determinada del hombre y de la vida...no pretendemos imponer a nadie esta concepción (cristiana) de la vida que nace de una decisión absolutamente libre. Pero una Constitución que quiera ser justa, democrática y estable, tiene que respetar estas convicciones de los mismos ciudadanos que profesan la fe católica...La Iglesia no quiere privilegios. Tan solo quiere ser reconocida tal cual es, de manera que vea garantizada su libertad efectiva para predicar su mensaje y realizar su misión, que en definitiva, es la de servir a los hombres.

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La venida de Cristo no es fantasía es historia

Amadísimos hijos e hijas: Ha comenzado el Adviento, un período de tiempo que, en la oración oficial de la Iglesia, nos prepara a la Navidad, teniendo en cuenta la memoria de la vida temporal de Cristo y de su obra,

es decir, la redención, el misterio de Dios en la historia.

Sí, la Iglesia en estos días nos habla de Cristo, nos recuerda su venida. No se trata de fantasías. Es una historia, un hecho concreto, la entrada del Hijo de Dios

en el escenario del mundo, que nos recuerda nuestro deber de conocer la Historia Sagrada y la Tradición como fuente histórico-divina de nuestra fe.

Son éstas una mirada al tiempo pasado que ha proyectado

en los siglos la Palabra de Dios, manantial de riqueza para nuestra religión. Para celebrar bien el Adviento hemos de tener sumo respeto de esta prudente actitud: mirar hacia atrás, a la "Historia Sagrada" a través de la cual ha brotado la luz del

mundo.

Hagamos todos el propósito de enriquecer nuestra formación religiosa, buscando la Verdad que salva en el estudio de la Sagrada Escritura, a la luz del Magisterio de la Iglesia. Con nuestra bendición apostólica.



"...miren como el labrador aguarda la valiosa cosecha de la tierra, esperando con paciencia a que reciba la lluvia temprana y la tardía... refuercen el ánimo, que la venida del Señor está cerca."

Lectura del tercer domingo de adviento

Adviento '77

La VOZ

PERIÓDICO CATÓLICO ARCHIDIOCESIS DE MIAMI

9 DE DICIEMBRE DE 1977

En Newark:

Miles recibieron absolución general

NEWARK, N.J.—(NC)—Unos 5,000 católicos recibieron absolución general durante una serie de celebraciones penitenciales en preparación a la navidad, en la diócesis de Newark.

La concesión de absolución general se hizo una necesidad pastoral debido al gran número de participantes en los actos, según anunciaron los obispos auxiliares que presidían los actos en cada área de la diócesis.

Las celebraciones, preparadas por el Arzobispo Peter L. Gerety de Newark, tenían como tema, "El abrazo del Padre" y se proponían llegar a los

católicos no prácticos, reconciliar a unos con otros y con la Iglesia y encarecer la celebración de servicios penitenciales en las parroquias durante la próxima cuaresma, según informaron voceros de la Arquidiócesis.

Todos los participantes en los actos penitenciales recibieron tarjetas con los nombres, direcciones y teléfono de 54 sacerdotes con preparación específica, muchos de ellos activos en el ministerio a católicos divorciados.

Antes de recibir la absolución general, los participantes escucharon palabras aclaratorias sobre el acto, y sobre el requisito de celebrar el sacramento individualmente en caso de estar en pecado grave.

También se les advirtió que "aquellos que por cualquier razón estén excluidos de recibir los sacramentos, no pueden considerar esta absolución general equivalente al Sacramento de la Penitencia."

La celebración de los actos penitenciales había sido anunciada por el mismo arzobispo en el mes de septiembre, quien predicó en cada área de la diócesis extendiendo una invitación a la participación a todos los fieles.

Las celebraciones fueron planeadas siguiendo el Nuevo Rito del Sacramento de la Reconciliación que permite tres opciones: la forma tradicional, confesión individual dentro de una celebración comunitaria y absolución general.

En cada uno de los actos estuvieron disponibles para oír confesiones individuales 50 sacerdotes, pero el número de fieles asistentes llevó a la decisión de otorgar absolución general en cada uno de ellos.

Dicen obispos españoles

No queremos privilegios, sí una constitución justa, democrática...

