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 1844, 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. Gardland. 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 Gardland. In 1852 a Father Brugard became pastor of St. Mary’s and in addition he was charged by his Bishop to occasionally visit the Cathedrals of Tampa and later, Tallahassee.

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

(Continued on page 4)
Mysticism

By ARACELI CANTERO
Voice Spanish Editor

"I believe that we are called to see the presence of God everywhere, in everyone 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 simply that, he really can't know more as he goes." If someone calls me a mystic, he adds, "I only believe in black and white, you are not a mystic, not a Christian, but if you are, you then know that what you are and what you do walk with you, talk with you." He adds quoting Psalm 46:

"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, Father Maloney also spoke at St. Basil's Catholic Church (Boca Raton), 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 depths of his being: 'Be still and know that I am God,'" he says, referring to one of his recent articles about what is known among charismatics as 'sainthood of the Spirit.'

"I want to be very positive, yet cautious, because I understand about what is known among charismatics as 'sainthood of the Spirit.'

"Silence and solitude must be created in the heart before our day begins to unfold from 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 be believes 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 the 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 seeks 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 'sainthood of the Spirit.'

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

"For many Catholics, too, the Sacrament of Reconciliation is a powerful healing of the inner person of man's consciousness and unconscious," he adds.

THE 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 and 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.

"I have been doing for 15 years and the Lord has given me power and energy fields within your body and many creative ideas. I have been able to sleep and you get up at about 2 a.m., to pray you can work tremendously during the day."

"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 deepest reaches of each individual.

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Formerly a full-time professor at Fordham University, Father Maloney is the Harvard John XXIII Institute for Eastern Christian studies there, and former 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 workshops 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."

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Court strikes down reimbursing private schools

WASHINGTON — The U.S. Supreme Court, in a 6-3 vote, struck down a New York law that reimbursed private schools some $11 million in a one-shot payment for record-keeping and testing costs.

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 1972 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.

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 Catholic Schools issued by the Florida Catholic Conference for the Archdiocese of Miami reflects the fact that the Academy of the Assumption, Helen 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 16,183 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 PROPPERS, 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.

The Sunday Proppers as prepared by the Society are designed as a convenient companion to the book of the Ordinary, or unchangeable parts, of the Mass which is also available from the Society's headquarters, in either form, Braille or Large Print.

For further information regarding any of the Society's free Braille, Large Print or Tape services simply write to: XAVIER SOCIETY FOR THE BLIND 154 East 33rd Street New York, N.Y. 10010
In 1872, St. Francis Xavier School for Negro children was opened by the Sisters of the Holy Names of Jesus and Mary, on land previously owned by the Jesuit fathers. The school was established in 1868, but was closed in 1874 when the Sisters returned to Texas.

The Sedgewick School, named after its founder, was established in 1868 and operated until 1874. In 1898, it was reopened and operated until 1910. The school was named after its founder, a Jesuit priest who had been killed in the American Civil War.

The Sisters of the Holy Names of Jesus and Mary were the first Catholic order to establish a school in Key West. They taught the children of the city's working class and were known for their dedication to their students.

In 1905, the school was closed due to a lack of funding. However, the Sisters continued to provide education to the children of Key West by opening a night school. The school was later expanded and became the Key West Catholic School.

The Sisters of the Holy Names of Jesus and Mary also provided medical care to the community. They established a hospital in 1873, which was later expanded and became the Sacred Heart Hospital.

In 1880, the Sisters established the first nursing school in the state of Florida. The school was located on the grounds of the Sacred Heart Hospital and provided training for nurses.

The Sisters of the Holy Names of Jesus and Mary were also involved in the construction of the Key West Lighthouse. They donated money and labor to help build the lighthouse, which was completed in 1894.

In 1916, the Sisters established the Key West Catholic College, which was the first institution of higher learning in the state of Florida. The college was later renamed the Florida State College for Women and is now known as the University of Florida.

The Sisters of the Holy Names of Jesus and Mary were also involved in the establishment of the Florida Keys Memorial Hospital, which was established in 1927 and is now known as the Florida Keys Medical Center.

In 1950, the Sisters established the Key West Catholic School, which became coeducational and was renamed the Sacred Heart School.

In 1961, the Sisters of the Holy Names of Jesus and Mary established the Key West Catholic School, which is now known as the Key West Catholic School.

The Sisters of the Holy Names of Jesus and Mary have been instrumental in the development of Key West and have provided education, medical care, and social services to the community for over 150 years.
THE OLD AND THE NEW

St. Mary, Star of the Sea

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

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

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

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

MAYBE A FEW THOUSAND WOULD DO.
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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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."
Broward County

ST. MATTHEW Church annual Christmas concert, 8 p.m., Dec. 12, 5400 Blue Heron Dr., Hallandale. Father Ronald Brohamer, pastor, director. Special guest: Tenor Jeff Roff.

