Tax credit pledges said unkept

WASHINGTON—(NC)—Despite official denials, the Carter Administration opposition to tuition tax credits for parents of non-public school children is a violation of campaign promises, according to Catholic spokesmen.

Secretary of Health, Education and Welfare Joseph Califano denied at a Feb. 8 press conference that Carter had broken any campaign commitments by telling a Senate hearing last month that the Administration opposes tuition tax credits.

The Administration says it favors instead increased funding and improved administration of existing programs of loans and grants for college students along with auxiliary services for elementary and secondary schools.

Responding to Califano's denial, a U.S. Catholic Conference (USCC) spokesman said Carter had proclaimed himself "firmly committed to finding constitutionally acceptable methods of providing aid to the parents of children attending parochial schools.

A spokesman for the Catholic League for Religious and Civil Rights called Carter's position "a violation of the human rights of the poor," and pointed out that the author of the Democratic Party plank on education—Sen. Daniel P. Moynihan (D-N.Y.)—is also the chief architect of the move which the Administration now says it is opposing.

Moynihan's measure is co-authored by Sen. Robert Packwood (R-Ore.) and has many co-sponsors.

In Miami, Father Vincent Kelly, Archdiocesan Superintendent of Education, said in a letter to the President:

"During your visit here in October 1976, I had the opportunity of meeting you personally and was most impressed by your sincerity. I find myself now losing faith in your ability to fulfill promises.

"If we encouraged your support when you made a promise to consider students in all schools, how can we continue such support when you deliberately exclude our people? Obviously, we have become a silenced minority. This cannot be ignored because of our lack of aggressive approach.

"I respectfully ask that in the interest of competitive education, that if any student is considered for aid, all students should be considered. We do not ask for aid to parochial schools, we simply ask that our parents receive just and equitable assistance, he said.

Father Patrick Farrell, USCC representative for Catholic schools, said the Administration should reconsider the stand it expressed recently. "We are concerned," said Father Farrell, "that this Administration has so far failed to produce a plan to assist the families of non-public elementary and secondary school students, as promised by the president during his campaign for election. We hope this does not indicate that the Administration is not interested in the 5 million children in non-public schools or the heavy burdens their families bear because they have chosen an alternative school system."

Michael Schwartz of Milwaukee, associate executive director of the Catholic League, said Califano's denial "that this Administration is backing down on its promise was ludicrous."

"If the Administration meant what it said in 1976, it would be supporting the Packwood-Moynihan proposal," Schwartz said.

"Moynihan drafted the plank; he should know what it means."

SCHWARTZ REJECTED the idea that auxiliary services—such as medical examination, etc.—could by themselves be of any great help to parents of school children. "Auxiliary services are not the stumbling block, the stumbling block is tuition."

Keep abortion from pregnancy bill

WASHINGTON—(NC)—A top Catholic official has urged Congress to amend the pending Pregnancy Disability Benefits Act so that employers will not be forced to pay for non-therapeutic abortions.

In a letter to U.S. bishops and state Catholic conference directors, Bishop Thomas C. Kelly, general secretary of the U.S. Catholic Conference, said H.R. 6075 "creates serious First Amendment problems, in that Congress is penalizing Catholic institutions that refuse to do so could be charged with violating Title VII of the Civil Rights Act of 1964, and if found guilty, could lose government financial assistance, he said.

"This could possibly include, but not be limited to, funding for Catholic schools, Medicaid and other health programs for Catholic hospitals and health delivery institutions, federal assistance to the programs of Catholic Charities, and Migration and Refugee Services," the bishop added.

The Pregnancy Disability Benefits Act was approved Feb. 2 by the House Education and Labor Subcommittee on Employment Opportunities.
In October of '53 the long awaited uniforms arrived (above). Consisting of royal blue jumpers, nylon short-sleeved blouses, socks and saddle shoes, the length of the jumper was just above the ankle. ...Twenty-five years later, the uniforms (right) at Notre Dame have gone through a few modifications.

Notre Dame’s silver jubilee as a ‘golden link’

By LINDA ORME
Junior, Notre Dame

“A golden link in the lengthening chain in the facilities for secondary education, being built by the Church in Florida,” was how Archbishop Joseph P. Hurley, of the then diocese of St. Augustine, described Notre Dame Academy to the guests present at the opening of the school, Sept. 3, 1953.

Opening one day after her brother school, Archbishop Curley High School, Notre Dame became the first central high school for girls in Miami.

New students were at the school before it even opened to practice the songs for the opening day ceremonies. The opening was a memorable occasion for the girls, who were described by a local paper as showing “much enthusiasm and appreciation for their new school.”

ALTHOUGH the school’s capacity was 500 students, only 250 girls enrolled the first year. With 13 lay teacher on the faculty. First principal was Sister Leo Xavier and Father, later Monsignor, James F. Nelan served as president.

In October of '53, the long awaited uniforms arrived. Consisting of royal blue jumpers, nylon short-sleeved blouses, socks and saddle shoes, the length of the jumper was just above the ankle.

On Nov. 8, Abp. Hurley officially dedicated the school and, a month and a day later, Notre Dame became accredited by the Southern Association of Colleges and Secondary Schools.

Although the forming of a new school was a big responsibility, the first students took it as an honor and did an excellent job. The graduating class of '53, with its 54 members should be thanked for the development of Notre Dame.

With its first year behind it, Notre Dame didn’t slow down. It had frequent write-ups in local newspapers about its many activities.

“A PREVIEW Event at Notre Dame” was how the “Miami Daily News” on March 19, 1954 described the first annual senior play, “Little Women.” Club activities were also popular; the boosters sponsored card parties and the glee club gave concerts. The first school newspaper, “The Blotter,” was also formed in 1954.

The following years brought more students and thus a wider range of activities. Plays and operettas and, of course, the annual senior play held for two nights, were opened to the public. Curley’s glee club also combined with Notre Dame to put on concerts.

Probably one of the busiest years next to '53 was 1962. Notre Dame joined with Curley in “Operation Amiga.” Students from Honduras and Ecuador arrived in Miami for a two week visit and were met by students of Curley and Notre Dame at the airport. Taken to school and picnics, the foreign students were well provided for by the host schools.

By 1963, the school had come a long way. In ten years, the graduating class had doubled, the course offerings had tripled and the Curley-Notre Dame relationship was stronger than ever.

In 1968, a new principal, Brother Assumpta, came to Notre Dame. The Sisters that were teaching at Notre Dame were now all members of the Immaculate Heart of Mary Congregation.

Sister Joseph Marion became principal in 1974. In this 25th year of Notre Dame’s history, we look back to the many goals that have been achieved. We see that the enrollment has doubled and the course offerings, clubs, and activities have more than tripled.

Dominican Retreat House plans special programs

The Dominican Retreat House, 7275 SW 124 St., Kendall, has scheduled a Refresher Day for Mothers and a Serenity Weekend.

The Refresher Day for Mothers will be Wednesday, March 1, from 9 a.m. to 2 p.m., with babysitting available. Father John O’Hara of Holy Rosary Church will speak on “Relationships with God and Man.” For reservations contact Sister Peggy at 238-2711.

The Serenity Weekend will be from Friday, March 3, at 7 p.m., to Sunday, March 5, 2 p.m., at the Retreat House. Father Fred Lawrence, S.T., of Sterling, N.J., will conduct the retreat which is for anyone whose life has been affected by the abuse of alcohol, directly or indirectly. Send Serenity Weekend registration to Serenity Retreats, 211 Oleander Dr., Tavernier, Fl., 33070.
The Pope to priests: end defections

Pope Paul VI appealed to priests to end the “mania” of defections from the priesthood and the “process of desacralization” of the priestly ministry. He told Rome’s clergy that the large numbers of priests who have left the ministry in recent years is “an immense sorrow” which has troubled and confused him.

“Process of desacralization has taken possession of the priestly institution to demolish it and immerse it in the ruins,” said Pope Paul. “Amenity of laicization (returning priests to the status of lay persons) has ripped the external ornaments of the sacred dress and has torn from the heart of some the sacred reverence due to their own persons, substituting a shifty, secular vanity and sometimes even the boldness of the freethinker and the man who performs illicit acts,” said the Pontiff.

“The statistics have stricken us,” he continued. “The reasoning processes trouble us. The motivations demand reverence and compassion from us, but they also bring us immense sorrow. The fate of the weak who have found the strength to desert their commitment confuses us and makes us invoke the mercy of God,” said the Pope. “That it is the chosen ones of the house of God who are themselves struggling against its stability and violating its traditions seems incredible to us and puts on our lips the agonized words of the Psalm:

“If my enemy had insulted me, I would have borne it. If an adversary rose up against me, I would have hidden myself from him. But it is you, my friend, companion and confidant!”

More than bread

Materialism, “which today fascinates men,” is an insufficient and incomplete system of thought and action, Pope Paul told the crowd in St. Peter’s Square on the first Sunday of Lent.

“Man is a being having needs higher than, beyond those which he feels, suffers and satisfies with the bread of the economic, social and political order,” Pope Paul said. “He has a spiritual hunger that only the word of God, the faith, in fact Christ Himself can satisfy and satiate.” Man “is a deficient being,” the Pope said. “He is incomplete. To live he needs to be continuously completed, with air for his lungs, with bread, food for his stomach, for his complex organism.” All human activity, he noted, is organized to give “to human life this nourishing, material complement, that is derived from the earthly order, that we call symbolically bread.”

The Pope added: “However necessary, however rich, however satisfying this vital plan we must call it material, it is a materialist, if it closes itself in the area of the aspirations of the spirit, and traces around man a circle of boundaries that things circumscribe, time measures, death devours.

“That Jesus, who multiplied loaves for the natural hunger of man and placed its satisfaction among the duties of charity, is He who admonishes us to push our hunger, our hope toward the transcendent bread, beyond any imaginable aspiration, the living, immortal word of God.”

