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The Voice

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June 1, 1979

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State Senate OKs tuition aid

TALLAHASSEE—(NC)—The Florida Senate voted May 28 to grant a subsidy to any state resident attending a private college in the state.

By a vote of 28 to 10 the Senate approved a tuition voucher of \$750 to students registered as freshmen in any accredited private college not "pervasively sectarian". The program would cost an estimated \$6 million over the next two years and would be paid, beginning in the fall, to students regardless of their financial status.

The bill was also approved by a joint House-Senate conference committee as part of an omnibus higher education package. Agreement by the committee is an indication that the plan will be approved by both houses later, informed sources said. Those favoring the measure pointed out that the voucher system would encourage more students to attend private colleges and thus lower state university expenditure.

Arguing against passage of the bill was Sen. Jack Gordon (D-Miami Beach), who said, "You're taking money from public universities that desperately need it and giving it without regard to private wealth."

Of the 17 private colleges and universities in Florida, five are church-related. They are Barry College, administered by the Adrian Dominican Sisters, and Biscayne College operated by the Augustinian Fathers of Villanova, Pa.—both in Miami, St. Leo College operated by the Benedictine Fathers of St. Leo, Fla., Stetson University, Deland, Fla., conducted by the Southern Baptists; and Florida Southern, Lakeland, operated by the Methodists.



At a Mass in Immaculate Conception Church, Hialeah, last week honoring married couples, Bishop

John Nevins congratulates Mr. and Mrs. Julio De Varona who have been married 65 years.

49 Million Catholics Now In U.S.

NEW YORK—(NC)—There are 49,602,035 Catholics in the United States, making up 22.59 percent of the general population, according to the 1979 Official Catholic Directory, which showed decreases in vocations, school populations and marriages.

The directory, published by P.J. Kenedy and Sons in New York, provides figures, based on diocesan reports, for Jan. 1 of each year.

THE DIRECTORY reported a decrease in the Catholic population of 234,141 in 1978, but directory officials said the figure was misleading.

Officials said the Archdiocese of Detroit reported a population loss of 400,000 in one year. They said this figure was probably overstated, but

that it probably balanced off Detroit's overestimates of population growth in the past few years.

The directory said the number of priests, brothers, nuns, seminarians, seminaries, Catholic elementary and secondary school students, converts, Catholic marriages, and educational institutions decreased in 1978.

The number of bishops, deacons, baptisms, parishes, students in Catholic colleges, Catholic colleges and public school students receiving religious instruction increased in 1978, the directory said.

THE NUMBER of diocesan priests in 1978 dropped 294 to 35,792 and the number of Religious order priests rose by 239, for a net loss of

55. The number of bishops rose by four to 345.

There were 495 fewer Religious brothers (7,965) and 1,013 fewer nuns (128,378) in 1978 than in 1977, the directory said.

There was an increase of 798 permanent deacons, bringing the total to 3,296.

The directory said there were six fewer seminaries and 866 fewer seminarians than the previous year, with the total number of seminarians

—13,960— 20,000 less than 10 years ago.

THERE WERE 112 fewer Catholic educational institutions of all kinds, but three more Catholic colleges.

The number of children in Catholic elementary and secondary schools dropped by 38,624 to 3,73,142.

But the number of students in Catholic colleges increased by 26,242

(Continued on Page 12)

What do priests think? What do you think? Pages 4-5

Pope praises domestic work

VATICAN CITY—(NC)—Pope John Paul II told Italian domestic workers that "the pope, who has known life's hardships, is with you, understands you, esteems

you, accompanies you in your aspirations and desires."

The pope received on April 29 about 6,000 participants in the 10th National Congress of Italian Domestic

Workers.

"It is work that is unselfish and not spectacular, which does not enjoy applause and sometimes not even recognition and thanks. It is

the humble, repetitive, monotonous and therefore heroic work," he said.

The pope said he hoped faith in Jesus Christ would be a comfort to the domestic workers.



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'No Excuse Justifies Violence'

The following statement on Cuban Political Prisoners was issued by Archbishop Edward A. McCarthy, Friday, May 25.

Seven months ago, the hopes of thousands of families in our Cuban community were raised by the announcement of the Cuban Government's willingness to release political prisoners and to allow those who wished to be reunited with their families outside Cuba.

At that time I expressed my concern at the slowness of the process instituted by the Government of the United States for the admission of the released prisoners and their close relatives to this country. In a meeting with Secretary of State Vance and Associate Attorney General Egan, I was given assurances that the process would be speeded up. This has not occurred. In fact, there is a large backlog of names in Washington waiting to be processed, while the prisoners wait in jail.

AT THE SAME time the Cuban Government had indicated that priority in release would be given to the elderly, the sick and those who are longest in prison. Again, the evidence of those who have arrived in Miami indicates that this is not happening.

It is only natural when people have had their hopes raised that such delays should be the cause of an increasing frustration. I am distressed at the reports that some of the prisoners have resorted to a hunger strike to call attention to their frustration and disappointment. I am also very concerned that the divisions within our Cuban community are aggravated by these delays and that with each delay, the threat of violence increases.

As the spiritual leader of nearly half a million Cubans living in South Florida, I make the following appeals. I appeal to the two Governments involved to do all within their power to speed up the process. Surely what was accomplished during the eight years of the Freedom Flights a decade ago can be repeated. I appeal

to anyone who is tempted to resort to violence for whatever reason.

I recognize that among people of goodwill there can be honest differences of opinion regarding an issue as complex and as emotional as the "dialogue". But it is basic to the democratic system that such differences cannot be the excuse for violence against persons or property. Like Christ, our rejection of violence must be unequivocal.

I am confident that the vast majority of the community share these convictions. But it only takes one person to pull a trigger, or throw a bomb. Such violence inevitably escalates and cannot but be counter productive.

I CALL UPON everyone involved in this issue, the Governments of Cuba and the United States, those who favor and those who reject "dialogue" to put aside their differences and to unite in one great humanitarian effort without delay...to reunite the prisoners with their families and loved ones.

During his short reign as Holy Father, Pope John Paul I addressed a

unique message to the people of this great city.

"The city of Miami is a crossroad, where people of widely differing languages, mentalities and traditions meet. Obviously, this poses considerable problems for harmonious living. But at the same time it provides an opportunity for a singularly convincing witness to the unifying element contained in Christ's Gospel. We express our hope that you will be enabled to attain every more satisfactory living conditions in a climate of fraternal understanding and constructive collaboration."

As I leave for Rome today, to visit his successor, Pope John Paul II, I urge that these words be taken to heart and that the release of the political prisoners be a road to understanding and unity, rather than the occasion of discord and violence.

Black, Indian Catholic missions need support

Dear Friends in Christ,

The Annual Collection for the benefit of Missions among Black Catholics and American Indian Catholics will be held at all the Masses next weekend (June 10, 1979).

Through this collection you help support a wide range of Mission activities promoting education and social services for Blacks and American Indians in South

Florida and elsewhere.

The Mission of the Church is to spread the Word of God. Each one of us share in this responsibility.

I encourage your generous support to this Appeal.

Asking God's Blessings upon you and your families, I am

Sincerely yours in Christ
Edward A. McCarthy
Archbishop of Miami



Cardinal John J. Carberry of St. Louis, Mo., plays a few bars of "When Irish Eyes Are Smiling" and "Meet Me in St. Louis" at a party after Mass honoring him on the 50th anniversary of his ordination.

OFFICIAL

The Chancery announces that Archbishop McCarthy has made the following appointments, effective June 5, 1979.

THE REVEREND WILLIAM ROMERO — to Associate Pastor, St. Joseph Parish, Miami Beach.

THE REVEREND JOSEPH ANGELINI — to Associate Pastor, St. Clare Parish, North Palm Beach.

THE REVEREND JOSE BARDINO — to Associate Pastor, St. John the Apostle Parish, Hialeah.

THE REVEREND

THOMAS O DWYER — to the faculty of St. John Vianney College Seminary, Miami.

THE REVEREND VICTOR BABIN, S.S.C. — to Associate Pastor, Corpus Christi Parish, Miami.

THE REVEREND LEO ARMBRUST — to the faculty of Immaculata — La Salle High School, Miami, with residence at Corpus Christi Parish, Miami.

THE REVEREND EDWARD BROWN — to Associate Pastor, Holy Name of Jesus Parish, West Palm Beach.

Lay Ministers commissioning a first, set for this Sunday

For the first time in the history of the Archdiocese 38 people will be commissioned by Archbishop Edward A. McCarthy as Lay Ministers. The ceremony will take place this Pentecost Sunday, at 7 p.m., in the Chapel of the Seminary College of St. John Vianney. The candidates, from all walks of life, have just completed two years of intensive training, and will commit themselves to

service of this local Church of Miami for a period of three to four years.

During the ceremony June 3, the candidates will receive from the Archbishop a letter of appointment in which their ministry is specified and their place of service stated. They will also receive a symbolic pin with the emblem "a light that shines in the dark."

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What do we wish to become?

(Also see page 5)

Part two

We, the priests of the Archdiocese of Miami, considered our future under two headings: A) Our mission of loving service; B) Our concept of the "ideal" parish as a focus for our service.

A) What does the mission of reaching out in loving service mean in practice?

We reflect on ourselves and our Church. For us, we see the need to begin with a personal spirituality based on our fidelity to our commitment to Jesus Christ. We need to know that the Good News is preached to us as well as to others through us. We seek a personal conviction that we preach Christ, not ourselves, and look for ways of supporting each other in the emptying out of ourselves in service to Christ.

We need to evidence our humanity, and reflect our deep love for our people through joyfully proclaiming our hope, a hope that has no room for the negativity or cynicism that robs grace from our presence as wounded healers. We want to give daily witness to Christ's love through personal example and therefore seek to be freed from the fear of self-examination and evaluation.