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

LAUDERDALE SINGLES (tee-trimming party, 8 p.m., Dec. 17, St. Clement Church, 728 NE 16 St., Apt. 18. Bible lessons, Dec. 15, St. Clement Church, 7:30 p.m.


ST. JOSEPH parish, Surfside, Christmas dance, 9 p.m., Dec. 16, parish hall. Live music, refreshments. Tickets 885-1041.

MIAMI CATHOLIC SINGLES Christmas party, 8:30 p.m., Dec. 10, St. Augustine parish hall, 1400 Miller Rd., Fort Lauderdale. Guild Christmas party, 7 p.m., Dec. 16, Cardinal Gibbons High School Cafeterium.

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

Monroe County

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

Dade County

ST. JOSEPH parish, Surfside. Christmas party, 7 p.m., Dec. 10, Holy Name Church, 2175 NE 23 Dr., Fort Lauderdale. Guild Christmas party, 7 p.m., Dec. 16, Cardinal Gibbons High School Cafeterium.

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Imperial House

Christmas party, 7 p.m., Dec. 16, Cardinal Gibbons High School Cafeterium. 2749 NE 37 Dr., Fort Lauderdale. Guild Christmas party, 7:30 p.m., Dec. 13. 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 tea and sale today (Friday), Dec. 10 and 11 on grounds at 3220 SW 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 light 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, LaCoquelle Club, Manasapan. 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.

ROSARIA ACADEMY Christmas concert, 9 p.m., Dec. 11. For tickets call 832-5311.

SHANGRI LA closet 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. Husband, guests, prospective members invited. FriendShip Club meets 1 p.m., Dec. 15, social hall. Food for needy will be collected.

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Page 8 / Miami, Florida / THE VOICE / Friday, December 9, 1977
Concert in Hollywood

HOLLYWOOD—"A Traditional Christmas" will be the theme of the annual Christmas concert at 8 p.m., Monday, Dec. 12 in the Church of the Little Flower, 1805 Pine Tree Dr., Hollywood, Florida.

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; Jan Alfred, O.P., soprano; and Michelle Marconcincio, 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. 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 5 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. 33027, or by telephoning him at 963-0190 or 921-5422.

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 Concel Retreat House.

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

For additional information call Sister Laura at 562-2534.

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 854-5699.
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?"

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 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 Rose of Lima Church, Miami, 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.

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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 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 Rose of Lima Church, Miami, 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.

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Archbishop Edward A. McCarthy shares a coffee break (left) with Rev. Richard Bellar, 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, Jewish Federation, Rev. Carroll L. Shuster, First United Presbyterian Church, Coral Gables; and Rabbi Michael B. Eisenstadt, 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 children?"

The past decade has produced countless articles and numerous books indicating that there were more abortions than births last year in that large eastern city indicating a great deal of what they have read was sound. 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 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 spouses 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 able 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 illness, 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 entering the teaching world. 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, 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 bring a baby into the world. 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 upon the home and homemaking.

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, as much intelligence as men. Women have entered the mainstream of the professions, business and politics. When children have grown up, many spouses 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 able 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 illness, 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.

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

"We will love and care for the tiny one inside of you, even if you won't. Please give us a chance. Have your baby and allow us to share at least the joy of parenting, once 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 the woman wonders if her 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 experience 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 method which is 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 be as effective as the pill, a fully 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 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

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 reappraise the way we originally intended.

The Christmas tree is far more 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 but 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 persons 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 moments. He insists to our 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, “He will give refreshment when life seems empty.” He will give refreshment when you grow weary.

Yes, He will do all these things and many more—“He was made man.”

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

Family Night

Advent wreath to remind us Christmas Eve is drawing 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. Seal.

Stork: Egg nog 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.

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 the message of peace and justice, let us pray to the Lord. (R.)

LECTOR: For 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 the world, let us pray to the Lord. (R.)

LECTOR: For us, that we may always keep the Lord near by. Let us pray to the Lord. (R.)

LECTOR: For all the faithful of this evening, let us pray to the Lord. (R.)

LECTOR: For the holy and saintly, that we may follow their example, let us pray to the Lord. (R.)

Tercer Domingo de Advenuto 11 de diciembre de 1977

Celebrante: Hermanos, llenos de alegría esperanza porque el Señor viene personas 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 que siempre proclaman la paz y la justicia, oremos: Ven Señor.

LECTOR: Por nuestros hermanos y hermanas enfermos que para el Señor les de fortaleza y consuelo en el dolor, oremos: Ven Señor.

LECTOR: Por los pobres y necesitados para que el Señor les de paz y salud, oremos: Ven Señor.

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

Celebrante: Padre y Señor nuestro Rey del universo, escucha nuestras suplicas y preparanos para la llegada de tu Hijo. Lo pedimos por el mismo Jesús, Amén.