Lenten retreat

Pope Paul began his lenten week of spiritual exercises Sunday, Feb. 12, at the Vatican. Jesuit Father Carlo Martini, rector of Rome’s Pontifical Biblical Institute, is leading the exercises at Pope Paul’s request. The exercises, which are attended also by high Vatican officials, consist of four daily talks by the retreat master, communal recitation of the Liturgy of the Hours, Bible study and Rosary.
II. A COMMUNITY OF PRAYER

We, as members of the Archdiocese, are a people endeavoring to grow in our life of worship, prayer and grace. "Draw near to Him (Christ), a living stone, rejected by men but chosen and honored by God. Be yourselves as living stones, built thereon into a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ." (1, Peter, 2,4-5)

With fellow Catholics everywhere, we are awakening to a new consciousness of the importance of prayer in our lives. Through our liturgy (the Mass and the Sacraments), Jesus comes to dwell among us here in South Florida. At Mass we are present and involved in the Calvary event of two thousand years ago, for Jesus is present again at Mass as He was then, in the supreme moment of our redemption. As we, in whom Jesus lives, relive those hours in human and Divine history, we are at our finest moment, supremely fulfilling our highest destiny, glorifying the Father, for Whom and through Whom all things exist. (Hebrews 2), singing His praises with joy, knowing that we have been redeemed by Jesus.

We are also a people of Sacraments. The Sacraments are personal encounters with Jesus in Whom we live. They are Faith-Signs of our re-commitment to Him at various special times of our lives in Him, and signs proclaiming Jesus' saving love for us. We are a people who depend on the Mass and the Sacraments to nourish the Life of Jesus within us. As we profess our Faith through the Sacred Liturgy, God responds sharing His life with us more deeply.

And there are other forms of prayer through which Jesus touches our lives. Praying privately, with the family or in other prayer groups, mentally or vocally, formally or spontaneously, in words of traditional prayers or in modern idiom, we praise God, we thank God, we beg His forgiveness for our sins and those of others, and we tell Him of our needs and the needs of others. Expressions of our Faith and Love are frequently on our lips: "Pray for me," "You will be in my prayers," "God bless you." We pray for temporal needs, even more for spiritual blessings, we pray for ourselves, our dear ones, for the Church, for civil society, even for our enemies.

We are a people who recognize prayer also in pain and suffering. "If a man wishes to come after Me, he must deny his very self, take up his cross and follow in My steps." (Mark 8, 34) We have special reverence for those who live the prayer of suffering. We expect suffering, and we do our best to accept it as a gift of the Lord to His friends, inviting them to share even His cross. We undertake penance in atonement for our sins. We embrace the cross as the sign and seal of our willingness to renounce self to accept Jesus.

We are a people who are aware of the utmost importance of prayer for growth in the life and mind of Jesus. By prayer we communicate with the Lord and are inspired and guided by Him. Unless we are a people of prayer, we will not be a people of Faith and Love.

The Archdiocese of Miami is committed as a prayer community to help you grow in the life of prayer to which you have been called in Christ Jesus. Your family, your parish, are your first prayer communities. The Liturgical Movement, Retreat houses, prayer groups, lectures on the Spiritual Life, the Cursillo Movement, Marriage Encounter, Charismatic Groups, Sodalities, Third Orders all wait to serve you in our spiritual life. For without prayer you die spiritually. And "it is not by bread alone that man lives, but by every word that proceeds out of the mouth of God." (Deuteronomy 8, 3)

PRAYER

Private

"We are at our finest...supremely fulfilling our highest destiny...singing His praises with joy, knowing that we have been redeemed by Jesus."

Public

The following, part II of Archbishop McCarthy's Holy Year Pastoral letter, is the basis for next week's parish townhall discussions. Some of the sample questions to be used at the meetings are at bottom right.

"And there are other forms of prayer through which Jesus touches our lives. Praying privately with the family or in other prayer groups, mentally, vocally, formally or spontaneously."
Mayor declares Abp.Carroll Day

Dade County Mayor Steve Clark proclaimed last Friday, Feb. 9, Archbishop Coleman F. Carroll Day, the date of his birthday, and presented Archbishop Edward A. McCarthy a proclamation to that effect.

Mayor Clark cited some of the late Archbishop's accomplishments, stating on the plaque that he was "a man always in the forefront of the fight to provide for his flock through improving education, inter-faith as well as inter-American relations, and reflecting upon his many outstanding contributions of lasting value on behalf of the underprivileged and handicapped wherever he found them."

Archbishop McCarthy, on receiving the plaque from Vice Mayor Barry Schreiber in the absence of the mayor who was sick, told those gathered in the council chambers: "As you know, he loved this community and all of its people. Particularly he wanted to be a spokesman for its poor, its needy, its suffering in any way. During his 18 years of service to all of the people in South Florida, he was, I am sure you will agree, foremost in helping to establish the peaceful relationships we experience today in our community among peoples of a wide range of races, religions, and cultural backgrounds.

"During my own months as Archbishop Carroll's successor, I have heard almost daily from people who tell of his involvement in helping the growth of this community," said Archbishop McCarthy.

"He was the first chairman of the Community Relations Board, an organization whose foundation he spearheaded. No one can doubt that this board has had through the years a profound effect in establishing and maintaining peaceful racial relations in our city."

"When the Cuban people became victims of Communist oppression in their beloved homeland, Archbishop Carroll—almost single-handedly at first—arranged for them to come to our shores, as he cited our American heritage of reaching out to help all who seek freedom and peace."

"In the beginning, the Archdiocese of Miami—without assistance from federal, state, county or city funds—saw to it that Cubans fleeing from Communist oppression were provided with transportation to America."

"Whenever Archbishop Carroll was made aware of a need in the community—whether it was to provide food for the hungry, a refuge for unwed mothers, assistance to drug or alcoholic victims, the

homes for the elderly, help for homeless youngsters, homes for orphans, or hospital facilities for the sick—always, whenever anyone cried out for help, Archbishop Carroll was there, with his loving concern and practical assistance."

"As you honor his memory on this anniversary of his birth, it is my hope that you will keep alive his efforts to provide for all of the citizens of our community."

Archbishop McCarthy thanks Vice Mayor Barry Schreiber for the large plaque (at Archbishop's left) and cites some of the late Archbishop's accomplishments.

STEVE CAUGHTEN
ATHLETE OF THE YEAR
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* COMING ATTRACTIONS *
MONDAY, FEBRUARY 20th ... THE $25,000 FLORIDA BREEDERS
WEDNESDAY, FEBRUARY 22nd ... THE $50,000 POINSETTIA STAKES
He reaps 'people's music,' brings it into the Mass

For over 12 years, Brother Alfredo Morales has been gathering the "musical seeds" of songs composed by campesinos (farm workers) in Santo Domingo. Out of them he makes liturgical songs that are then used in Church celebrations.

Behind the project is the Bishop of his Diocese, Msgr. Roque Adames, who wants to incorporate into the liturgy the popular folklore of the island.

Brother Morales is part of a team of musicians and composers in his own diocese. He also created the song for the International Eucharistic Congress held last year in Philadelphia and he will conduct a liturgical music workshop in Miami Feb. 24-25.

The workshop will be conducted in Spanish at the Cafeteria of Immaculata-La Salle High School, for anybody interested in "serving the liturgy through the ministry of music." Brother Morales will share his own experience directing choirs and will expand on criteria for the selection of music for liturgical celebrations. He believes the Mass is not an opportunity for giving concerts, but rather to allow for an expression of faith through music and symbols.

According to him the faithful must be incorporated into the celebration through the mood of the music. "A prayer of petition or forgiveness cannot use musical rhythm that may remove the faithful from the sacred frame they are part of. On the other hand there are parts of the Mass, like the Gloria or the Sanctus, which require a more festive music," he says.

In Santo Domingo the Bishop has created a Liturgical Commission which gathers the songs made up by the people in the villages. A team of musicians and composers use those musical seeds to create liturgical songs and puts on a concert every six months with the best pieces. The diocese already has a collection of over 200 liturgical songs created through this method.

The music workshop to be held in Miami will be Friday, Feb. 24, from 8 to 10 p.m. It will continue Saturday, starting at 9:30 a.m., in the cafeteria of the school. It is sponsored by the Spanish Section of the Office of Religious Education. For information call Father Juan Sosa, 945-2821.
People REALLY helping people

This Sunday, Feb. 19, is Visitors Appeal Sunday, the day when our friends from the North who come down for a few months each year are invited to share in the “People Helping People” program, the Archbishop’s Charities Drive.

So far, the drive this year appears to be a great success.

According to Frank Nolan, development director, “We have had several parishes who have been unable to make their goals in past years, reporting going over the top this year.” Others, he added, are far exceeding their goal.

Anyone who has not been contacted for his or her gift yet this year, can send it directly to the ABCD Office, Catholic Archdiocese of Miami, 6301 Biscayne Blvd., Miami, Fla., 33138.

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But in leaving, Father begs you to continue your concern and support of the Missions—the Young Churches which are at present unable to support themselves.

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Archdiocesan Director
6301 Biscayne Boulevard
Miami, Florida 33138

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Archdiocesan Director
6301 Biscayne Boulevard
Miami, Florida 33138
S. Florida Scene

Gold Coast party

The annual Gold Coast Extravaganza, sponsored by St. Joseph's Women's Club and Home-School Association, will be held in the Grand Ballroom of the Americana Hotel, Bal Harbour, Thursday, Feb. 23. A social hour at 11 a.m., will precede the luncheon and fashion show. Fashions will be presented by Lily Rubin.

For tickets and information call, Eleanor Rahl, chairman, at 861-2517, or Mary May, ticket chairman, at 861-9393.

Interfaith Day

An interfaith Day, sponsored by the Archdiocese of Catholic Women, Church Women United, and Synagogue Women of Dade County, in cooperation with the Women's Division of the Greater Miami Jewish Federation, will be Thursday, Feb. 23, from 9 a.m. to 12:30 p.m. The same program, "The Sanctuary Israel and Jewish Holidays," will be presented at three locations: Temple Emanuel-El, 1701 Washington Ave., Miami Beach; Temple Beth Moore, 2225 NE 121 St., North Dade; and Temple Beth Am, 9500 SW 88 St., South Dade. Luncheon is $3.