Our "Being in the Lord" alone supports our "doing for him". Our personal sense of affirmation by Christ and each other leads us to turn to those who wait to hear the Good News. We want to "father" parish families that care not only for themselves, but whose healing

ministries of witness and service reach out beyond the borders of the parish to the family of the Archdiocese, the families of the universal Church and to all those who wait to hear of Jesus and see lives based on gospel values.

Gospel values force us to look first of all to the poor and hurting people who may have become hidden from us by economic, social and intellectual barriers which we either have not recognized or have feared to challenge. Only then can we bridge what some of us have called the credibility gap between liturgy and life.

B) The Parish as our Focus

Our responses to what might constitute the ideal parish naturally fell into the "spirit" of the parish and the programs and processes that would help achieve it.

Perhaps the most often repeated dynamic from each of the Dialogues, and each of the groups within the Dialogues, could best be expressed by the idea that "As goes rectory life, so goes the parish". Rectory life, we said, should be the model for parish life. We want our ministry to be personal and joyful. We feel that can be achieved and supported at least in part by fulltime pastors, stable personnel and greater attention to the concept of team ministry, and personal priestly relationships.

The fully alive faith community sees co-operation, shared involvement and planning by as many of the people of the parish as possible, as essential to giving as many as possible a sense of responsibility for the parish. The mutual respect that clergy and lay

people owe each other can come from the creation of working situations that bring about as much personal contact as possible in groups small enough to permit interchange. Whether it be through the approach of the "comunidades de base", the utilization of a lay advisory council the formation of prayer groups of the more traditional parish organizations, wherever we can bring groups together in such a way as to recognize the individual, then we have created the possibility of personal growth for that individual, and then the parish.

Our ideal parish has converts and vocations, and they in turn are fostered by atmospheres of prayerful hospitality and Christ-centered service. Attention to these atmospheres deepens the Christlife of all.

We feel that prayerful hospitality is primarily achieved through the active liturgical life of the parish. It is where the vast majority of parishioners have sometimes their only contact with the parish. In order that they will be drawn into the total concerns of the parish liturgy must issue a lively and faithfilled invitation. Every aspect of liturgy deserves special detailed attention. We feel we must begin with ourselves and how well we celebrate liturgy. Good preaching with attention to the dedication to identification with the spiritual needs of our people as they are builds the core of good celebration in preparing for the reality of Christ's sacramental presence.

Also within the scope of liturgy, we believe the ideal parish will

recognize the essential role of a faith-filled musician and leader of song who is not a coordinator of performances, but an animator of prayer. Lectors vitally proclaim the Word. Greeters and ushers embody hospitality. We recognize that the very attention that we pay to the means of good celebration has the power to invite or repel our people to the end of that celebration, Jesus himself.


We believe the ideal parish tirelessly devotes itself to education on all levels. We especially recognize the need for attention to adults. As we have creatively attempted to deal with renewed religious education for our children, so does the ideal parish see the need for reaching out in sacramental programs, biblical studies and spiritual development for our adults.

Our call for Christ-centered service raised the question that the ideal will not rely solely on the Archdiocese or the community for services that it might provide within the parish itself, for example, counseling of the married, the young, the aging.

In our Archdiocese particularly, we feel that more and more we must begin to deal seriously with the multi-cultural questions and sensitivities that face us.

In short, whatever aspect of parish life we are considering, we feel that today's Church must deal as personally with its people and its community as material and personnel resources will allow. In turn, more and more of those resources must be called forth from the community itself.

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Questions for you

Archbishop McCarthy has requested that as many people as possible read the priests' reports on their thinking Parts II and III on these pages and Part I in last week's Voice, and then answer the following questions. Your answers will be given to the Priests Senate. Please send them signed or unsigned, to: Concerns; C/O The Voice; PO Box 38-1059; Miami; 33138.

1. What words might describe most priests I know?

Teacher, Celebrant, Counselor, Friend, Judge, Religious professional, Leader, Example, Shepherd, Stimulator, Animator, Intimidator, Unavailable, Unapproachable, Indifferent, Egotistical, Unaware, Insensitive, Prayerful, Critical, Money-oriented, Structure-oriented, Superficial, Motivator.

2. I "belong" to the community of my parish: Always— — Sometimes— — Rarely— — Never— — Why?

3. Do I have a responsibility to my parish? What is it?

4. Do I benefit my parish? How?

5. Does it benefit me? How?

6. Do you now participate in parish activities other than Mass? Why or Why not?

7. What would you like to see in your parish?

8. What would you like to be involved in?

9. Do you place Christ first in your life?

Priests: how to achieve ideal?

(Also see page 4.)

We, the priests of the Archdiocese of Miami, looked at the "how" of our mission, on three different levels: A) the parish; B) the Archdiocese; C) the universal Church.

The following items might serve as a check list for gauging what we believe should be areas of attention in developing as full a ministry as possible. These items are listed in approximately the order of frequency with which they were mentioned in our Dialogues.

A) The Parish

1. A greater emphasis on broader education for priests and people.

2. Develop a deeper and more encompassing notion of lay involvement by broadening the basis of participation, including Parish Councils, and recognizing the value of a collegial approach to decisions even if we as priests could make the decision faster on our own. Also, pay more attention to drawing those involved in supra-parochial Apostolic movements back into the parish structure. In many cases, the

movement involvement may continue precisely because it provides a greater opportunity for participation than the parish structure does.

3. Recognize the far-reaching effects of a unified priestly leadership in a parish. Work at creating relationships that recognize that priests affirm priests best. Do not be afraid to examine whether pastoral needs take second place to clergy convenience. Likewise, do not be afraid to examine whether the extraordinary work loads are pushing out time for essential spiritual and personal development.

4. Make Sunday liturgy a priority that begins with preaching Jesus. Do we need as many Sunday Masses as we have? Do we see a family before us?

5. To whom do we hold ourselves accountable? What is the basis for "priestly success"? How simple is our life-style?

6. How can we become more comfortable with personalism in our ministry?

7. Related to 6, how can we provide for conversion experiences

for ourselves and our people? i.e. do we utilize and promote Search, Kerygma, Marriage Encounter, Cursillo, prayer groups, etc.

8. To what extent can we deal for the widespread call for smaller parishes, by dividing responsibilities within the parishes we have?

9. What role do the following play in our parishes:

Ecumenism

Community relations
Encouraging variety of programs.

B) The Archdiocese

1. Develop clergy education programs. "Insist" and encourage participation. Strengthen models for adult education. Strengthen education department.

2. Pay greater attention to communication between Archdiocese and parish; between bishop and priests. Especially continue sharing sessions.

3. Greater attention to inter-parish support and sharing; fiscal responsibility; fairer distribution of resources and lessening of assessments.

4. Improve Tribunal procedures.

5. Establish pilot projects in parishes; team ministry. Seek greater sensitivity in staffing parishes regarding both priests and also attention to needs of a given parish.

6. Archdiocesan support for parish specialists programs, e.g. DRE's musicians; pastoral research centers; liturgical resource center.

7. Improve VOICE.

8. Examine role of seminaries as broader training centers, of universities as places of possible input.

9. Develop evaluation instruments for priests; parishes.

10. Encourage and develop broader lay ministries program, include lay administrators.

11. Develop specialized ministries for priests; encourage existing ministries.

12. Strengthen and support vocations program.

13. Invite contemplative order of men to Archdiocese.

C) Universal Church

To be presented at later time as pertains to diocesan concerns.

Continued from last week

(In last week's report on priestly concerns a segment was omitted from Part I due to mechanical error. This is the omitted segment.)

Religious Women

In our discussions many saw as a positive sign the continued presence of religious women. We could almost be faulted for presuming their presence and find that we are growing in appreciation of their contributions, not only in roles more traditionally identified with religious women, but in all aspects of the Church's life.

Programs

We feel that many programs in the Archdiocese reflect great vitality in their specific orientations. We find them at two levels, which we divide into religious and social, although we know they are parts of the indivisible totality that is the church

ministering to ourselves and those outside our faith community.

We believe we take justifiable pride in our education system. We believe it is both effective and a sign of commitment on the part of both religious and lay staffs.

We also believe that important developments have taken place, especially in the last ten years, in the area of religious education. Of special note is the development of a core of Directors of Religious Education in the Archdiocese whose number in ten years has increased from 2 to 80. The M.A. program initiated through the Archdiocese and conducted through Barry College by diocesan and college staffs has been a practical and highly worthwhile endeavor, not only for the benefits achieved through it, but also for the model that emerges from it as a way of recognizing a growing need and then meeting that need in a competent manner.

The Sacramental programs as they are being presented in many parishes are becoming valuable means of christianizing the whole family. The Marriage preparation programs, including the Engagement Encounter, and Camino (again relying on laity), the Pre-Marital Inventory and the broadening application among parishes of diocesan policies regarding marriage are creating a unified approach. The development and training of Eucharistic Ministers with the emphasis on outreach to the sick and shut-ins and the beginnings of attention being paid to the formation of musicians, lectors and leaders of song as essential to good worship all help us to deepen the basic spiritual life of our parishes.

We find that our Archdiocese has an admirable history of social compassion as well. Beginning with

the continuing support by the laity of the ABCD, the growth of the Catholic Service Bureau and its programs, the Rural Life Ministry and moving to the acceptance of the political and economic refugees, especially the Cubans and Haitians, we are demonstrating gospel values in our concern for the poor. We labor under no illusions that we are doing all we can; neither are we embarrassed by the foundations which we have laid and upon which we continue to build. We are overwhelmed by the staggering amount of concerns we are trying to meet through the efforts of many: concerns that touch the elderly, the dying, the orphaned the young and old crippled by drugs and alcohol, the victims of social and economic prejudice, the imprisoned, in short, all those who stand alienated from loving life situations which support and build their lives.