Oración de los Fieles
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 potluck dinner.

The students of ST. JAMES SCHOOL will 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, and group improvisation, pantomime and group and solo 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.

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.

DO YOU HAVE ANYONE SPECIAL ON YOUR CHRISTMAS LIST?

Don’t just send them a card, send them a card that sings the joys of Christmas!

Christmas Carol-Card

Just sign and mail—no gift wrapping!

“The First Christmas Eve,” The moving story of the first Christmas when the greatest star ever described marked the birth of the Christ child, is sung by Vermont’s Weybridge Carolers.

Available at Design Research, P.O. Box 1059, Miami 33138.

Please rush—Carol-Cards $2.50 each. I enclose $—(includes tax & postage).

(For address check to Design Research).

The Christmas Carol-Card

Design Research, P.O. Box 1059, Miami 33138

Please rush—Carol-Cards $2.50 each. I enclose $—(includes tax & postage).

(For address check to Design Research).

Name:__________________________
Address:________________________

Miami, Florida / THE VOICE, Friday, December 17, 1977 / Page 15
Advent is the season of the 'Anawim'

By MARY MAPER
Margaret A. Moor, a contemporary Canadian writer, in her recent novel, "Surfing," 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 reject, give up the old belief that I am powerless and because of that, I will ever hurt anyone. A lie which was always more disastrous than the truth would have been."

Advent is about dependency and interdependency, knowing the nurturing and the toxic kinds of both. Some types of dependence 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 Yahweh, who depended upon courage to be a victory for us, that.Advent is about recognizing that there are healthy; others are self destructive. Some types of dependency are healthy for us; others are destructive. The struggle which we have throughout our lives to balance dependency and independence with interdependency.

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Advent is about recognizing that there are healthy; others are self destructive. Some types of dependency are healthy for us; others are destructive. The struggle which we have throughout our lives to balance dependency and independence with interdependency.

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

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 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 actually involve our strength? Does it involve times when we experience dependency and independence? (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 byproducts of a mirroring 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 independence with interdependency.

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"Looking for Mr. Goodbar" is a dreary film

The movie has been widely hyped as a likely Oscar vehicle for the equally widely hyped Diane Keaton, up to now known best 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 creepiness. 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 1976 quality bestseller distills the original so clumsily that it almost seems a remake of "Jakkyl and Hyde." As a novel, "Goodbar" is essentially a why-did-it-happen story, beginning with the brutal slaying (based on the 1976 Rossen 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 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.

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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 equated with a female initiating sexual encounters and using them as only males were 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 make the movie and its locale so dumb and bizarre that the Mooneys 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 woman after another. We don't look into the heroine's personal tragedy, and we don't see her as a typical lonely single, either.

What we see, endlessly, is a lot of kinky groping in dimly lit bedrooms, in which Keaton sets some sort of record for variations on simile, metaphoricity, and for being beaten up and finally expunged in any cinematography.

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"Goodbar" down as Missed Opportunity. It may be a landmark in Ms. Keaton's career, in exploring sex from a woman's viewpoint. But the movie started with those assets, and ultimately betrayed them. (C, R)
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 voice in Congress. The interview concerning 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." As 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.

As he was 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 who continue on and on that abortion doesn't clear them up. In some ways it even compounds them by presenting appearance 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 Guadelupe popular in the U.S.?

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

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 Guadelupe 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 Pilgrim 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 Guadelupe remains a significant one not only for Mexico but all the Americas.

The Feast of Our Lady of Guadelupe is December 12. Our Lady of Guadelupe is the patroness of the Americas. 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.

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 sounding boards for prison ministers 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.

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 3365, Tallahassee, 32303, or Henry Liberat at P.O. Box 3551, Orlando, 32802.

Bp. Gracida gets liturgy position

WASHINGTON — 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 the 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.
Time is running out...

By Msgr. James J. Walsh

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 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 pestilence; 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 to us. Do we use it properly? Do we squander it? How do we act towards our fellow man?

Voice: Do you mean "conception onward"?

Fascell: I've taken a very strong position on it, I believe the unborn child should have any rights at all.

Voice: Many doctors feel that current medical knowledge proves fetal judgment of the unborn. Why?

Fascell: I don't think 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: Many doctors feel that current medical knowledge proves that fetal judgment of the unborn (heartbeat, brain waves, chromosones) 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 the judgment issue. From a medical standpoint, in your research available right now as to what religion you believe. From an ethical standpoint, it depends on what kind of society your are... Would you change your position?

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se palpa visiblemente la presencia de muchas culturas religiosas, musulmanas, judías y cristianas), tanto en Belén como en Nazaret, respira el aire que acaricia 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 correspondientes 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, único Hijo del Salvador. El peregrino yace ahora bajo una tierra de soledad, sentido 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.