Holy Cross Ball

FORT LAUDERDALE—Holy Cross Hospital Auxiliary will hold its 22nd annual Charity Ball at Pier 66 Hotel here Friday, Feb. 24. Mrs. Charles E. Manthey is general chairman and Mrs. Alice John Rogers is co-chairman.

Prayer breakfast

A Charismatic Outreach Prayer Breakfast will be held at the Hilton on the Ocean, Jupiter, Saturday, Feb. 25, at 9:30 a.m. Father Dan Doyle, a Mariandist priest and teacher of scripture at Chaminade High School, Hollywood, will be the guest speaker. He will speak on "Mary the First Charismatic."

For reservations, send $5 to Kathleen Lake, P.O. Box 1387, Jupiter, Fl. 33458.

Four hundred families attended workshops for parents at St. Catherine of Siena parish. A panel of teachers summarized themes used for each grade level at the parish school (from left) Mrs. Pat Beeman, Mrs. Agnes Sabol, Mrs. Elizabeth de Church, Mrs. Marty Dickinson, Mrs. Kay Bodzlon and Mrs. Lucyl Delgado. Key speaker was Dr. James Flanders of F.I.U.

Fr. Rohr in area

Father Richard Rohr, O.F.M., founder and leader of the New Jerusalem Community, Cincinnati, and a Scripture scholar, will make two appearances in the Archdiocese of Miami.

A weekend retreat will be held at the Conical Retreat House, Lantana, Feb. 24-26 by Father Rohr and his team. A Scripture workshop, "The Word of God—Living—Active and Sharper Than a Two-Edged Sword," will be offered Monday, Feb. 27, from 7:30 to 10 p.m., at host parish St. Boniface Church, 851 Johnson St., Pembroke Pines, by Father Rohr and his team. The workshop is sponsored by Chaminade Community of Faith.

Mark their 60th

SUNRISE—Mr. and Mrs. Frank Babis recently celebrated the 60th anniversary of marriage during Mass of Thanksgiving offered by their son, Father Daniel Babis, Archdiocesan Director of the Office of Immigration Services and resident chaplain at Villa Maria Nursing and Rehabilitation Center.

The couple also has another son, John of New York, a newscaster on radio station WINS there.

French, Latin Masses

St. Vincent de Paul Church will offer Mass for French-speaking Catholics every Saturday at 7:30 p.m., until mid-April. A Latin Mass will be offered for the next four Sundays of Lent on Sundays at 8 p.m.

Heart trouble?

FORT LAUDERDALE—Dr. Zacharias P. Zachariah will describe how modern medical science can answer the question, "Do You Really Have Heart Trouble?" in a free health lecture at Holy Cross Hospital Wednesday, Feb. 22, at 7:30 p.m. The talk will be illustrated by a video presentation of actual cardiac diagnostic procedures. Because of space limitations, reservations are necessary. Call 711-7423.
Dade County

BLESSED TRINITY Church annual carnival, Miami Springs, until Sunday, Feb. 19. Riders, booths, games, displays and food featured.

SERRA CLUB of Miami reception for Serra International Directors' meeting at Carillon Hotel, Miami Beach, today (Friday), 6:30 to 9 p.m. Serra Club Berse Fund donation will be made to Abp. Edward A. McCarthy at the luncheon in the Columbus Hotel, Tuesday, Feb. 21, at noon. Abp. McCarthy to speak.

BARRY COLLEGE campus tour (Friday) through Sunday, Feb. 19, on campus. Rides, admissions, games, booths, entertainment, food and country store featured.

CATHOLIC SERVICE BUREAU Women's Auxiliary annual card party luncheon at Miami Shores Country Club Saturday, Feb. 18. For reservations call 738-1484.

SHARROCK SOCIETY of Florida art exhibit at Moose Club, 25 NW 120 St., Saturday, Feb. 18, 8 to 11 p.m.

EPHPHANY Home and School Association carnival and bar-b-que Sunday, Feb. 19, noon to 7 p.m., on school grounds, 8266 SW 27 Ave. Rides, games, food, prizes offered.

HOLY FAMILY Church annual blood drive Sunday, Feb. 19, 9:30 a.m. to 8 p.m. conducted by Mount Sinai Hospital personnel.

CRESTED HEART Women's Club Homestead annual card party at Patricia Hall Monday, Feb. 20, at 1 p.m.

JOSEPH Church Friendship Club Washington's birthday party luncheon Tuesday, Feb. 21 at 1 p.m. Music and entertainment planned.

MARIAN TOWERS Residents' Club "Hearts and Flowers Month" dessert card party Wednesday, Feb. 22, at 11:30 a.m. For reservations call 931-0472 or 932-2587.

ST. LOUIS Church Women's annual card party and luncheon Wednesday, Feb. 22. For reservations call Nancy Grumbach at 271-3351.


MRS. MANNING'S Founders' Day School Week.

It's a Date

The Patrician Club of St. Patrick Church, Miami Beach, held its 24th annual Christmas Birthday Party at the Doral Hotel last week. Mrs. Anna Aymonin (above) presented, on behalf of the club, a commemorative plaque of the Declaration on the Bill of Rights to Archbishop Edward A. McCarthy. Members of the U.S. Marine Corps presented the Colors.

M.A. IN RELIGIOUS STUDIES
M.A. IN RELIGIOUS EDUCATION ADMINISTRATION PASTORAL RENEWAL PERSONAL RENEWAL RELIGIOUS EDUCATION
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1978 Faculty includes: Reverend Gerard LaCerra, Reverend Paul Zlonka, Sister Mary Multis, O.P. Reverend James Murtagh, Richard McCord, and Ed Hediger. Execution of this program is under the direction of the Archbishop of Miami. For further information and reservations call 558-3581.

BROWard County

ST. BARTHOLOMEW School, Miramar, eighth grade sponsors a square dance Saturday, Feb. 18, 5 p.m. to 11 p.m. For reservations call Peggy Oliveira at 981-8719.

JOSEPH Church, Fort Lauderdale, Men's Club dinner-dance "Hearts and Flowers Night" Saturday, Feb. 18, 7 p.m. to midnight. For reservations call Ed Hediger at 566-3877.

NATIVITY Ladies Guild, Hollywood, Day of Reflection Monday, Feb. 20, 9:30 a.m. to 2 p.m. Franciscan Father Louis McIntyre will conduct the day. For reservations call Mrs. Helen D'Elia at 981-1764.

ST. ANTHONY Women's Club, Port Lauderdale, luncheon-musical Tuesday, Feb. 21, noon, at Williamson's Restaurant. For reservations call 462-2109 or 763-9173.

ST. BERNARD Church, Sunrise, Fun Festival Feb. 23-24, 6-11 p.m., and Feb. 25-26, 1-11 p.m. Parade on Friday from Ball Park Plaza at 5 p.m. Rides, games, food, and wares for sale featured.

ST. BONIFACE Women's Club, Pembroke Pines, bus trip to Sea Ranch Dinner Theatre. For reservations call 981-3705.


Palm Beach County

MARY IMMACULATE Church, West Palm Beach, Valentine social Sunday, Feb. 19, 3 to 6 p.m. in cafeteria of Cdl. Newman High School. Live music. Further information call 686-5041.

ROBEN-ACADEMY auction at the Flagler Museum today (Friday) at 7 p.m. Donation $5 includes champagne and hors d'oeuvres.
The Fourth Annual Mental Retardation—Tootsie Roll Drive will be held throughout the state of Florida by the Knights of Columbus during the weekend of March 5-6. The goal of the drive this year is $150,000. The drive in 1977 raised $114,000 of which $96,000 went directly to mentally retarded.

According to State Mental Retardation Chairman, Joe Matthews of St. Rose of Lima parish, Miami Shores, "the only deduction from money collected is for the cost of the candy. There are no administrative expenses deducted so the major portion of money collected goes to the retarded."

Thousands of volunteers in hundreds of locations will be giving out Tootsie Rolls during the weekend and asking for contributions. Each Council throughout the state forwards the money raised to the Florida State Council along with the organization serving the retarded. The particular council would like help. In the past, Councils in the Archdiocese of Miami have provided assistance to the Marian Center, Sundial Workshop, Excelsior School, and the Dade, Broward and Palm Beach Associations for Retarded Citizens.

The Florida State Council deducts 10 per cent of the money collected to pay for bona-fide expenses but, in addition, excess is donated. At the last State officers meeting the funds remaining from last year were donated to the Florida Association for Retarded Citizens Advocacy Program ($5,000), Florida Epilepsy Fund ($3,000), and Bishop Greco's Holy Angels Home in Louisiana ($2,500).

Last year, 75 out of 86 Councils in Florida participated. This year, 84 councils are involved in the Drive.

"The more than 240,000 mentally retarded in Florida need our help," Matthews pointed out. "The various groups working with these mentally retarded have begun to look to us for sorely needed financial help."

A convert to Catholicism in 1960, Matthews joined the Miami Council, K. of C., in 1965. He was a charter member and was the first Advocate of Marian Council in North Miami. He became Grand Knight in 1966 and served as State Council Activities chairman from 1967-69. In 1971, Matthews was elected State Deputy and served two terms. In 1975, he was appointed State Chairman of the Mental Retardation—Tootsie Roll Program to which he has been re-appointed three times.

The Lithgow Family has been privileged to serve thousands of Catholic families in Dade and Broward Counties since David Lithgow founded the firm in 1940. In the last few years Lithgow Funeral Homes has been joined by McHale Funeral Homes; King-Wixsom Funeral Home and Lanier-Josberger Funeral Homes. These firms, too, have faithfully served thousands of Catholic families in South Florida.

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Back Catholic Press, Cdl. Manning urges

LOS ANGELES—(NC)—Catholic newspapers make a practical contribution to the growth of adults, said Cardinal Timothy Manning of Los Angeles in a letter urging support of his archdiocesan newspaper, The Tidings.