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MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shamefaced concealment, there must be no crooked ways, no fal-

sifying of God's Word; it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4: 1-2)

Greeley And His Critics

For the last several weeks we have been inundated with correspondence in relation to columns by priest sociologist Andrew Greeley. The letters have been almost equal in their pro and con.

The major complaint against Greeley is that he criticizes the Pope and the Bishops and such criticism should not appear in a Catholic newspaper. Now, we ourselves seldom agree with Andrew Greeley. Still, we are convinced that he is not criticizing the immutable truths of the Church, but he often goes after the methodology, bureaucracy and some personalities involved in the implementation and practices of these truths.

A strong criticism of Greeley came when we published his views on Pope John Paul II's letter to priests. Again, we disagreed with his analysis, but at the same time he did not, as some critics charge, attack the Pope. Rather, he was criticizing the conditions under which the Papal exhortation to priests was issued.

Here again, this is not the real question to be faced. The issue is whether are mature enough to accept dissident views from competent people—outside the realm of Faith and morals. Responsible freedom of the press must include responsible dissent.

Pope Paul VI once described the mission of a newspaper as that of serving truth—but here in lies the difficulty. Serving the truth can create problems for many today prefer selective truth—that which they can accept in comfort, which does not disturb them in their religious, political or social lives.

We are talking here about legitimate diversity of opinion, which is not only permitted, but which should be welcomed in the day-to-day dialogue among the People of God. There are also fundamental truths which must be accepted by all Christians without reservations and which must be made viable in life.

We repeat what we have said before: We cannot conveniently place man's activities in neatly labeled compartments. We cannot separate man's religious life from his social life. Man is one person, with many facets. All the aspects of his living are intertwined one with another. We cannot consider man's life independently of his daily joys and successes, sorrows and disappointments.

Whether these joys and sorrows be spiritual, economic or social, it is still the same man living out his entire life. His religious values and the sense of God's presence in his life must permeate every aspect of his day-to-day living. Man was not called by God to be an occasional follower of His Revelation. Rather, all men have received that mandate from God to live out their entire lives within the context of His revealed truths. Christ has given us both a message and a way of life.

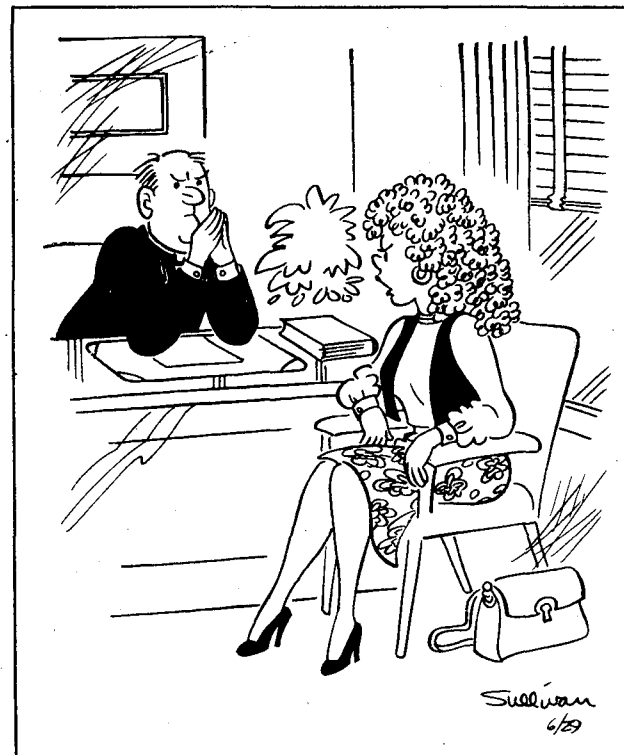
It seems to me that this is what The

Voice is emphasizing, and getting into trouble for. Dissident confrontations and social problems often are moral issues, and the Catholic press is certainly the forum for expounding them and encouraging constructive, charitable debate. Some Church leaders, including clergy and laity, will not accept this.

By their explicit support, recent Popes see the Catholic press as a "disturber of the comfortable and a comforter of the disturbed." The problem is that most of our critics are the comfortable. They are set in their ways and fear change. They tend to read every criticism of Church inadequacy as a personal affront to them and their beliefs.

This brings us back to Father Greeley. To be sure, he is a disturber of the status quo. Sometimes we are inclined to agree with some of his critics. Still sometimes, much of what he says makes sense. More importantly, we know he writes his criticism out of a sense of loyalty and dedication to the interest of the Church.

At times he makes mistakes; at times he is wrong in his judgments—but that is natural. None of us can claim a monopoly on wisdom, loyalty or dedication. We are perfectly free to disagree with Father Greeley, but his column, like all the other personal



"I HOPE YOU WON'T MIND IF I WRITE TO FATHER ANDREW GREELEY FOR A SECOND OPINION!"

opinion columns in The Voice, are an expression of that healthy diversity which exists in the Church on non-doctrinal matters.

We are afraid that too many of us get emotional over the wrong issues. It is not the accidentals that are important—but only the essentials of Faith. The problem for an editor is that not enough of his readers understand this particular truth.

LETTERS TO THE EDITOR

Pro-con on Greeley

To the Editor:

No one seems to have elicited more mail than Andrew Greeley! Recently, most of it is negative. I believe the followers of Jesus are one, even if some are to the left or right, some ahead or behind. We need the input of Fr. Greeley as much as anyone else, and I hope his column remains a regular feature in The Voice.

Name withheld
Miami

To the Editor:

I'm fed up reading the disrespectful comments Father Greeley makes about our beloved Holy Father, Vicar of Christ.

He now claims the Pope dropped a bomb — no, no, Father Greeley, it is YOU that dropped the bomb, and the sooner you realize it, the better off you'll be.

I am one of a great many that would desire "The Voice" drop the Greeley column.

Walter A. Urban
Deerfield Beach

Hunger outkills war

To the Editor:

More people have died as a consequence of hunger in the past five years than have been killed in all the wars, revolutions and murders in

the past 150 years. The devastation is equivalent to a Hiroshima every three days. And hunger persists not because we don't know how to end it.

Since 1945, 32 countries with 40 per cent of the world's population have essentially solved their food problem so that hunger is no longer a basic issue. The solutions that have been applied in these countries can work for the rest of the world. For less than the world spends on armies and weapons in one year, we can eliminate hunger from our planet forever. In fact, if just one-seventh of the world's expenditures on alcohol and tobacco were allocated to supporting food self-sufficiency, we could end world hunger by the end of the century.

In 1977, the National Academy of Sciences published the results of a two-year study on world hunger conducted with the assistance of more than 1,500 experts from around the world. They conclude that, "If there is the political will in this country and abroad...it should be possible to overcome the worst aspects of widespread hunger and malnutrition within one generation."

What's missing? Only the will to end it! Who has the power to defeat hunger? It only resides in each of us! Commitment to end hunger begins within you! As you tell others, it expands! That's why we have now close to half a million members in our hunger project in less than two years.

Madeleine Dionne
Fort Lauderdale



Dull, trivial, routine newspaper

By REV. ANDREW M. GREELEY

One of the worst disgraces in the American church is the national edition of Our Sunday Visitor. I do not mind its conservatism. There is a place for a conservative journal. But its dreadful dull news coverage, its veneer of trite piety and its bland portrait of contemporary American Catholicism is unprofessional, unimaginative and unintelligent.

Given its enormous circulation and the large number of potential readers (those who buy it in the back of the church, one suspects, do so out of devotion rather than the expectation that they'll find anything interesting in it), Our Sunday Visitor ought to be a brisk, readable, objective Catholic "paper of record."

Instead, unfortunately, it is dull, trivial, routine. It has also managed to turn recently nasty in its editorials.

Editor Father Nevins, or one of his associates, recently charged those of us who are concerned about anti-Catholicism with being hypocrites. If you criticize the hierarchy, says the editorial writer, then you're playing the game of the anti-Catholics and providing them with the raw materials for their anti-Catholicism.

A charge like that one might have expected 30 years ago when there may have been some plausibility to the argument that all criticism of the church played into the hands of the church's enemies, but in an era when even the pope will admit in his recent encyclical that some of the criticism is valid, Our Sunday Visitor's demand for unquestioning, silent loyalty to ecclesiastical leadership looks archaic, to say the least.

Apparently, Our Sunday Visitor's editorial writer thinks I should not have criticized such recent hierarchical adventures as The Call to Action tent show in Detroit, the miserable Catechetical Directory, the attempted firing of Msgr. George Higgins, the pathetically weak excuse for research that emerges from the hierarchy's national office. Apparently incompetence, injustice, unprofessional behavior and bungling are all to be suffered in silence lest it provide grist for the anti-Catholic mills.

THE OSV editorial writer is either naive or uninformed. Fashionable elite anti-Catholicism has nothing to do with the ad-

ministrative ineptitudes of the national hierarchy, but rather focuses on the church's abortion teaching, on Catholic schools, on the alleged docility of Catholics to their ecclesiastical leaders, on the inability of Catholics to be independent thinkers and competent scholars, on the archaic absurdity of the papacy (as the anti-Catholics see it) and on Catholic political power in the big cities.

In other words, nativist bigotry hasn't changed much in the last century and a half. It hates us for the same reasons it always hated us, and it does not need and does not use our own internal criticism and freedom of discussion to provide it with raw material.

The OSV editorial writer should realize that the enormous success of anti-Catholic bigotry in recent years has not been caused by criticism of the hierarchy but by the leadership of Archbishop John R. Quinn of San Francisco, who seems psychologically incapable of speaking out against neo-nativist bigotry.