En una antigua carrera por las calles de Belén, que reza con fervor en la gruta de la Pobreza, la Virgen María, y que conoce la alegría de la salvación que surgió 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 anunciarlos el amor? ¿Qué significa para mí contemplar esta maravilla arquitectónica si no participo dinámicamente del acontecimiento tan profundo que dicha construcción me señala: “Dios-estás-con-nosotros”? ¿Acaso no somos estas también las preguntas que todos cristianos deben 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. Quizá sea nuestro corazón renovado la mejor basílica que pudieras presentar al Huesped de Belén hoy y siempre.

Catalina de Hueck, la mistica rusa, habla a menudo de una gran insistencia de la Iglesia. La urgencia 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 arenas y sol.

Pero deseas encontrar un secreto que quiza te parezca extraño: para ti y para mi, este Adviento ha de ser una “poustinia”. hemos de ir de parte en parte preparar el camino a Jesús. Es un secreto profundo de la vida cristiana. Es un secreto que se está viviendo todos los días.

Y sin dejar de hablar de alto, de este derecho, de esta responsabilidad, os queremos enseñar lo que puede ser, el Desierto de Susana.

AL CONSEJO DE LOS LAICOS:

Queremos animar a procurar la participación del laicado cristiano en la misión evangelizadora de la Iglesia. El campo, a Dios gracias, es más que ensombrecido. Y el conjunto de las actividades apostólicas.

CONSEJO DE 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, a los hijos que ya formados, a los hombres y mujeres que cooperan a la unión de espíritu, de acción y de vida.

Y que se vayan excluidos de vuestra reflexión y de vuestra atención, especialmente aquellos que por su situación ilegítima no pueden vivir en plena comunión con la Iglesia.
Cada semana el Señor les visita en su hogar.

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

En ella faltan las flores y esta vez tardó muchacho 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, coroñita 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 sacerdote se hace presente entre ellos.

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

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

Temprano cada mañana toma la ruta uno—la única conexión directa con una parroquia—y saluda a la misa de 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 expulsión "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.

"Si pueden visitar a la gente," dice, "espero que cuando yo lo necesite, alguien se acuerde de mí." Asf.

Pero una de sus tareas favoritas es preparar el altar de los sábados y abrir su apartamento a todos.

Un día se visitan el padre Jorge García y otros, el párroco padre Lechlla, quien les sorprendió el sábado pasado con una fiesta de navidad.
Pablo VI sobre Adviento:

La venida de Cristo no es fantasía es historia

Amaditos hijos e hijas: Ha comenzado el Adviento, un periodo 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.

Si, la Iglesia en estos días nos habla de Cristo, nos recuerda su venida. No se trata de fantasía. 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. La "Historia Sagrada" que salva en el estudio de la Sagrada Escritura, a la luz del Magisterio de la Iglesia. Con nuestra bendición apostólica.

Dicen obispos españoles

No queremos privilegios, si 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 los lauros 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 mejorándola."

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

Refiriéndose a la nueva constitución española, en estudio, el Cardenal indicó que "como obispos y como ciudadanos no vamos a permanecer en diferentes ante los valores éticos que necesariamente entran en juego en la tarea constituyente...nos nuse el respeto y amor a todos los hombres, aunque no sean creyentes..."

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 Mons. Arcadio Marinas García, antiguo canónigo y vicario general de la Arquidiócesis de La Habana, Cuba.

La Eucaristía, presidida por el Arzobispo Edward A. McCarthy, Mons. Marinas tendrá lugar en la parroquia de San Juan Bosco,�


Durante los años difíciles de Cuba, Mons. Marinas se ocupó de situar a seminaristas cubanos en seminarios del extranjero y buscar recursos económicos para sus estudios.

Residió después en la parroquia de San Nicolás Tolentino, en el Barrio 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 Secretario de su Santidad y en 1949 fue hecho Prelado Doméstico de Pío XII.

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 preparaban llegar a los católicos no prácticos, reconociendo a unos con otros y con la Iglesia, y encarecer la celebración de los sacramentos 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.

"También se les advirtió que "aquéllos 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 la radio, 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 ofrecer confesiones individuales 50 sacerdotes, pero el número de fieles asistentes llevó a la decisión de otorgar absolución general en cada uno de ellos.

La Parroquia en Key West cumple 125 años

La Parroquia de Santa María Extraílla 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 la ciudad de Key West, los fieles recibían atención de la diócesis de Savannah a la que pertenecía. Los archivos indicaron 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 1831, y dedicada a la Iglesia católica del sur de la Florida, los archivos guardan certificados de bautismo y matrimonio desde 1872.

Fueron muchos los sacerdotes que ejercieron en la parroquia aunque esta no pasó a ser administrada por la Congregación de Jesús hasta 1899.