"Last summer, the world Synod of Bishops judged that the times require the Church to make its first priority the religious maturing of adults," the cardinal said. "For this, the parish pulpit must be the prime, most direct means. A natural and strong supplement to the pulpit is a good diocesan paper. It amplifies and strengthens pastoral work and instruction."

Asking priests to speak from the pulpit on behalf of The Tidings, he added: "Help it through your word. Aid it in its work.

Your wonderful baby won't be a baby very long. And before you know it Little League will be a page in the memory book. Yes, College is just a few checkbook stubs away.

Now is the time to start providing for the cost of your child's education.

Do you know how much it costs to go through college? Even today, some estimates run around $15,000—and more—for the four undergraduate years. Do you know about student loans and scholarship possibilities? Or about the ways life insurance can help to soften the tuition blow?

Review all the pertinent facts as soon as possible. You might want to start by getting in touch with:

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MAIL TO ADDRESS ABOVE
St. Ignatius Loyola
Founder of the Society of Jesus

by Fr. John J. Castelot

St. Ignatius of Loyola, founder of the Society of Jesus, was born about 1491 in the family castle of Loyola, the youngest of 11 children. He entered military service but was wounded in the defense of Pamplona on May 20, 1421, when a cannon ball broke his right shin and ripped open his calf. The break was badly set and the bone had to be rebroken and reset. The surgeon ripped open his calf. The break was caused by a cannon ball. He was given a life of rigorous mortification. A vision of the Blessed Virgin and the infant Jesus inspired him to make a pilgrimage to the shrine of Our Lady at Montserrat. Manresa, a small town, was not far from there. He stayed at Manresa about a year, living sometimes with the Dominicans, sometimes in a paupers' hostel, with intervals of solitude in a nearby cave. It was a time of severe spiritual testing, marked by depressing attacks of scrupulosity. The experience was fruitful, however, for out of it came the first notes that grew into his famous Spiritual Exercises. Out of it, too, came great peace of mind and inner joy.

Ignatius was consumed by a desire to visit the Holy Land. In February 1523 he set out, hitching his way. However, once there, his immediate zeal for the Moslems' conversion made the Franciscan custodians of the holy places fearful that he would be taken as a hostage and they ordered him home. Back in Barcelona, at age 33, he began studying Latin. So distracted was he by thoughts of God that he found it difficult to concentrate, until he hit upon a method of turning his study into prayer. And of course going to school with little boys was humiliating. After two years he moved to higher studies, through which he struggled. He lived austerely, wore a coarse gray habit, taught catechism and recalled many people from vice to virtue. But this lifestyle and activity attracted adverse attention, and he and three companions moved to Salamanca, where again he became the object of dark suspicion and decided to leave Spain.

In Paris his conduct and the reaction to it were much the same, but he persevered. In 1534, he received his master's degree. Six like-minded fellow students joined him in the Spiritual Exercises. They took private vows of poverty and chastity and offered their services to the pope in any capacity he might deem fit. Thwarted in their attempts to go to Palestine, they met, two years later, in Venice. Eleven in number, they went to Rome, where Pope Paul III welcomed them and gave permission for ordination. Typically, it was a year before Ignatius felt himself ready to offer his first Mass. They put themselves at the Pope's disposal and he assigned them various tasks around Rome.

It was clear that they had a future in the Church and would need structure as a group. They added a third vow of obedience to whomever would be their general. He in turn would be subject to the Holy See. This gave rise to a fourth vow, that of going wherever the pope sent them. Unlike existing orders, they chose to recite the Office in common, but to leave themselves free for the practical exercise of charity, with education as top priority. The order was approved on Sept. 27, 1540, and Ignatius was elected superior general. In this capacity he spent the rest of his life in Rome, directing the affairs of his amazingly active organization.

One of St. Ignatius' most far reaching contributions was his Spiritual Exercises published in Rome in 1548. This prayer method has served ever since as a model for both private devotion and formal retreats. They reveal the great heart and soul of their author. The quasi-military structure of the Jesuits can be misleading. It is not a cold machine, and Ignatius was not a study general. He was a man who deeply loved his "army." His concern for the sick was especially touching; he could not do enough for them.

When his subjects were right and he was wrong, he submitted with a charming humility and even cheerfulness. Still, he could be firm, and reacted strongly to those whom learning had made conceited or negligent of true religion. As with all saints, his crowning virtue was the prime Christian virtue: love.

In 15 years, the Jesuits had grown to 1,000 members in Europe, India and Brazil. St. Ignatius' health deteriorated steadily during these years. He died suddenly on July 31, 1556. Pope Pius XI named him the patron saint of spiritual exercizes and retreats.
Do we take the time to pray?

by Fr. Edward J. Farrell

What if we began by asking not, "Do we have time to pray?" but, "How long does it take to be penetrated by the prayer of Jesus?"

Prayer is mostly a mystery of presence; new depth into the presence of Christ. He is continually drawing us.

In physics there are certain fields of energy, certain polarizations. In a similar way we have to be more aware that we are in God's field of prayer, God's field of presence and that there is never a moment when He is not present to us, even though we are but rarely present to Him. We would actually not be in prayer at all if prayer came from ourselves. Prayer is with Someone Else. "Jesus went out to the mountain to pray, spending the night in communion with God" (Lk 12, 6).

The prayer of Jesus is prayer in spirit and truth. His prayer enters into our time. It is total, infinite, eternal. We are all included in the prayer of Jesus. We pray because we are being called by His prayer, led by His presence. He is always present in our lives, calling us to a more explicit conscious awareness of His presence. When His prayer enters into me it is no longer I who pray but Jesus who prays in me. As long as it takes to give myself to God, it takes me to pray.

Jesus is prayer; and in the deepest depths of oneself, we are prayer. We are an existence of God. The prayer of adoration is becoming aware of the act of God's love creating us, and Jesus prayer in us at this very moment. We are a form of human prayer, but something totally new has happened in God becoming man.

In all the prayer of the world's religious, we pause before the incredible reality that God walks among His people; that God is one of us, that God prays. The realization that God Himself prays is itself mind boggling. And the greatest consolation we have is that He is praying for us, with us, in us. As we are drawn into His presence, we become more aware of Jesus at prayer in us; praying in us and inviting us to pray.

The invitation to pray is an invitation to remember His presence and wake up to His prayer in us.

"We have come to discover that we cannot simply pray one hour a day or four hours a day. That would not be adequate. As Mother Teresa says, we must pray 24 hours a day. Our whole life must be a prayer."
A family weekend retreat

opportunities for a relatively inexpensive vacation, and, most of all, the desire to step aside for reflective prayer.

Most American families consider themselves very busy. Both parents and children frequently complain about not having sufficient time for all the activities they are expected to attend or would like to enjoy. To withdraw from the frantic merry-go-round for even two days requires a conscious decision, a priority judgment on the part of everyone.

I picture Jesus repeatedly making parallel decisions and judgments during the three years of His public ministry. With so much to say and do in such a short period of time, the Lord could have felt brief a period of time, the Lord could have felt the meetings and activities they are expected to attend or would like to enjoy. To withdraw from the frantic merry-go-round for even two days requires a conscious decision, a priority judgment on the part of everyone.

Yet we read in Mark's Gospel: "Rising early the next morning, He went off to a lonely place in the desert; there He was absorbed in prayer." (Lk. 5:35). Later in the same book, "When He had taken leave of them, He went off to the mountains to pray." (Lk. 5:16). St. Luke tells us: "He went out to the mountain to pray, spending the night in communion with God." (Lk. 4:42).

Christ is our way, our truth and our life. He calls us to follow His example, in this instance by going off for a few moments, hours or days, to pray. The Carmelites provide the mountain and the place as well as a loosely structured format to help families pray.

Orientation starts at 9 p.m. Friday night, with the youngsters sent off to bed by 10.

Saturday morning begins with breakfast at 8:30 and low key Eucharist around 9:30, and then a family project for two hours until lunch. The activity centers around the retreat's theme and may involve, for example, construction of a collage.

For another two-hour block after lunch the family enjoys recreation, e.g., hiking in the woods, tobogganing, swimming, basketball. Here the diversified and excellent facilities of Mount Carmel serve well.

From 3 to 4:30 Father Gus or another Carmelite gives a presentation and directs participants as they break into small units for discussion. At 5, the afternoon concludes with a Family Penance Service.

A night walk follows supper and provides the occasion for an informal talk on creation, light, darkness, silence, prayer and God. The day concludes with a sing-along by the fireplace and then some socializing among the adults after the children have retired.

Breakfast, morning prayer, a two-hour open discussion and a solemn closing eucharistic celebration at 11:30 fill up Sunday morning and brings the family retreat weekend to a close.

How successful is it? The high number of repeaters by itself speaks well about the value families see in these two days of quiet prayer away from their regular routines and their busy homes.

Spiritual Exercises: Prayer for activists

by Fr. Alfred McBride, O.Praem.

For well over 1,000 years, the monastic style of prayer dominated Christian behavior. It suited well the agrarian world in which it flourished with its predictability and regularity, its seasonal and diurnal rhythms. However, the Renaissance and the Reformation coincided with the urbanization of Europe on an unprecedented scale. Cities grew, bloomed and burst at the seams. And with them came noise, action, chaotic snarls, complexity, discontinuity and man-made rhythms.

The stately, serene prayer life of the monks did not resonate so well in these urban cauldrons. Thanks to the genius of Ignatius Loyola and the Jesuits, a prayer possibility emerged that was well tailored for the activist citizens of the new cities. This prayer style was known as the Spiritual Exercises. A methodical, systematic approach to spirituality, the Spiritual Exercises endowed the users with a flexible, enduring and assuring way to thread the maze of action with the gold lining of interior faith and prayer.

their ideal form, the Spiritual Exercises are a four-week retreat designed to help the person undergo a profound religious conversion. Each day the person engages in five one-hour meditations. The first week these meditations or exercises dwell on the tragedy of the human condition beset with sin, selfishness, lust, avarice and alienation. Week two brings the retreatant to contemplate the two major forces competing for his commitment, namely, the kingdom of Christ and the kingdom of Satan.