It is hard to think of anything less important than an editorial in

Our Sunday Visitor. It is not likely to have any impact at all, but it is a discouraging symbol of our willingness to acquiesce to the neo-nativists. With its enormous circulation, the newspaper could have a tremendous amount of influence in mobilizing American Catholics to resist the surge of prejudice against Catholics, particularly in the federal bureaucracy. Instead, it is content to score cheap and inadequate debating points in mean-spirited editorials.

Bishop William McManus of Fort Wayne-South Bend, the president of Our Sunday Visitor, and one of the most intelligent bishops in the hierarchy, has always had the highest respect for professional excellence. He has been patient with the mediocrities at Our Sunday Visitor too long.

I WANT to thank the directors of the Catholic Press Association for awarding their Best Short Story Prize to my tale, "Ms. Carpenter." I am also grateful to the editors of U.S. Catholic for publishing the story, and to the real-life model of Ms. Carpenter. As to who she is, well, you'll have to read the story to find out...



Homosexuality and the Catholic parent

By DOLORES CURRAN

Nine months ago I received a letter from the editor of the Catholic Sentinel in Portland, Oregon, Fritz Meagher. He wrote, "First, let me assure you that my addressing this concern to you in no way suggests that we consider you the Sentinel's Ann Landers. But the enclosed letter disturbs me, and I agree that the Catholic press should have something to say to parents caught up in such trauma... Might you have something to say to this mother (or father?) Or do you have any other suggestions?"

I turned to the enclosed letter which read, "Gentlemen: I know the Sentinel has no Ann Landers and doesn't print unsigned letters, but I desperately need help that may be available in the Catholic Community and I don't know where to look. Since other too, may have the same problem I'm wondering if you couldn't print some information or a helpful article.

"I have a daughter who has

come under the influence of a lesbian and has now moved in with her. This girl was perfectly normal, had normal teen-age romances, and no 'crush' on teacher, coaches or girlfriends before this one came along, so I think that she could still be changed if there was just someone who would know the right things to say and the right way to show her she is ruining her life.

"I wonder if the Sentinel could run an article about this and give some help from the Catholic point of view. I have certainly changed my mind about 'gay' rights, teachers, etc. Sincerely, Anonymous."

I have let these letters sit for nine months, partly because addressing the subject is bound to bring all kinds of emotional mail charging that homosexuality is not a fit topic to discuss in religious press, and partly because I didn't know how to respond.

However, in the past year, I've heard from other parents concerned with this problem — a mother whose

son shows effeminate traits, another mother who wonders if she should encourage her daughter in sports, other parents confused by the Anita Bryant crusade — all indicating a real need for more information.

First, many dioceses have family counselors specifically there to help such parents, so if you need advice, simply call your diocesan Family Life Office and ask if there's any professional with whom you can discuss a confidential family problem concerning sex.

Next, a couple of Catholic magazines took courage in hand last year to publish articles on the subject. The July, 1978 issue of Marriage and Family Living (St. Meinrad, Ind. 47577) ran an excellent article by Alfred A. Messer, M.D., The Family and Homosexual Behavior. And St. Anthony's Messenger (1615 Republic St., Cincinnati 45210) ran Homosexuality: Examining the Myths and Moral Issues by Jack

Wintz, O.F.M. Send a dollar and ask for a copy.

Finally, there's a very good new tape series, Parents to Parents About Sex: A Catholic Approach from Twenty-Third Publications (P. O. Box 180, W. Mystic, Ct. 06388) which ought to be on the shelf of every parish for parents to take home to use. It's designed for parent discussion groups but it's effective home listening as well. Homosexuality is a small part of it. Most is sexuality education, communication, and so on. But the six Los Angeles couples who authored it address the sexual issues facing today's family in a reverent and immensely helpful way. Write for more information.

And thank you, Anonymous Parent, who wrote us. But sharing a few moments, you may have helped many other parents. God bless and we'll say a prayer for each other.

It's a Date

DADE COUNTY

St. Joseph Frienship Club will end the season with a picnic at Haulover Park, Bayside Pavilion 1, on Tuesday, June 12 at 11 a.m. All members are invited to attend. The club will resume in late September.

Miami Coral Park senior high school class of 1969, will hold a 10 yr reunion dinner-dance on Saturday Aug. 4th. For information call Coral Park activities office 226-6565.

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hold their next meeting Sunday, June 3 at the Family Enrichment Center, 18320 NW 12 ave., starting at 2 p.m. These gathering are held the first Sunday of each month.

St. Timothy's will hold a special night of praise to celebrate Pentecost on Wed., June 6 at 8 p.m. Liturgy of the Eucharist will be celebrated by Fr. Dave Henner with Rev. Mr. Dick Shaw, deacon assistant.

Our Lady of the Lakes Church will hold the 10th anniversary dance, Saturday, June 9 from 9 p.m., to 1 a.m., in the parish center. They have scheduled live music by Taste of 79 and disco music by Modern Entertainment.

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St. Hugh parish, Coconut Grove, presents Sister Agnes Gott of the Family Enrichment Center discussing "Concern for the Divorced and Separated" at 3 p.m., not 8 p.m. as previously stated, June 3 in the parish house. Everyone is welcome.

BROWARD

St. Clement Women's Club will hold its annual rummage sale on June 8, 9 and 10 in the parish hall, 2975 N. Andrews Ave., Ft. Lauderdale.

The new officers of Our Lady Queen of Heaven Women's Guild will hold its first meeting Tuesday, June 5, at 7:30 p.m., in the parish hall, Forest Blvd., Margate. All women are invited to attend

and urged to bring a friend. The newly installed officers are, Frances Neckles, president; Connie Ferraro, vice-president, Vernetta Ackerman, sec'y Ann Castillo, corr. sec'y and Josephine Armeno, treasurer.

St. Boniface, Women's Club will install new officers at 8 a.m. Mass on Sunday, June 3 Breakfast will follow at Holiday Inn, 14800 Hollywood Blvd. Mrs. Gloria Shea the new President. Call 981-7739 for reservations.

Our Lady Queen of Martyrs Church, Ft. Lauderdale, will hold a Family Mass, Sunday, June 3, 11 a.m., for all school children and their families. A light breakfast will be available afterward on the picnic tables.

St. Jerome Women's Club will have a 1979 rummage sale on Thurs., Fri., and Sat., June 7, 8, 9 in the church hall 2533 S.W. Ninth ave., Ft. Lauderdale.

Catholic Widow and Widowers Club will hold their next meeting: Monday, June 4, at 8:00 P.M. at the K of C Hall, 3571 No. Andrews Avenue. For information call: 563-8274 or 733-4274

New officers of the Catholic Daughters of America, Ct. Holy Spirit No. 1912 will be installed on Friday, June 8, during mass to be celebrated by chaplain Rev. F.X. McCarthy at St. Elizabeth Church, Pompano Beach.

A business meeting scheduled for 12:15 p.m., will precede the mass. A reception for the officers and new members will follow the ceremony.

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26 New Bishops ordained by Pope John Paul II

VATICAN CITY — (NC)— Ordaining 26 bishops from 12 countries at St. Peter's Basilica, Pope John Paul II emphasized the duty of bishops to communicate the love of God to all people.

"May your mission and your ministry lead to a strengthening of mutual love, of communal love, of union with the people of God in the church of Christ, because it is in love and in union that the face of God is revealed in all its luminous simplicity: Father, Son and Holy Spirit, God who is love," the pope said. "What the world needs most, this world into which you are sent, is precisely love," he added.

FIVE PRIESTS from the United States were among the ordinands during the nearly four-hour ceremony, which drew an estimated 20,000 people to St. Peter's May 27. Approximately 40 cardinals and 100 bishops attended.

The new U.S. bishops are Bishop Michael Kenny of Juneau, Alaska; Auxiliary Bishop William Houck of Jackson, Miss.; Bishop Thomas Larkin of St. Petersburg, Fla.; Bishop Matthew Clark of Rochester, N.Y.; and Auxiliary Bishop John O'Connor of the Military Ordinariate. Bishop Larkin was a classmate of the pope when they both studied at the Angelicum university in Rome during the 1940s.

Six of the ordinands were from Brazil, and the other

were from Bulgaria, Canada, Chile, Ethiopia, India, Italy, Nicaragua, Norway, the Philippines and Sudan.

Redemptorist Bishop-elect Alfred Novak, a native of Nebraska who has been working in Brazil for many years, was originally to have been ordained auxiliary bishop of Sao Paulo with the group, but was not able to attend the ceremony. Instead the pope ordained Bishop Fernando Jose Penteado, also an auxiliary in Sao Paulo.

THREE OF the men were consecrated archbishops — Justo Mullor Garcia, papal nuncio to the Ivory Coast;

Alfio Rapisarda, papal nuncio to Bolivia, and Achille Silvestrini, secretary of the Council for the Public Affairs of the Church.

The ordination Mass was celebrated in Latin, with Scripture readings in English and Spanish. The pope delivered his homily in Italian, saying that he regretted that time did not allow him to describe "and even to unite" the countries from which the bishops came.

He said, however, that the ordination of a Bulgarian bishop — Samuel Seraphimov Djoundrine of Nicopoli — gave him an opportunity to

send special greetings to the Catholic people of that country, of both the Latin Rite and the Byzantine Rite. He also greeted the Greek Orthodox Church and its people.

But most of the pope's words were addressed to the bishops themselves. "I express the keen joy it gives me to confer on you today, dear brothers, episcopal consecration and your introduction in this way to the college of bishops of the church of Christ," he said.

WITH THIS gesture, in fact, I can demonstrate particular esteem and love to

your fellow citizens, to your nations, to the local churches from which you have been chosen and for which you have been chosen and for which you have been made pastors," he added.