MADRID—(NC)—La asamblea plenaria de los obispos españoles trató del problema de finanzas que se plantea a la Iglesia al redactarse una nueva constitución que tiende a separar a la Iglesia del Estado, y en consecuencia disminuiría los subsidios a instituciones y clero católicos. Hay que educar a los católicos para que mantengan las labores de la Iglesia, dijo el cardenal Vicente Enrique Tarancón de Madrid.

Entre ellas señaló: "potenciar las universidades católicas que han de presentar el pensamiento cristiano al hombre de hoy; poner especial atención en la formación de sacerdotes, religiosos y catequistas seglares; preparar instrumentos adecuados para esta educación, no sólo mirando a los niños y jóvenes sino sobre todo a los adultos, revisar la realidad de la escuela Católica, corregirla y mejorarla."

También indicó que "es deber nuestro afrontar decididamente el problema económico en profundidad: en lo referente a las fuentes de recursos, la ordenación de éstos según objetivos prioritarios, en la transparencia de las cuentas...y en la comunicación de bienes entre las diócesis y distintas instituciones diocesanas."

Refiriéndose a la nueva

constitución española, en estudio, el Cardenal indicó que "como obispos y como ciudadanos no vamos a permanecer indiferentes ante los valores éticos

que necesariamente entran en juego en la tarea constituyente...nos mueve el respeto y amor a todos los hombres, aunque no sean creyentes..."

"Las estructuras temporales que organizan y encauzan la vida política y social de los pueblos, parten siempre de una con-

(Pasa a la Pág. 23)

Mons. Marinas 50 años sacerdote

El próximo martes 13, en la parroquia de San Juan Bosco tendrá lugar una Eucaristía homenaje a los 50 años de sacerdocio de Monseñor Arcadio Marinas García, antiguo canciller y vicario general de la Arquidiócesis de La Habana, Cuba.

La Eucaristía, presidida por el Arzobispo Edward A. McCarthy dará comienzo a las 8 p.m.

Mons. Marinas nació en La Habana, Cuba, el 11 de noviembre de 1901 y fue ordenado sacerdote en la parroquia de San

Francisco Javier de Mariano, por Mons. Pedro González Estrada, el 21 de agosto de 1927.

Durante años secretario personal del primer arzobispo de la Habana, Mons. Manuel Ruiz Rodríguez, Mons. Marinas desempeñó múltiples cargos diocesanos y fue miembro del comité técnico del Primer Congreso Eucarístico Internacional en Budapest. Fue también Canciller y Vicario General bajo el Cardenal Manuel Arteaga y Betancourt.

Durante los años difíciles de Cuba, Mons. Marinas se ocupó de

situar a seminaristas cubanos en seminarios del extranjero y buscarles recursos económicos para sus estudios.

Residió después en la parroquia de San Nicolás Toletino, en el Bronx de Nueva York y más tarde se trasladó a la parroquia de San Juan Bosco donde ha continuado ejerciendo su apostolado.

En 1945, recibió el título de Monseñor con la dignidad de Camarero Secreto de su Santidad y en 1949 fue hecho Prelado Doméstico de Pío XII.

Parroquia en Key West cumple 125 años

La Parroquia de Santa María Estrella del Mar, en Key West celebró el jueves 8 de diciembre el 125 aniversario de su dedicación. Asistió a la Eucaristía conmemorativa el Arzobispo de Miami, Edward A. McCarthy así como numerosos

sacerdotes y fieles conectados con la parroquia.

Hasta el 8 de enero de 1828 en que se incorporó la ciudad de Key West, los fieles recibían atención de la diócesis de Savannah a la que pertenecía. Los archivos indican que en 1848 un sacerdote

de La Habana, Cuba, celebró la Eucaristía en el segundo piso del City Hall.

La primera iglesia fue construida en 1851 y dedicada un año después. Por ser la única iglesia católica del sur de la Florida, los archivos guardan

certificados de bautismo y matrimonio desde 1872.

Fueron muchos los sacerdotes jesuitas que sirvieron en la parroquia aunque ésta no pasó a ser administrada por la Compañía de Jesús hasta 1898.