By the third week the "exerciser" ponders the drama of the saving passion and death of Christ. The fourth week leads the candidate to view the sweeping panorama of Easter and its effect on the life of a Christian. Hence like a good educational device, the Exercises begin where the person is, affected by sin and estrangement. The situation is not without hope since Christ is battling for the true hopes and personal fulfillment of the individual. How this is done comes through in the wondrous meditations on the death and resurrection of Jesus.

What is supposed to happen in these meditations and in this retreat?

(1) Inner awareness of God. (2) Positive and negative reaction. (3) A sense of God's will.

The Exercises summon the distracted activist to quiet down and fix his or her inner attention and imagination on some biblical scene or spiritual truth. This is meant to relax the person and draw him or her to an inner awareness of God's presence.

TO LIVE IN CHRIST JESUS

"We live in good faith if we act in accord with conscience. Nevertheless our moral decisions still require much effort. We must make decisions of conscience based upon prayer, study, consultation and an understanding of the teachings of the Church. We must have a rightly informed conscience and follow it. But our judgments are human and can be mistaken; we may be blinded by the power of sin in our lives or misled by the strength of our desires. 'Beloved, do not trust every spirit, but put the spirits to a test to see if they belong to God.'...

Where are we to look for the teachings of Jesus, hear His voice and discern His will?

"In Scripture, whose books were written under the inspiration of the Holy Spirit. In prayer, where we grow in knowledge and love of Christ and commitment to His service. Through the events of human life and history, where Christ and His Spirit are at work. In the Church, where all these things converge. This is why the Second Vatican Council said: 'In the formation of their consciences, the Christian faithful ought carefully to attend to the sacred and certain doctrine of the Church.'"
Family prayer is a real treasure

By TERRY and MIMI REILLY

forms and prayers of memory like the “Our Father,” the “Hail Mary,” and the “Glory Be,” and the Rosary. These

ENGAGED ENCOUNTER

Two Engaged Encounter Days will be offered in the Archdiocese during the month of February. The first one at Helen’s in Fort Lauderdale on Sunday, March 12 and the second at St. Rose of Lima in Miami on Sunday, March 19. Couples wishing to register for the day at St. Rose must call the rectory at 731-7314 and those registering for the day at St. Helen’s can call Family Enrichment Center at 661-0280.

Special devotions, I believe, have always been and will always be a way ofpraying with and to Jesus. That’s done in prayer. Jennifer didn’t say “talking to Jesus,” but rather talking “with Jesus.” That’s true of all our devotions. Somehow, we seem to rush through our prayers to get to more important things in our lives. We have a great heritage in Church’s devotions, I feel, and we don’t overthink them. These prayers can be prayed silently or with a community of believers.

We should also be aware that those prayers and many more I have not mentioned, are not the total portion of our calling in prayer. Spontaneous prayer, a vocal prayer of the heart, can be prayed silently or with a community of believers.

The complete text is...
Spanish American Fiesta at Pace

Families and students of Msgr. Pace High School will gather for a Spanish American Fiesta, Sunday, Feb. 19. A concelebrated Mass in English and Spanish will begin the fiesta at 4 p.m. in the school gym. Authentic Spanish food will be served from 5 to 7 p.m. Entertainment featuring both Spanish and American music will begin the dinner. Elaine Syfert of Holy Family parish is chairman for the Spanish dinner. Tickets are $2.50 for adults and $1.50 for children. 

The Immaculata-LaSalle High School class of '68 is planning a tenth year reunion Saturday, Feb. 18, in the school hall Sunday, Feb. 19, at 7 p.m. The reunion affair that saw Sts. Peter & Paul use a full court press to break on top early and maintain the lead over St. Andrew all the way. The final score was 104-71.

Cub Scouts from throughout the Archdiocese gathered at the Shrine of Our Lady of Charity of Cobre for the annual Day of Recollection. Father Jim Murphy conducted the day, assisted by Father Tim Sockol, assistant scout chaplain.

The Department of Youth Activities has asked that all past Searchers and families take note of a time change in this week's Search at Notre Dame Academy. The closing Liturgy will now be at 12 noon in the auditorium of Notre Dame.

Father Tim Sockol explains the meaning behind the patch Quaerite Dominum which the scouts will receive for attending the Day of Recollection.

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The youth group from St. Mark Church, Boynton Beach, will meet in the parish hall Sunday, Feb. 19, at 7 p.m. Representatives from the Archdiocesan Youth Office will give a presentation on the youth scene in South Florida, a slide show, and lead discussion. Refreshments will follow. All students in high schools are invited. The meeting will end at 9 p.m.

Winners in the 1978 science fair held at Lourdes Academy include: environmental science, Mary Ann Ruden, first place; and Lizette Morad, second; physics, Chris Wells, first; biochemistry, Marlene Civantos, first; botany, Ann Rowland, second; Bridge building, Ana Calleja, first.

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By TOM FILIPPELLI

St. Vincent and Sts. Peter & Paul emerged victorious in the 1978 CYO basketball tournament held at Pace High School last Sunday along with the annual cheerleading competition.

St. Vincent CYO, Margate, captured their first major sports championship by winning the girls basketball title. They came from behind in the second half to defeat Holy Rosary 35-30. Diane (Debo) McAtamney led the St. Vincent rally and was high scorer with 21 points. Celia Pearson was top scorer for Holy Rosary with 19 points and was the leading rebounder. Holy Rosary beat St. Stephen for third place. Other members of St. Vincent's championship team are: Jill Pannozzo, Debbie Howell, Darla Kinselman, Rae Radack, Ann Schumacher, Maryanne Deluca and Diane Gigore. The boys' championship was a wide open, offensive affair that saw Sts. Peter & Paul use a full court press to break on top early and maintain the lead over St. Andrew all the way. The final score was 104-71.

Eighteen squads from high schools and parish youth groups entered the annual CYO basketball tournament held at Pace High School last Sunday along with the annual cheerleading competition, sponsored by the Department of Youth Activities. The performances by the squads were among the sharpest ever seen in competition. Nativity was first place squad in the CYO division, with St. Vincent second and St. Stephen, third. St. Brendan High School won the varsity division for high schools, followed by St. Thomas Aquinas, second and Immaculata-LaSalle, third. First place in the high school junior varsity went to Chaminade with St. Brendan finishing second and St. Thomas Aquinas, third.

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Pompano migrant youth elected 'Reinado' Queen for 1978

IMMOKALEE—Before an audience of some 1,000 migrant workers, and after deliberations of a six member jury, sixteen-year-old Rosario Livier Yanez was voted 1978 Queen of the South Florida Hispanic Pageant held last weekend here.

A representative of San Isidro Mission in Pompano, Rosario competed with eight other candidates from the different rural missions of the Archdiocese. All of them had been previously voted by their respective communities, as local 'queens' to represent their church in the Hispanic pageant.

The 'Reinado' (queenship), as it is also known, is one of the events sponsored by the Archdiocesan Rural Life Bureau, with which in this year, the 20th anniversary of the Archdiocese, was dedicated to the Hispanic culture and every year's queen remains as a model and example to other youths.

Runner ups in the 1978 Pageant were Delia Sierra, of St. Joseph, Moore Haven; and Lydia Cantu, St. Philip

ST. CLOUD, Minn.—(NC)—If seniority and authority go hand-in-hand, then Sister Emerama Wewers is clearly the boss at St. Benedict's convent.

At age 100, the nun has outlived five popes, 17 priresses of St. Benedict's. The candidates are selected among Archdiocesan personnel, acquainted with the Hispanic culture and every year's queen remains as a model and example to other youths.

The candidate representing St. Margaret Mission in Clewiston, Rebeca Sanchez, was ill and was not able to participate in the final contest.

Nun clearly is 'the boss'.

Queen Rosario Livier Yanez (center), of Pompano, has her crown adjusted which has just been presented by ?? Queen Janer Correa (left). Afterward she was presented with a trophy by Alverto Galvan, president of the South Florida Hispanic Pageant.

Benizi, Belle Glade

Other candidates were:

Rebeca Sanchez, St. Margaret, Clewiston; Julie Torres, Our Lady Queen of Peace, Delray Beach; Margarita Grimaldo, Our Lady of Guadalupe, Immokalee; Gloria Alaraz, Holy Cross, Indiantown; Julia Rodriguez, Our Lady Queen of Heaven, La Belle; Jessica Soto, St. Peter, Naples.

The candidate representing St. Margaret Mission in Clewiston, Rebeca Sanchez, was ill and was not able to participate in the final contest.

Queen Rosario Livier Yanez (center), of Pompano, has her crown adjusted which has just been presented by ?? Queen Janer Correa (left). Afterward she was presented with a trophy by Alverto Galvan, president of the South Florida Hispanic Pageant.
entertainment/arts

Snoopy, Peanuts’ beloved beagle, continues to bully his master, Charlie Brown, in the half-hour animated special, “What a Nightmare, Charlie Brown,” Thursday, Feb. 23 (8-8:30 p.m.) on WTVJ-Channel 4.

Capsule movie reviews

“The One and Only” (Paramount) is a nostalgic ’50s comedy directed by Carl Reiner. Henry Winkler plays a supreme egotist who woos and wins a shy and proper girl on an Ohio campus, and then they go to New York, where, instead of finding stardom, he is forced to turn to wrestling to support her. After the usual ups and downs, in and out of the ring, he succeeds in fabulous fashion, taking on a Gorgeous George-style persona. Winkler’s character is rather gratifying, but the film makes for mildly entertaining adult fare, some coarse sexual and scatological references ruling it out for a more general audience. B. Morally unobjectionable for adults. (PG)

“Brooklyn, in the Ring” (Warners) is a nostalgic account of a company of combat in Vietnam. Directed by Sidney J. Furie with a cast consisting largely of unknown actors, “Brooklyn” seems bent upon revealing in nauseating and humorous detail the dark underside of America’s Indochina “adventure.” Drugs, atrocities, failures in military leadership, simple greed and downright cynicism on the part of everyone involved in the struggle are the order of the day and, it would appear, Furie’s point. Because of the film’s inability to decide on its tone, it veers in quite unrealistic fashion between slapstick and supposedly real emotion. As a consequence, its foul language, bereft of any significant context, and its moral ambiguity are offensive. B. Morally objectionable in part for all. (R)

“The Boys is Company C” (Columbia) —A-III, Morally objectionable in part for all (R); “Coma” (MGM-United Artists) —A-III, Morally unobjectionable for adults (PG); “A Night Full of Rain” (Columbia) —B, Morally objectionable in part for all. (R); “Lorna Doone,” ten episodes (R); “Gidget,” the “Patty Duke Show” our adolescent hero must forego his virginy. The well-publicized episode—anyone watching it knew that it was about the hero losing his virginity—proved a muddled mishmash. Most of the show is devoted to James trying to be alone with Christina, the attractive exchange student who is returning to Sweden in 15 days.