Archbishop Edward A. McCarthy of Miami was among the U.S. prelates attending the ordinations.

Chemistry teacher honored

Sister Elizabeth Worley, S.S.J., Science Department Head at Immaculata-LaSalle High School, has been chosen "High School Chemistry Teacher of the Year" in Florida by the Florida Section of the American Chemical Society. She received an award consisting of a plaque a \$50.00 check for herself and a \$50.00 check for the purchase of chemistry books for her school library.

Sister Elizabeth began teaching at Immaculata-LaSalle in 1973. She was assigned to teach a one semester Organic Chemistry course without any text books, lab manual or syllabus.

Using her organizational talents, and her intense desire to prepare a worthwhile course,



Sr. Elizabeth Worley

Sister Elizabeth "wrote a 50 page manual to use in place of the text and devised experiments that could be done in 50 minute lab periods with a minimum of equipment." After choosing the text and enlarging the course to a full year

program, Sister Elizabeth received permission from Barry College to issue four college credit hours (3 lecture hours and 1 lab hour) for the course along with the high school credit given by Immaculata-LaSalle.

As Science Department head, she has expanded its science department to accommodate the needs of all students who are interested in taking science courses beyond sophomore biology.

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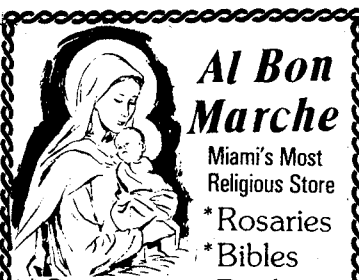
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Pope names cardinals, consistory June 30

VATICAN CITY—(NC)—Pope John Paul II will elevate 14 bishops to the College of Cardinals on June 30. He also named another prelate a cardinal "in pectore" — that is, secretly.

The name, which may or may not be made public at the time of the consistory, is believed by most Vatican observers to be that of an East European prelate. It is, possibly, Lithuanian Bishop Julijonas Steponavicius, apostolic administrator of Vilna, Soviet Union.

The pope made the announcement May 26.

NO NEW cardinals were

named from the United States. Canadian Archbishop G. Emmett Carter of Toronto and Mexican Archbishop Ernesto Corripio Ahumada of Mexico City were the only two North Americans on the list.

The list included six Italians, two Poles, and one prelate each from France, Ireland, Japan and Vietnam.

Five of the 14 hold offices in the Roman Curia, the Vatican's central administration. The other nine head archdioceses.

The youngest of the new cardinals is 52-year-old Archbishop Franciszek Macharski of Cracow, Poland,

the successor of Pope John Paul II in the ancient Cracow See.

The oldest is Archbishop Joseph Asajiro Satowaki of Nagasaki, Japan, who is 75.

The 14 new cardinals will bring the number in the college to 135. It will bring the number of those under 80 years old, and thus eligible to vote for a new pope, to the maximum number of 120.

Currently there are 107

cardinals under 80, but Cardinal Frantisek Tomasek of Prague, Czechoslovakia, will be 80 on June 30, the day scheduled for the consistory.

THE MAXIMUM number of 120 cardinals eligible to vote for a new pope was set by Pope Paul VI, who also established 80 as the maximum age for papal electors.

Only five of the new car-

dinals are younger than the pope, who just turned 59 in May. The average age of the new cardinals is 63.

When they enter the college on June 30, they will reduce the average age of the whole college from 70.8 to almost exactly 70 years.

Archbishop Macharski, who turned 52 in May, will become the third-youngest cardinal in the college, after Cardinal Antonio Ribeiro of Lisbon, Portugal, who just turned 51 and Cardinal Jaime Sin of Manila, Philippines, who will be 51 in August.

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49 Million Catholics now in U.S.

(Continued from Page 1)

to 483,760 and the number of public school students receiving religious instructions jumped by 134,633 to 4,786,029 after a decrease of 264,668 last year.

The number of lay teachers in Catholic elementary and secondary schools rose by 2,107 to 116,295. Lay teachers now make up 68.7 percent of the faculty in Catholic schools, up from 66.7 percent.

Here are other figures from the new directory:

- The number of parishes rose by 70 to 18,695.

- Baptisms rose by 5,474 to 896,151

- Conversions dropped by 1,393 to 77,205

- Catholic marriage ceremonies dropped by 840 to 340,489.

- The number of patients treated by Catholic hospitals rose sharply by 745,717 to a record high of 34,171,565.

One-hundred-four dioceses reported population increases, 55 reported decreases and 10 reported no change.

CHICAGO REMAINED the largest archdiocese with 2,415,354 Catholics, followed by Boston (2,016,272), Los Angeles (1,964,000), New York (1,825,090), Newark (1,400,727), Philadelphia (1,377,258) and Detroit (1,187,382).

The largest reported increases were in Brooklyn (43,289), Miami (27,800), Fresno (25,296) and Galveston-Houston (25,000)

The largest decreases after Detroit were the Military Ordinariate (50,000), Syracuse (35,104), Hartford (33,455) and Newark (26,121).

S. Florida Scene

New abortion legislation

The Florida House of Representatives today adopted landmark abortion language as part of the medical practice act.

It removed unconstitutional portions of the existing law and contained language to protect as far as the Supreme Court allows parents rights in the abortion of a minor girl requires notice to the husband by the wife before she seeks an abortion; requires protection for the viable fetus and prohibits fetal experimentation.

The conscience clause or the right of refusal is retained. Abortions are required to be reported to the Bureau of Vital Statistics and can only be performed by physicians. The amendment by

representatives Bush, Myers, Thompson, and Morgan was adopted on a vote of 69 to 40.

This language has been a prime priority of the Florida Right to Life Committee, the Florida Catholic Conference and other pro-life groups. It now goes to the Florida senate for approval.

Workshops set on child abuse

National and local experts who work with child victims of sexual abuse are consenting a two-day workshop for professionals June 4-5, at Barry College. The program will help social workers, teachers, physicians, police

officers and prosecutors develop knowledge and skills to assist the child victim. Besides addressing this special need, the workshop also will focus on improving services.

Furniture sale W. Palm Beach

Bargains of used furniture are assured at the Hotel Pennsylvania, retirement residence of senior citizens, 208 Evernia Street, W. Palm Beach, to make room for new furniture.

The sale of rattan furniture, card tables, chairs, etc., will be held in the ballroom of the hotel on Friday and Saturday, June 8 and 9 between 11 a.m. and 4 p.m.

Evangelization at St. Maurice

St. Maurice has designated the week between Pentecost and Trinity Sunday as "project Outreach." Through personal contact and the media, persons who feel alienated from the church community, whatever the reason, will be invited to dial 961-7777 or 961-4358, June 3-10, 9 a.m. - 10 p.m. to share their doubts and concerns with the priests serving the parish.

Special Homecoming liturgies and celebrations are planned for Trinity Sunday, June 10.



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El Papa a nuevos obispos

“Lo que más necesita el mundo es amor”

CIUDAD DEL VATICANO—(NC)—El Papa consagró obispos a 26 sacerdotes de 12 países, en la Basílica de San Pedro, en Roma y les recordó su deber de obispos de comunicar el amor de Dios a todas las gentes.

“Que vuestra misión y vuestro ministerio lleve a fortalecer el amor mutuo y comunitario, la unión con el Pueblo de Dios en la Iglesia de Cristo,” les dijo.

“Porque es en el amor y en la unión donde se revela el rostro de Dios en toda su luminosa simplicidad: Padre, Hijo y Espíritu Santo, Dios que es amor. Lo que más necesita el mundo al que sois enviados es precisamente el amor,” añadió. Cinco de los nuevos obispos eran de los Estados Unidos y unas 20,000 personas, 40 cardenales y 100 obispos asistieron a la ceremonia en San Pedro el pasado día 27.

Además de los norteamericanos el Papa consagró obispos a seis sacerdotes de Brasil y otros de Bulgaria, Canadá, Chile, Etiopía, India, Italia, Nicaragua, Noruega, Filipinas, y Sudán. Tres de los ordenados fueron consagrados arzobispos, durante la ceremonia que fue en latín con lecturas en inglés y español. Durante la homilía en italiano el Papa dijo que sentía que el tiempo no le permitiera describir “y hasta unir” los países de donde procedían los obispos. Sí señaló,

que la ordenación del prelado de Bulgaria, Samuel Seraphinow Djoundrine de Nicopoli, le

daba la oportunidad de enviar saludos especiales a los católicos de aquel país, tanto de rito

latino como bizantino. También saludó a la Iglesia Ortodoxa Griega y sus fieles.



Domingo de Pentecostés. Cumpleaños de la Iglesia, y fiesta para todos nosotros, porque fuimos bautizados en un mismo Espíritu y comprometidos en Él a ser testigos de la Resurrección del Señor Jesús. Ven, Espíritu Santo y llena los corazones de tus fieles.

Pero la mayor parte de sus palabras fueron dirigidas a los obispos.

“Expreso la alegría que me da el conferiros a vosotros, queridos hermanos, la consagración episcopal y vuestra introducción en el Colegio de los Obispos de la Iglesia de Cristo,” dijo.

“Con este gesto, puedo de hecho demostrar particular estima y amor a vuestros conciudadanos, vuestras naciones, a las iglesias locales de las que habéis sido elegidos y para las que habéis sido hechos pastores, añadió. Después de la ceremonia Juan Pablo II, pasó unos momentos con cada uno de los nuevos obispos y sus familiares, en una de las capillas laterales de la Basílica.

La última ordenación episcopal internacional por un Papa había tenido lugar el 13 de febrero de 1972, cuando Pablo VI consagró a 19 obispos de todo el mundo, dos de ellos norteamericanos.