As created by Dan Wakefield, the series has emphasized positive values as James learns about life and people. Humor has provided a sure handle for treating such serious subjects as death, alcoholism, and the physically handicapped as well as such adolescent concerns as making friends in a new school and romantic infatuations. But now James has turned 16 and in keeping with the premise that teenage romance is a lot more physical than it was in the days of “Gilgit,” and the “Patty Duke Show” our adolescent hero must forego his virginity. The well-publicized episode—anyone watching it knew that it was about the hero losing his virginity—proved a muddled mishmash. Most of the show is devoted to James trying to be alone with Christina, the attractive exchange student who is returning to Sweden in 15 days.

In the last 10 minutes of the show he finds a place; they sit down on a couch. Then there is a fast cut to them in school worried that she may be pregnant. Moments later—in screen time—she phones to say “It’s all right,” she’s not pregnant. Next scene, she’s ready to depart, they hug and promise to write each other. Not only is this ending dramatically flat but it adds no moral dimension to what they had done (their worry about pregnancy has been momentarily and unrealistic in the context of the story’s events).

Wakefield quit the series because NBC added this ending to a script that originally had James using a prophylactic—something he was familiar with from a friend in the original pilot movie. This broadcast substitutes a streetwise friend of James to remind him of his “responsibility” to avoid VD and unwanted kids. It is not as front-and-center as Wakefield intended, but birth control is still the take-away message for teenagers watching to avoid James’ brief period of worry.

Incidentally, the program’s real moral point of view is set forth in an incredible sequence in which an uncle gives James for his birthday a hotel room furnished with a professional roomate. It seems that the uncle’s birthday present was intended to make a man of James at 16. It gives James the opportunity to say that this is something ‘special and important and has to be done with someone you really love.’ Profound, huh? “James at 16” simply doesn’t work as message or as entertainment.

Since the appearance of “All in the Family” and its various offspur, situations comedies have dealt with controversial social and moral questions, sometimes quite effectively and occasionally with as bad judgment as this episode of “James at 16.” This means that for parents is that they must exercise greater diligence than ever in selecting programs for family viewing. They must also be prepared, when necessary, to discuss with their children the immoral premises and solutions of a program like “James at 16.”

TV top tips

Sunday, Feb. 19, 9-11 p.m., WCRT-Channel 7; WPTV-Channel 5, “The Awakening Land.” Elizabeth Montgomery stars as a pioneer in the Ohio wilderness of 1790 in this three-part adaptation of Conrad Richter’s Pulitzer prize-winning family saga (concluding parts air Monday and Tuesday, Feb. 20-21).

Tuesday, Feb. 21, 8-10 p.m., WPBS-Channel 2, “Actor.” A nostalgic and warm tribute to Hollywood actor Paul Muni’s origins in the Yiddish Theater; an original musical written for television.

Wednesday, Feb. 22, 9-11 p.m., WTVJ-Channel 4, “Special Olympics.” Drama of widowed father of three teenagers who make a family project out of helping in the Olympics program for the mentally retarded.

Holy Cross brothers

A Religious Community of men who follow a life of prayer and work for Christ, as teachers, farmers, social workers, campus ministers, parishes, medical personnel and other ministries. For information write to: Provincial Office, Dept. 9J St. Edward’s University Austin, Texas 78704

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Miami, Florida / THE VOICE / Friday, February 17, 1978 / Page 17
Transference Center not the way

The Florida Manpower Consortium was right to cut off funds from the Transference Center, a "counseling" service to homosexuals in Miami.

There is a legitimate need for counseling of homosexuals, but the Transference Center is not filling that need. Rather, some people associated with it are simply promoting various "exotic" forms of sexuality, which is no way to deal with problems of identity or orientation, whether homosexual or heterosexual.

However, some form of responsible counseling for homosexuals who cannot afford professional fees should be considered by the community.

In a June 1977 letter to the faithful, Archbishop Carroll and Archbishop McCarty stated that while homosexual acts are wrong, people who find themselves with an unavoidable homosexual orientation have a right to justice and help.

The Archbishops quote Pope Paul who said in 1978, "Homosexuals must be treated with understanding and sustained in the hope of overcoming their difficulties." They also refer to the U.S. Bishops' statement in November 1976 that homosexuals should not suffer from prejudice and that "they have a right to respect, friendship and justice." The U.S. Bishops are further quoted that homosexual orientation, as distinguished from activity, causes a predicament for the homosexual and "the Christian community should provide them with a special degree of understanding and care."

We have received phone calls at The Voice from homosexual Catholics who say, in effect, "We are hurting but have no place to turn." Unfortunately, many Catholic homosexuals have not turned to their parish priests who have been trained as counselors.

Because the homosexual segment of society is apparently a large one and there are many special emotional problems associated with it, we urge the community to seek some responsible way to provide, as the Pope and Bishops put it, "understanding and care" and the "hope of overcoming their difficulties."

We also urge responsible homosexual leaders to disassociate the homosexual community from so-called gay centers which have nothing more to offer than glorification of exploitive sex, and to help lead the way, instead, to centers that glorify the total person within the dignity of meaningful citizenship and responsible relationships with all people.

Do we have right to privacy in confessional?

Q. Our church has fixed up a reconciliation room in part of the sacristy. The people were told that no way will the old confessional be used.

Some of us are disturbed by one of our priests who does not always observe the right of a penitent to have a choice of going to confession anonymously. He will bounce back or escort one into the room or see the penitent out after confession. It is a bit too much for most of us to take.

Confession has never been a favorite sport of most Catholics, and instead of making it easier, everything is being made more difficult.

A. You bring up several serious points. First of all, a priest who refuses to respect the anonymity of penitents violates a serious and clear right, whether by edict or in disregard of persons associated with it are simply promoting various "exotic" forms of sexuality, which is no way to deal with problems of identity or orientation, whether homosexual or heterosexual.

Regardless of the priest's personal feelings about what is better in this or any other matter, he never has a right, whether by edict or intimidation, to impose his feelings on others or to use any contravigations to his interests.

Incidentally many churches have rearranged the limited space in old confessional to provide the option for both types of confession. It may not be ideal, but it can do until a better permanent setup is possible.

I hope you will try as gently and as honestly as you can to let your priests know your feelings so that this great sacrament can be for you the healing and helpful experience our Lord meant it to be.

Q. My wife and I have been married for 32 years and have four daughters and four grandchildren. We were unable to be married in the Church because my wife had previously been married and divorced. We have never turned from the Church because we believe that God does not look down on us as sinners. She could not stay with a man who did her bodily harm.

Why haven't the Pope and bishops done anything about those of us who feel we are missing out on some of the Father's love by not being able to take part in the Eucharist?

A. There is insufficient space here to discuss the reasons for the Catholic Church's laws relating to marriage, and the implications involved when a person freely chooses to act in contradiction to those laws. I just answer your direct question.

There are some circumstances under which it may be possible for you to receive the sacrament of the Eucharist. Without discussion with you personally, I could not give you anything like a satisfying and adequate answer.

If you have not done so in the past few years, I suggest you go to a priest in whom you have confidence, give him the details, and follow his advice.

Q. Several days ago I received a chain letter telling me I would get good luck if I sent 20 copies to friends who need good luck. It contained a prayer from St. Anthony Jecodif, supposedly a missionary from South America.

The letter said, "You are to receive good luck within four days of receiving this letter. This is no joke. Do not send money. Do not keep this letter. It must leave you within 96 hours after you receive it. "While in the Philippines, a general lost his life six days after he failed to circulate the letter. Just before his death he received $776,000."

What is your opinion of this? What should I do?

A. I'm amazed at the number of such letters floating around the country. Some are obvious fraudulent schemes. Most reveal an almost pagan superstitious fear of "making the fates angry with me if I break the chain."

All of them rely for their continuation on people whose psychological and religious faith are somewhat shallow and immature.

The letter has nothing to do with genuine faith. Throw it away.

(Questions for this column should be sent to Father Dietzen, 1113 W. Bradley; Peoria, Ill. 61606)
By Msgr. James J. Walsh

‘On a dark road do not place the lantern behind your back’

It is safe to say that many Christians have never learned or have forgotten one fundamental truth stressed in both the Old and New Testament. It is the mysterious force of almsgiving which helps the giver more than the recipient. Too bad it remains such a secret among good people because a stimulating and counseling role is assigned to the good Samaritan by the Lord. The person who has been lost sight of. Perhaps this explains in part why, without a troubled conscience, can spend enormous sums for comfort, pleasure and luxuries, and yet give so little, even when asked, for the needy.

Nature has put in us a cagey streak to want to “see what I got for my money.” Since that trait is in us, and understandably so, it had to be turned to good advantage.

This is why from the beginning, Christianity took it for granted that no one would part with his money without getting a return on it. Sounds selfish at first glance. But when you look again, it makes sense, and while it does indeed let charity begin at home, it does not keep it there. One exchanges a material possession for a spiritual gain, and in the course of the transaction, others are benefited.

There is more to it than that, of course, for a more pressing motive may be the sincere desire to feed the hungry and clothe the poor without even considering the fact that the giver will benefit too. But in order to make almsgiving a habit, and not just a sporadic, irregular practice, Christians were always reminded that you cannot give without getting.

Old people claim that genuine almsgiving was far more common in their childhood than today, when huge movements like United Way organize gifts for the needy. They speak of a widespread awareness of receiving a hundred fold because of the sacrifice made, even on this earth. This does not necessarily mean an increase of almsgiving in the world. Scripture constantly points out spiritual benefits.

Take Christ’s description of the last judgment, diinstead of to a materialistic eye, the absolute importance of the works of mercy directed to one’s neighbor. It is startling to hear him welcome into heaven only those who gave of their time and talent and treasure to the needy. “Come, you blessed of my Father, possess the Kingdom...For I was hungry and you gave me to eat; I was a stranger and you took me in; sick...in prison.”

The others, Jesus lamented, were too busy to bother with the needs of their neighbor or too stingy to assist them. Their fate was banishment from the God of mercy. “Depart from me, accursed ones...I was hungry and you did not give me to eat...and when both the merciful and the selfish asked the very same question, namely, when did they feed him or refuse to feed him, Jesus had the same answer for both...”

As long as you did it to the least of my brethren, you did it to me.”

So important is all this in the daily life of a Christian, the Bible is laced with reminders and explanations of the spiritual values of almsgiving. It tells again and again about the favor we do ourselves when we share willingly. For instance, it reminds us that alms help to avoid God’s anger. “He that stops his ear against the cry of the poor shall also cry himself and shall not be heard.”

Alms are a varied blessings from God. “Shut up alms in the heart of the poor and it shall obtain help for you against all evil.” “Bestow willingly. Thus you store a good reward in the day of need.”

CBS earns media bigotry award

One of the most frustrating aspects of pro-life work is the pro-abortion bias found in much of the news media. We have all seen examples of it, reporting that underestimates the size of a pro-life crowd. Five minute rebuts to a one minute pro-life statement. Stories that stress the futility of ever passing a Human Life Amendment. Comparison of right-to-lifers with political extremists.

The Catholic League for Religious and Civil Rights recently recognized CBS News with a tongue-in-cheek “award” for their coverage of the Hyde Amendment debate in Congress. That story, from their newsletter, is reprinted below.

Walter Cronkite and CBS News became the first recipients of the Catholic League’s “Earl Butz Bigotry in Media Award” for their coverage of the Hyde Amendment controversy on November 29 and 30. Their reporting on that occasion passed beyond the bounds of bias into outright defamation.

The CBS coverage gave the impression that the only reason for the long impasse on the Hyde language was the obstinacy of Catholic Congressmen under lobbying pressure from the Catholic bishops. They focused on the National Committee for a Human Life Amendment (NCHLA), funded by voluntary donations from Catholic bishops, and presented that organization as the single major lobbying force on the pro-life, virtually ignoring the dozens of non-sectarian pro-life citizen groups that have dedicated time, money and manpower to the Hyde Amendment struggle.

The implications of the questions CBS raised are: a) that the involvement of the bishops in the abortion funding controversy is illegal and/or unethical; b) that the bishops have no right to freedom of speech and petition on moral matters of public importance; and c) that, by extension, lay Catholics have no right to freedom of speech and petition. But the Catholic-baiting did not end here.

Claiming that the Senate had repeatedly tried to compromise on the issue, only to be rebuffed by the House, CBS reporter Susan Spencer noted that only one of the six Senate conferences was a Catholic, but that six of the ten House conferences were Catholics, a proportion twice as high as the percentage of Catholics in the whole House. This gratuitous “Catholic counting” was obviously intended to imply that Catholics had somehow stacked the conference committee in an attempt to obstruct compromise. But Spencer failed to point out that it was the conference committee that recommended compromises, while the whole House voted them down.

No mention was made of the religious affiliations of the non-Catholic members of the conference committee, nor was there a word about the contributions of religious denominations to pro-abortion lobbying groups.

It became common to give money as a form of penance for making recreation for sin. Tobias was told, “If you give the linen to the man to be washed, deliver all sin, and from death, and will not suffer the same to go into darkness.”

Jesus came on very strong in telling the Pharisees to use their great material possessions for worthy purposes, and he made it clear even their wickedness could be undone. “Give that which remains as alms; and behold, all things are clean to you.”

The saints obviously relished the power of grace found in almsgiving. So many took the vow of poverty, even when they were rich. They pointed out almsgiving as a spiritual business proposition.

St. Bonaventure was practical minded about the matter. He thought it was wise to give in order to get. He put it this way, “By mercy, man merits in this world good works, in death confidence, in judgment mercy, in heaven glory.”

There’s a quote from Avila put in a catchy phrase, “What a good paymaster God is.”

When a wealthy man built a church, he said, “I make this gift because I remember my sins, because I would that God might forget them.”

A prayer of centuries ago wrote, “Note well it is better for you to give during your lifetime one penny for the honor of God than a mountain of gold after your death.”

So, when we give generously, regularly, without complaint for the love of Jesus, we make it possible for the poor to face life with more courage and dignity; our own souls are purified and strengthened; and God is so pleased he considers it a favor done to himself.
Episcopalians reject any ties with new Anglican Church

NEW YORK (NC)— The new Anglican Church in North America, made up of Episcopalians who oppose the ordination of women and other changes in the church, is not in communion with the Episcopal Church, according to Bishop John Allin, presiding Episcopal bishop in the United States.

In a letter to fellow bishops, Bishop Allin said that he and Anglican Archbishop Donald Coggan of Canterbury, "agree that the new ecclesiastical body is not in communion with the See of Canterbury nor in communion with this province of the Anglican communion." The Episcopal Church in the United States is one of 26 independent provinces of the Anglican communion.

The new church body is made up of approximately 100 parishes nationwide which split from the Episcopal Church over liturgical changes, the ordination of women and church policy on abortion, remarriage after divorce and other issues. You or its members were raised to the episcopacy in Denver Jan. 24 by Bishop Albert Chambers, retired bishop of Springfield, Ill.

Saying he "deposed" the Denver action, Bishop Allin told his colleagues that he had tried to persuade Bishop Chambers "against taking the action he did." The presiding bishop said Bishop Chambers had "acted without the consent or authorization of this church."

He said he was disappointed that the Denver ceremony took place, "especially in view of the fact that we have made several attempts to effect reconciliation with leaders of the new church group."

Bishop Allin also reported that Bishop Macario Ga, supreme bishop of the Philippine Independent Church, did not authorize Bishop Francisco Pagdayahan to assist in the rites. According to Bishop Allin, Bishop Ga expressed "shock and distress" over the Denver rites.

He's an unlikely ice cream man

TULSA, Okla.—(NC)— Want a Dreamsicle, a Fudge Bomb or just some plain vanilla ice cream? Visit the unldest ice cream man in town, Father James McGlinchey, director of Catholic Social Services for the Tulsa diocese.

"Everyone who comes in here, we give them ice cream," says Father McGlinchey, whose agency recently received 15,000 gallons of ice cream from a dairy products company closing its Tulsa operation.
Mariachis y alegría en Reinado '78

(Viene de la Pág. 24)
respectivamente: Delia Sierra de la Misión de St. Joseph en Moore Haven y Lydia Cantú, de la Misión de St. Philip Benizi en Belle Glade.

El Reinado, conocido también como Florida Hispanic Pageant, es ya una tradición en el Sur de la Florida. Se propone fomentar en las jóvenes de los trabajadores migratorios el amor a la propia cultura hispana y a sus valores religiosos.

No se trata de un concurso de belleza y la ganadora queda para todo el afio como modelo y ejemplo para la juventud.

La vida cristiana es una vocación de carácter social.

Parece estar una afirmación excesiva y en la práctica admite una formulación distinta, ya que el hombre tiene necesidad de los demás, más aún, tiene el deber de ocuparse de los demás, está obligado al gran precepto del amor que tiene un campo mucho más amplio que el circunscrito al amor de la familia, de los propios y del vecindario; precepto que comporta superación de la esfera del amor instintivo, del amor natural, del amor egoista. Incluso el monje debe encontrar en su espíritu el espacio necesario para de manera que se cumpla el precepto del amor propio en la convivencia social, pero que se defiendan de los enemigos.

Todas estas tareas den vigorosa vida a la comunidad, pero con la idea de que incluya estudios, actividades deportivas y culturales para el mejor desarrollo de la juventud, con miras a que el Papa incorpore sus ideas a la cura de la juventud, con miras a que el Papa incorpore sus ideas a la cura de la juventud.

Listas para presentarse ante el jurado las candidatas al Reinado 1978. Desde la izquierda Lydya Cantú, St. Philip Benizi, Belle Glade; Julie Torres, Nra. Señora Reina de la Pas, Delray Beach; Margarita Grimaldo, Nra. Señora de Guadalupe, Immokalee; Gloria Alarifa, Holy Cross, Indianstown; Julia Rodríguez, Nra. Señora Reina del Cielo, La Belle; Delia Sierra, St. Joseph, Moore Haven; Jessica Esto, St. Peter, Naples; Rosario Livier Vazquez, San Isidro, Pompano. (Por razón de enfermedad la candidata de St. Margaret en Clewiston, Rebeca Sánchez, no pudo participar en la competición final).

No a la tentación antisocial, dice el Papa

(Audencia General del 1° de febrero)

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Florida Alzaga se dirige a numerosos miembros de la Juventud de Acción Católica Cubana, que celebró el pasado 11 de febrero las bodas de oro de la fundación por el Hermano Vicente Flordia Alzaga. Durante el Acto Mariano, después de una Eucaristía de Acción de Gracias, Sixto García (primer obispo a su izquierda) presentó una reflexión sobre el Domingo de la Inmaculada. El Padre Amando Llorente S. J. (centro) cerró el acto después de una presentación del Doctor José Ignacio Lasaga (derecha) sobre la Virgen en el mundo de hoy. El acto tuvo lugar en la iglesia de Sta. Teresita, 1250 Anastasia Ave., Coral Gables.

Las donaciones son a cambio de caramelos de chocolate conocidos por el nombre “tootsie roll.”