Primeros ministros laicos el domingo

Por primera vez en la historia de la Arquidiócesis, el Arzobispo Edward A. McCarthy comisionará a 38 personas como ministros laicos al servicio de esta Iglesia local. La ceremonia tendrá lugar este domingo de Pentecostés, a las 7 p.m. en la capilla del Seminario-College de St. John Vianney.

Durante la ceremonia, los candidatos, quienes acaban de

Arzobispo McCarthy al exilio cubano

‘Pongan a un lado’ sus diferencias

El Arzobispo de Miami Edward A. McCarthy ha urgido a los gobiernos de Cuba y de los Estados Unidos que aceleren el proceso de la liberación de los presos políticos y su admisión en los Estados Unidos.

En una declaración antes de su salida para Roma, donde asistió a la ordenación episcopal del obispo de St. Petersburg, Fla., el Arzobispo expresó su “preocupación por la lentitud del proceso instituido por el Gobierno de los Estados Unidos para la admisión en este país, de los presos liberados y sus familiares más inmediatos.”

“Me pesa grandemente saber la noticia de que algunos presos han tenido que recurrir a la huelga de hambre para llamar la atención acerca de sus frustraciones y desengaños,” dice.

“También me preocupa mucho que las divisiones existentes dentro de nuestra comunidad cubana, se vean agravadas por estas demoras y que a consecuencia de cada demora la posibilidad de la violencia es cada vez mayor,” añade.

Como líder espiritual de casi

medio millón de cubanos en el Sur de Florida, el Arzobispo pide a los gobiernos involucrados que “hagan todo lo humanamente posible para apurar este proceso,” e implora tanto a los que están a favor como los que están

en contra del ‘diálogo’ para la liberación de los presos, a que “pongan a un lado sus diferencias y se unan sin demora en un gran esfuerzo humanitario, para reunir a los presos con sus queridas familias.”

También pide que “la liberación de los presos políticos sea una avenida hacia la comprensión y la unidad, en vez de una ocasión para la discordia y la violencia.”



Con unos cuantos trucos y un poco de conversación, el padre Anthony Navarrete entabló rápidamente amistad con Isaac y Silvia Fernández. Los dos habían acudido con sus padres a las jornadas de retiro de la Renovación en el Espíritu, en el Seminario de St. John el pasado fin de semana. (Ver artículo y fotos en la Pág. 3A)



Diseño de la insignia que recibirán los Ministros Laicos

concluir una etapa de dos años de preparación intensa, harán un compromiso de servicio de tres a cuatro años.

Cada candidato recibirá del Arzobispo, una carta de asignación en la que quedará especificado el ministerio a realizar y el lugar de su desempeño. Los candidatos también recibirán una insignia con el distintivo de su compromiso de ministros laicos, y el emblema, “Una luz que brilla en la oscuridad.”

Sacerdote: ¿Qué quieres de ti mismo?

Resumen del padre James Fetsher, sobre la reflexión de los sacerdotes durante jornadas de diálogo con el Arzobispo durante los pasados meses.

Reflexión Sacerdotal II

Nosotros los sacerdotes de la Archidiócesis de Miami consideramos el futuro bajo dos títulos: 1) Nuestra misión de servicio abnegado B) Nuestro concepto de la parroquia "ideal" como foco de nuestro servicio.

A) ¿Qué significa, en la práctica, la misión de tender la mano y prestar servicio abnegado?

Reflexionemos sobre nosotros mismos y sobre nuestra Iglesia. En lo que a nosotros respecta, reconocemos la necesidad de empezar por una espiritualidad personal fundamentada en nuestro sincero compromiso con Jesucristo. Necesitamos saber que la Buena Nueva que se nos predica a nosotros llega hasta los demás por mediación nuestra. Tratamos de convencernos personalmente de que predicamos a Cristo y no a nosotros mismos, e investigamos la manera cómo proporcionarnos apoyo mutuo, en nuestro servicio a Cristo, al purificarnos de todo lo que llevamos dentro de nuestro ser que no es de Cristo.

Tenemos que evidenciar nuestra humanidad, y reflejar nuestro amor profundo por nuestros semejantes proclamando con regocijo nuestra esperanza, una esperanza en la cual no hay lugar para el negativismo o el cinismo que apartaría la gracia de nuestro testimonio de sanadores que han pasado por el crisol de la prueba. Deseamos dar, a diario, testimonio del amor de Cristo mediante el ejemplo personal, por lo que tratamos de sustraernos al temor de exa-

minarnos y evaluarnos a nosotros mismos. La nuestra es una fe que persigue la santidad personal mediante nuestra relación con Cristo, pues sólo su

presencia impide que nos consumamos en un fuego abrasador, y evita que vivamos con el temor de que no tenemos nada más que ofrecer.



El pasado 18 de mayo el Papa cambió su solideo por un gorro de alpinista con pluma y todo. "Hoy día el mundo necesita hombres valientes que sepan mirar a lo alto, como el alpinista que escala la roca empinada para llegar a la cumbre, comentó el Papa para miles de alpinistas en San Pedro. "Ni el abismo del precipicio bajo sus pies, ni la dura roca o el hielo logran detenerle," añadió. Más de 150,000 veteranos de la división italiana del alpinismo, se habían reunido en asamblea general en Roma, esos días.

Unicamente nuestro "estar con el Señor" es la base de "hacerlo por El". Nuestro convencimiento personal de que gozamos del apoyo de Cristo y de unos y otros nos permite dirigirnos a aquellos que esperan para oír la Buena Nueva. Deseamos "procrear" familias parroquiales que no sólo se ocupen de ellas mismas, sino que sus ministerios de testimonio y de servicio vayan más allá de los límites de la parroquia y lleguen hasta la familia de la Archidiócesis, hasta las familias de la Iglesia Universal y hasta todos los que esperan se les hable de Jesús, deseamos contemplar vidas fundamentadas en los valores evangélicos. Estos valores nos obligan a considerar, en primer término, a los pobres y a los que sufren, quienes quizá permanecen ocultos a nuestros ojos a causa de barreras económicas, sociales e intelectuales. Sólo entonces podremos colmar la laguna de la credibilidad entre la liturgia y la vida.

B) La Parroquia como Nuestro Punto Focal.

Es natural que nuestras respuestas a lo que podría considerarse la parroquia "ideal" se concentraran en el "espíritu" de la parroquia y en los programas y procedimientos que podrían contribuir a alcanzar ese objetivo.

Es posible que la fuerza de motivación más evidente en cada uno de los diálogos y en cada uno de los grupos dentro de esos diálogos, pueda expresarse con la frase siguiente: "Según se desenvuelve la vida en la rectoría, así se desenvuelve la parroquia". Aspiramos a que nuestro ministerio sea un ministerio personal y ameno. Es nuestro sentir, que la mejor manera de lograrlo y de prestarle apoyo, por lo menos en parte, es mediante párrocos que se dediquen plenamente a su ministerio, mediante un personal estable, y prestando mayor atención al concepto del ministerio pastoral en equipo y a las relaciones personales entre los sacerdotes.

La comunidad verdaderamente dinámica y piadosa considera que la cooperación, la participación y el planeamiento compartidos entre el mayor número posible de fieles, es esencial para impartir, al mayor número posible de éstos, un sentido de responsabilidad para con la parroquia. El respeto mutuo que el clero y el laicado se deben entre sí puede lograrse creando situaciones que permitan el trabajo conjunto de pequeños grupos y el intercambio entre las personas que los integran. Sea mediante

el enfoque de las comunidades de base, la utilización de un consejo asesor integrado por seglares, la formación de grupos de oración u organismos parroquiales de carácter más tradicional, siempre que podamos unir grupos de manera que reconozcan al individuo, habremos entonces proporcionado a ese individuo, y luego a la parroquia, la oportunidad de crecer.

En nuestra parroquia ideal hay conversos y hay vocaciones, las que a su vez son promovidas por ambientes piadosos y por el servicio en nombre de Cristo. Cuando se vela porque reine ese ambiente, la vida en Cristo se hace más profunda para todos.

Consideramos que la hospitalidad piadosa se alcanza principalmente mediante la vida litúrgica activa de la parroquia. Es ahí donde la gran mayoría de los fieles tienen su único contacto con la parroquia. A fin de que se les

(Pasa a la Pág. 3A)

Padre Arrupe reelegido



CIUDAD DEL VATICANO—(NC)—El superior general de los jesuitas, padre Pedro Arrupe ha sido elegido por quinta vez Presidente de la Unión de Superiores Generales.

La elección tuvo lugar al final de tres días de reuniones en Roma, a la que asistieron 92 superiores generales de congregaciones religiosas.

El padre Arrupe, Prepósito General de la Compañía de Jesús desde 1965, fue elegido presidente de la Unión Internacional en 1967 y es el primero en ser reelegido por cinco veces. Su turno finalizará en 1982.

El sacerdote jesuita dijo después de las reuniones que espera crear lazos más estrechos entre el organismo y el Vaticano así como las Conferencias Episcopales, las religiosas y grupos de religiosos no católicos.

Preguntas para contestar

Después de leer la reflexión sacerdotal envía tus respuestas a CONCERNS C/O La Voz, P.O. Box 38-1059, Miami 33138. Puedes firmarlas o no. La Voz las entregará al Senado Sacerdotal.

conozco? (Márcalas): maestro, celebrante, consejero, amigo, juez, profesional de la religión, líder, ejemplo, pastor, estimulador, animador, intimador, inaccesible, no disponible, indiferente, egoísta, inconsciente, insensible, hombre de oración, crítico, pesetero, administrador, superficial, motivador.

comunidad parroquial:
Siempre ----- A veces
----- Casi nunca -----
Nunca ----- ¿Por qué? ---

3. Tengo responsabilidades en la parroquia -----
¿Cuáles?

4. Soy útil a la parroquia
--- ¿Cómo?

5. La parroquia me ayuda
--- ¿Cómo?

6. ¿Participas ahora en actividades parroquiales fuera de la Misa? ¿Por qué o por qué no?

7. ¿Qué te gustaría tener en la parroquia?

8. ¿En qué te gustaría participar en la parroquia?

9. ¿Es Cristo el primero en tu vida?

2. Me "siento parte" de la

1. ¿Cuáles de estas palabras describen mejor a la mayoría de los sacerdotes que



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Para
Damas y
Caballeros

Mundo

• Suspendidos Seminaristas.

SANTIAGO, Chile (NC)—Un comité de obispos procura la vuelta a clases de 103 de los 220 seminaristas suspendidos por un semestre en la facultad de teología de la Universidad Católica, por haber apoyado manifestaciones el Día del Trabajo contra la política social y económica de la junta presidida por el Gen. Augusto Pinochet. Desde el golpe militar de 1973 los rectores universitarios son nombrados por el gobierno, que dice restringir así actividades ilegales de estudiantes, obreros y políticos. En las manifestaciones fueron arrestados unos 400 dirigentes laborales y estudiantiles, incluyendo un sacerdote y varios seglares.

• Fondo para comunicaciones.

WASHINGTON (NC)—Celebrarán la Jornada Mundial de Comunicación Social el 27 de mayo 92 diócesis de Estados Unidos, que además efectuarán la primera colecta con destino al fomento de estos medios al servicio de la iglesia. El tema este año es la protección al niño y los intereses de la familia, y por eso la campaña alienta una actitud crítica ante la televisión y el cine. Otras diócesis pospusieron la fecha o no harán la colecta, entre ellas la Archidiócesis de Miami.

• 70 Millones para misiones.

ROMA (NC)—La Congregación para la Evangelización de los Pueblos distribuyó a las misiones del mundo católico \$58 millones el año pasado, la mayoría en África y Asia; y espera distribuir este año \$70, según Fides, su agencia noticiosa. Los recipientes fueron catequistas, medios de comunicación, comunidades religiosas, nuevos puestos de misión, escuelas, colegios, y un poco la construcción de edificios y templos.

• "Santos lugares están asequibles"

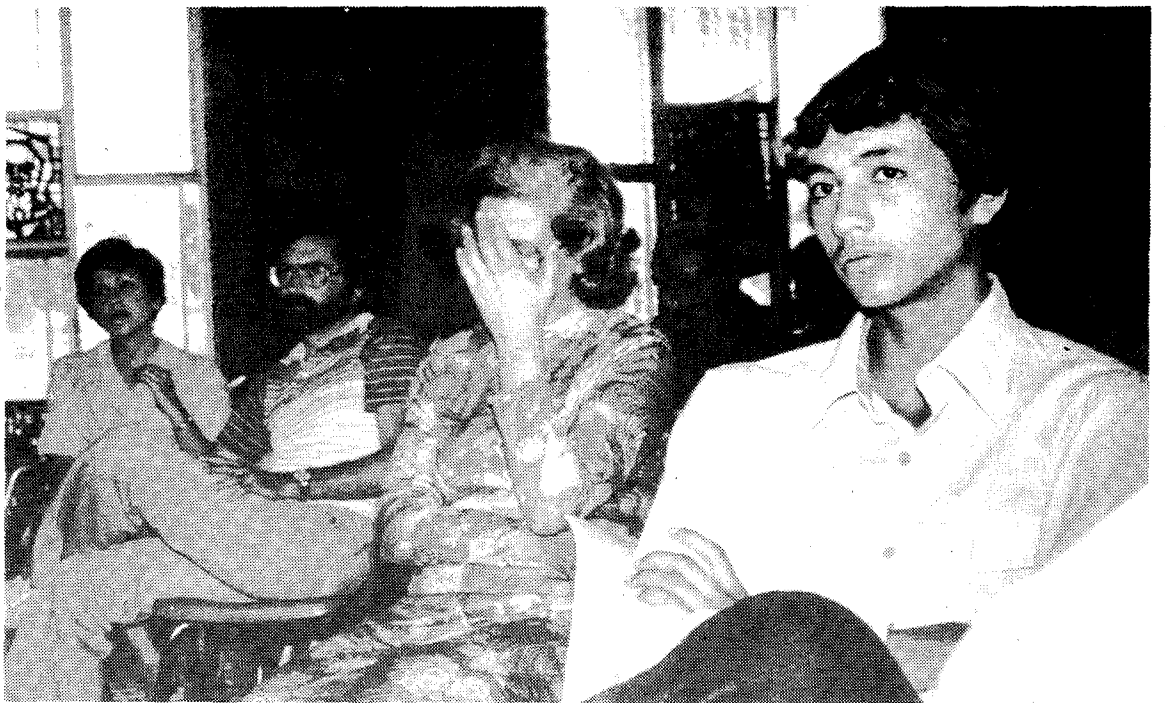
TORONTO, Canadá—(NC)—En un discurso al Comité Israel-Canadá, el ministro israelí de gobernación Shmuel Tamir dijo que su gobierno no puede incluir a Jerusalén en negociaciones por la paz con los árabes. "Pocas veces como bajo Israel desde 1967, Jerusalén ha tenido una situación tan sólida en cuanto a los santos lugares: el judío va al Muro de las Lamentaciones, el cristiano a sus basílicas y el mahometano al Monte, y todos rezan a Dios", añadió.

• Dialogan sobre exiliados.

MATANZAS, Cuba (NC)—Un grupo de pastores evangélicos reunido por el Consejo Ecueménico de Cuba y Cristianos Cubanos pro Justicia y Libertad, de Estados Unidos, se reunió aquí para informar sobre programas de reunificación de la familia cubana (los que permanecieron en esta tierra, los que fueron el exilio), el reasentamiento de ex-prisioneros, y un diálogo con el gobierno sobre cuestiones de religión. Prometieron continuar el intercambio, después de señalar inicialmente puntos positivos y negativos de la situación en sus congregaciones en Cuba y el exilio.

Preparando Pentecostés con oración

Un centenar de católicos hispanos de toda la Archidiócesis, acudió el pasado fin de semana al Seminario-College de St. John para prepararse a la venida del Espíritu Santo con un retiro, organizado por el Movimiento de Renovación en el Espíritu. Durante los dos días de oración, escucharon al padre Anthony Navarrete, que coordinó las jornadas, y a los sacerdotes José Bardino y Jorge García que comentaron diversos pasajes de la Sagrada Escritura.



En las fotos, los participantes durante las charlas, y momentos de oración. Sobre las mesas gran variedad de libros de espiritualidad sobre la Renovación en el Espíritu. El "ministerio de los libros", es parte importante de la Renovación, como ayuda para el crecimiento espiritual y teológico.



Los sacerdotes hablan sobre su ministerio

(Viene de la Pág. 2 A)

atraiga y lleguen a identificarse totalmente con los asuntos de la parroquia, la liturgia debe extender una invitación dinámica y piadosa. Cada uno de los aspectos de la liturgia merece especial y cuidadosa atención. Creemos que debemos empezar por nosotros mismos y por nuestra manera efectiva de celebrar la liturgia. La médula de una celebración efectiva de la liturgia que prepare el camino para la realidad de la presencia sacramental de Cristo, es la siguiente: buenas familias en las que se observen los ciclos estacionales de la Iglesia; conformidad de las doctrinas; y una manifiesta dedicación a identificarse con las necesidades espirituales actuales de nuestros fieles.

También dentro del ámbito de la liturgia, consideramos que la parroquia ideal reconocerá el papel fundamental de un músico piadoso, un director de los cantos, llenos de fe, quienes no deben verse como coordinadores de espectáculos sino como animadores de la oración. Los lectores proclaman la Palabra de manera vital. Los que dan la bienvenida y los acomodadores personifican la hospitalidad. Reconocemos que la atención que prestamos a todo lo que conduce a una buena celebración de la liturgia puede invitar o rechazar a nuestros fieles en lo que se refiere a la finalidad de la celebración, el propio Jesús.

Consideramos que la parroquia ideal se dedica infa-

tigablemente a la educación en todos los niveles. Reconocemos, en particular, la necesidad de ocuparnos de los adultos. Así como hemos tratado de proporcionar, de manera creativa, una educación religiosa renovada a nuestros niños, de la misma manera la parroquia ideal enfoca la necesidad de llegar hasta los fieles por medio de programas sacramentales, de estudios bíblicos y del desarrollo espiritual para nuestros adultos.

De nuestro llamado para el

servicio centrado en Cristo surgió el que la parroquia ideal no ha de depender exclusivamente de la Archidiócesis o de la comunidad para aquellos servicios que puedan proporcionarse dentro de la misma parroquia, v.g. asesoramiento a los casados, a los jóvenes, y a las personas de edad.

En nuestra Archidiócesis en particular, debemos esforzarnos cada vez más por enfocar los innumerables problemas e inquietudes que confrontamos, de manera formal.

En resumen, cualquiera que sea el aspecto de la vida parroquial que se considere, somos de la opinión que la Iglesia de hoy debe tratar, por todos los medios a su alcance, de establecer relaciones personales con sus fieles y con su comunidad, de acuerdo con sus recursos materiales y personales, y que esos recursos tienen que provenir, cada vez más, de la propia parroquia.

(La terceraparte la semana próxima).

Piden a obispos nicaragüenses normas pastorales ante la confusión reinante

MANAGUA, Nicaragua (NC)—La Confederación Nacional de Religiosos pidió a los obispos que dicten normas pastorales ante la confusión creada entre clero y fieles por el conflicto político y armado contra el régimen del Gen. Anastasio Somoza.