Todos viajaron desde Miami y par-}

LISTA DE ACTITUD

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“Crecer juntos en fe, oración y amor”

El Arzobispo Edward A. McCarthy ha escrito una Carta Pastoral para el Año Santo, con el deseo de que familias, parroquias, movimientos... reflexionen sobre los cinco temas de su contenido. Esta segunda semana de Cuaresma a toda la Arquidiócesis reflexiona sobre el tema de la oración.

Una comunidad de oración

Nosotros, como miembros de la Arquidiócesis, somos un pueblo empeñado en crecer en nuestra vida de culto, oración y gracia. “Acéquese a El (Cristo), una piedra viva, rechazada por los hombres, pero escogida y honrada por Dios. Sean como piedras vivas, constituidas en un edificio espiritual, un sacerdocio santo, para ofrecer sacrificios espirituales agradables a Dios por Jesucristo.” (1 Pedro 2, 4-5)

Con todos los católicos del mundo estamos despertando a una nueva conciencia de la importancia de la oración en nuestras vidas. A través de la liturgia (la Misa y los sacramentos), Jesús viene a hablarnos. Así, en nombre de todos aquellos que viven la oración en nuestro país, en el momento supremo de nuestra redención.

Y hay más formas de oración por las que Jesucristo nos encarga para nosotros. La oración privada, con la familia u otros grupos de oración, mental o vocal, formal o espon- tanea, con las palabras de oraciones tradicionales o en expresión moderna, abalamos a Dios, damos gracias a Dios, pedimos perdón por nuestros pecados, los de otros y expresamos nuestras necesidades o las de otros.

Las expresiones de nuestra Fe y Espíritu están frecuentemente en nuestra boca: “Pide por mí”, “Pedire por ti”, “que Dios te bendiga.” Pedimos por necesidades temporales, incluso más por bendiciones espirituales, pedimos por nosotros mismos, los que amamos, por la Iglesia, la sociedad civil, incluso por nuestros enemigos.

Somos un pueblo que reconoce la oración también en el dolor y el sufrimiento. “Si alguien quiere venir en pos de mí, niegue algo de sí mismo, para recibir la bendición, y no se cansar, aunque crucificado, hasta la muerte.” (Marcos 8, 34). Tenemos una devoción especial hacia aquellas vidas que viven la oración del sufrimiento. Contamos con el sufrimiento y nos esforzamos en aceptarlo como castigo por el Señor a sus amigos que invitan a compartir su cruz. Hacemos penitencia en reparación por nuestros pecados. Abrazamos la Cruz como el signo y sello de nuestra disponibilidad para renunciar a nosotros mismos y aceptar a Jesús.

Somos un pueblo consciente de la crucial importancia de la oración para el crecimiento en la vida y la mente de Jesús. En la oración nos comunicamos con el Señor y somos inspirados y guiados por Él.

La Arquidiócesis de Miami se compromete como comunidad de oración a yudarles a crecer en la vida de oración a la que han sido llamados en Cristo Jesús. Sus familias, sus parroquias, son sus primeras comunidades de oración. El Movimiento Litúrgico, las casas de Retiro, los grupos de oración, las conferencias sobre la vida espiritual, las asambleas y los movimientos apostólicos todos esperan servicios a la Arquidiócesis de Miami, especialmente durante el Año Santo 1978–

Los sacerdotes, religiosas y fieles están llamados a mantener un actitud y atmósfera de oración entre nosotros. (continúa la semana próxima)

Preguntas para comentar

Las siguientes preguntas pueden ser comentadas y consideradas por individuos o grupos en la casa recta, convenga, escuela o organización.

1. ¿Hacemos oración? ¿Cómo andamos en la oración litúrgica? ¿En la oración personal?

2. ¿Qué interfiere con nuestra vida de oración?

3. ¿Cómo lidiamos con esas interferencias?

4. ¿Qué debemos hacer para mejorar nuestra vida de oración?

Dice Vice-Presidente de Conferencia Episcopal

Homosexualidad: cuestión compleja

ST. PAUL, Minn.—(NC)—“El problema homosexual es tanto real como complejo...” (continúa la historia humana y divina, estamos en nuestro momento más importante, cumpliendo en plenitud nuestro destino más alto, glorificando al Padre para Quien y por Quien todas las cosas existen (Hebreos 2), cantando sus alabanzas con alegría, sabiendo que todos hemos sido redimidos por Jesús.

También somos un pueblo de sacrificio. Los sacramentos son encuentros personales con Jesús en Quien vivimos. Son signos de Fe de Nuestro renovado compromiso con El en diferentes momentos especiales de nuestra vida en El, y signos que proclaman el amor salvador de Jesús hacia nosotros. Somos un pueblo que depende de la Misa y de los sacramentos para nutrir la vida de Jesús en nosotros. Cuando profesamos nuestra Fe por la liturgia, Dios responde compartiendo Su vida con nosotros más profundamente.

Y hay más formas de oración por las que Jesucristo nos encarga para nosotros. La oración privada, con la familia u otros grupos de oración, mental o vocal, formal o espon- tanea, con las palabras de oraciones tradicionales o en expresión moderna, abalamos a Dios, damos gracias a Dios, pedimos perdón por nuestros pecados, los de otros y expresamos nuestras necesidades o las de otros.

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Somos un pueblo que reconoce la oración también en el dolor y el sufrimiento. “Si alguien quiere venir en pos de mí, niegue algo de sí mismo, para recibir la bendición, y no se cansar, aunque crucificado, hasta la muerte.” (Marcos 8, 34). Tenemos una devoción especial hacia aquellas vidas que viven la oración del sufrimiento. Contamos con el sufrimiento y nos esforzamos en aceptarlo como castigo por el Señor a sus amigos que invitan a compartir su cruz. Hacemos penitencia en reparación por nuestros pecados. Abrazamos la Cruz como el signo y sello de nuestra disponibilidad para renunciar a nosotros mismos y aceptar a Jesús.

Somos un pueblo consciente de la crucial importancia de la oración para el crecimiento en la vida y la mente de Jesús. En la oración nos comunicamos con el Señor y somos inspirados y guiados por Él. Si no somos un pueblo de oración, nunca llegaremos a ser un pueblo de Fe y Amor.

La Arquidiócesis de Miami se compromete como comunidad de oración a yudarles a crecer en la vida de oración a la que han sido llamados en Cristo Jesús. Sus familias, sus parroquias, son sus primeras comunidades de oración. El Movimiento Litúrgico, las casas de Retiro, los grupos de oración, las conferencias sobre la vida espiritual, las asociaciones y los movimientos apostólicos todos esperan servicios a la Arquidiócesis de Miami, especialmente durante el Año Santo 1978–
Minoria hispana puede llegar a ser mayoría en la nación

ATLANTA—(NC)—Dirigiéndose a un congreso para la educación continuada del clero, el Delegado Apostólico afirmó que la minioria hispana de este país puede un día llegar a ser mayoría en la nación.

El Arzobispo Jean Jadot, también afirmó que los esfuerzos de educación continuada deben incluir a todos los cristianos y no solo a los escolares.

Ante uno 100 delegados de la organización internacional que incluye sacerdotes y seglares, el Delegado Apostólico de su Santidad Pablo VI afirmó que la educación continuada ha sido siempre una de las prioridades de su vida.

Recorriendo su carrera sacerdotal de 44 años, desde su puesto como asistente parroquial en su ciudad natal de Bruselas, hasta sus años en África y Asia y su vida como representante del Santo Padre en los Estados Unidos, el Arzobispo discutió también los problemas de las minorías y de la juventud.

La minoría hispana puede llegar algún día a ser mayoría en los Estados Unidos, dijo. Refiriéndose al documento del Concilio Vaticano II, "La Iglesia en el Mundo Moderno", comentó que "Dios es reflejado en el hombre de muchas maneras, porque Dios es infinito y existen muchas imágenes de Dios —ímagenes que quizás nosotros no entendemos, debido a nuestras raíces culturales".

El Arzobispo también señaló que a los jóvenes se deben confiar responsabilidades.

"La juventud, con la que hemos de compartir, no es sólo recipiente de nuestro ministerio sino también corresponsable en el" dijo.

"Hay que existir en el ministerio de compañero a compañero, joven a joven, sacerdote a sacerdote y adulto a adulto.

"Nuestro ministerio debe basarse en una buena teología, un buen enfoque pastoral y buena teología, un buen enfoque pastoral y una buena y verdadera dosis de fe en Dios," añadió.

Durante el congreso de cinco días sobre el tema, "Practicando lo que predicamos: formación de laicos", especialmente para estudiantes de la parroquia, se incluyeron talleres sobre el individuo el ambiente y las situaciones de los directores diocesanos de ministerios.

Los lasales, según declaraciones de los miembros del Consejo para la formación de los laicos, se prepararán para aceptar la responsabilidad de los laicos de re-crear el mundo secular. "Este es realmente el campo de operaciones del laico, en el que sólo el sacerdote puede actuar," dijo Righidom.

Un grupo de católicos de Chicago ha hecho una declaración reciente en la que acusan a la Iglesia de los Estados Unidos de la devaluación del papel del laico en el mundo. Dicha declaración del grupo de Chicago sobre "preocupaciones cristianas," indica que se ha perdido quizás toda una generación de liderazgo laico, por la extrema preocupación de la Iglesia en sus asuntos internos.

La declaración señala como factores contribuyentes a tal realidad: el movimiento para involucrar a seglares en ministerios eclesiales, con la consecuente disminución de énfasis en la misión secular del laicado; la tendencia por parte de algunos miembros del clero a quitar importancia a la responsabilidad de los laicos sobre reforma social y también la baja de interés general en el pensamiento social cristiano.

La declaración de Chicago afirma: "Sin un laicado dinámico consciente de su ministerio hacia el mundo, la Iglesia en efecto ni habla ni actúa... Sería una de las mayores ironías de la historia, el que la que era en la que el Concilio Vaticano II ha abierto las ventanas de la Iglesia al mundo, se acabe con una Iglesia centrada en sí misma."

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