"La falta de orientación se debe, creemos, a la falta de unidad en criterios, opciones y líneas de acción de la misma conferencia episcopal," dice su documento, en representación de 186 sacerdotes, 90 hermanos y 677 religiosas.

Además la confederación manifestó temores por la suerte de sus miembros y otro clero y fieles en cinco ciudades donde han brotado de nuevo focos de rebelión armada, como Jinotega, Estelí y León.

Los religiosos piden que se atienda cuanto antes a los prisioneros políticos y sus familias, se detenga la ola de delaciones entre vecinos, y se logre que la Guardia Nacional respe-

te centros de refugio montados por la Cruz Roja y la iglesia. Hay repetidos informes de violaciones, como masacres de refugiados y heridos, que algunos obispos condenaron.

Compartimos la misión

Queridos amigos en Cristo:

La colecta anual para beneficio de las Misiones de Indios Americanos y Negros Católicos se recogerá durante todas las misas el próximo domingo, 10 de junio de 1979.

Por medio de esta colecta ustedes ayudan a varias misiones, promoviendo educación y servicios sociales para la comunidad negra y para los indios americanos en el sur de la Florida y otros lugares.

La misión de la Iglesia es proclamar la Palabra de Dios. Cada uno de nosotros compartimos en esta responsabilidad.

Les ruego su generoso apoyo en esta empresa y pido la bendición de Dios para ustedes y sus familias.

Sinceramente en Cristo,
Edward A. McCarthy
Arzobispo de Miami

Nombra el Papa 15 nuevos cardenales

CIUDAD DEL VATICANO—(NC)—El Papa Juan Pablo II elevará a 15 obispos al Colegio de Cardenales el próximo 30 de junio. Uno de los prelados cardenal 'in pectore' es decir en secreto.

Su nombre, que puede o no, ser hecho público el día 30, fijado para el Consistorio, puede ser, según especulaciones en el Vaticano el de un prelado de Europa oriental, posiblemente el obispo lituano Julijonas Steponavicius, Administrador Apostólico de Vilna, Unión Soviética.

El Papa anunció los nombramientos el pasado día 26. Ninguno de los nuevos cardenales es de los Estados Unidos. El canadiense arzobispo G. Emmett Carter de Toronto y el mexicano, arzobispo Er-

nesto Corripio Ahumada de Ciudad de México, son los únicos norteamericanos en la lista, que incluye también a seis italianos, dos polacos y uno de Francia, Irlanda, Japón y Viet Nam.

Cinco de los 15 prelados tienen puestos en la Curia, administración central de la Iglesia. Los otros nueve son cabeza de archidiócesis. El más joven de ellos, 52 años, es el arzobispo Franciszek Macharski de Cracow, Polonia, el sucesor de Juan Pablo II en la antigua sede de Cracow.

El más anciano es el arzobispo Joseph Asajiro Satowaki de Nagasaki, Japón que tiene 75 años.

Con los nuevos cardenales el Colegio Cardenalicio tiene 135 miembros. Con ellos el número de los cardenales con po-

sibilidad de voto,—menos de 80 años—en caso de Cónclave llega al máximo de 120, según fue decretado por Pablo VI, quien también decretó la edad de 80 años, como máximo para poder participar en el Cónclave.

Los nuevos cardenales son: Agostino Casaroli, 64, ita-

liano; Giuseppe Caprio, 64, italiano; Marco Ce, 53, italiano; Egano Righi, 72, italiano; Ernesto Civardi, 72 italiano; Anastasio Alberto Ballestredo, 65, italiano; Bladislav Rubin, 61, polaco; G. Emmett Carter, 67, canadiense; Ernesto Corripio Ahumada, 59, mexicano; Roger Etchegaray,

56, francés; Tomás O'Fiaich, 55, Irlanda del Norte; Joseph-Marie Trinh Van Can, 58 Viet Nam (Hanoi); Joseph Asajiro Satowaki, 75, Japón.

Sólo cinco de los cardenales son más jóvenes que el Papa quien cumplió 59 años en mayo. La edad media de los cardenales es de 63 años.

Pena capital es regresión vergonzosa dice obispo

WASHINGTON—(NC)—El Secretario General de la Conferencia Nacional de Obispos Católicos USA, ha denominado la restauración de la pena capital en los Estados Unidos, como "un paso regresivo y avergonzante."

El obispo Thomas Kelly hizo sus declaraciones minutos antes del fallecimiento de John Spenkelink, el segundo americano ejecutado desde la restauración de la pena de muerte en los Estados Unidos en 1976.

Spenkelink fue electrocutado en la silla eléctrica en Starke, Fla. Otros 520 presos esperan la misma condena en la nación.

Los obispos de la nación aprobaron una declaración en contra de la restauración de la pena de muerte en 1975, y desde entonces docenas de obispos han hecho declaraciones individuales en contra de tal sentencia.

"La restauración de la pena de muerte es un paso regresivo y vergonzoso, pues pro-

mete la erosión del respeto por la vida humana," dijo el obispo Kelly.

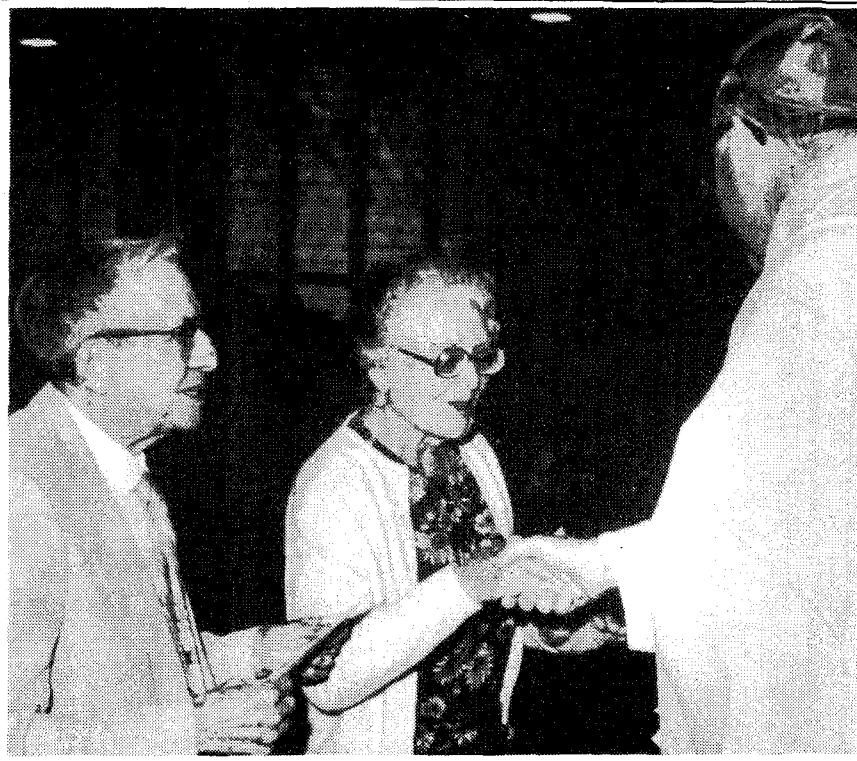
"En lugar de adoptar tan desesperados y dudosos medios para disminuir el crimen, deberíamos poner nuestras energías en combatir la desobediencia con medios que promuevan y no disminuyan el valor de los seres humanos," dijo.

El arzobispo de Miami Edward A. McCarthy envió una petición de clemencia al gobernador Bob Graham. También lo hizo la Conferencia Católica de Florida. El obispo de Pensacola-Tallahassee se pronunció en contra de la sentencia y envió al rector de su catedral para representarle a él en una demostración protesta el domingo anterior a la ejecución.

Desde 1976, 32 estados han restaurado la pena de muerte. Un reciente sondeo de la Prensa Asociada y la NBC encontró que casi dos tercios de todos los americanos apoyan la pena de muerte.

Homenaje a bodas de plata, oro y diamante

Luis Hernández y su esposa de la parroquia de Holy Family reciben la felicitación del Obispo Nevins por sus 60 años de matrimonio, durante la ceremonia que honró a parejas de toda la Archidiócesis por sus bodas de plata, oro y diamante, el pasado domingo.



Publica el Vaticano

Constitución Apostólica sobre educación católica

CIUDAD DEL VATICANO—(NC)—Las nuevas normas sobre educación dadas a conocer por el Vaticano el pasado 25 de mayo han sido preparadas durante los pontificados de los tres últimos Papas, según informó en conferencia de prensa el Cardenal Gabriel Maria Garrone, Prefecto de la Congregación Vaticana para Educación Católica.

El Cardenal hizo notar que el documento fue aprobado por Pablo VI, quien pensaba darlo a conocer el pasado 15 de agosto. Su sucesor Juan Pablo I había decidido publicarlo el 8 de diciembre, pero falleció antes de ello también.

Juan Pablo II, antes de ser Papa formó parte de la Congre-

gación para Educación Católica, y por lo tanto había participado en la preparación del documento.

El Cardenal señaló que el nuevo documento—una constitución apostólica con el nombre de "Sapientia Christiana," (sabiduría cristiana), es un documento solemne emanado directamente del Papa, y va acompañado de normas para su aplicación, emanadas de la Congregación Vaticana para la Educación Católica.

"La Constitución concierne a las Facultades y Universidades de estudios eclesiásticos, es decir, aquellas que están directa o indirectamente relacionadas con la naturaleza y misión de la Iglesia Católi-

ca," dijo el Cardenal. "Entre ellas por ejemplo, de teología, filosofía, derecho canónico, etc."

El documento afecta a 125 centros académicos en todo el mundo y unas 200 facultades en tales centros, añadió.

El prelado explicó que el nuevo documento reemplaza la Constitución Apostólica "Deus Scientiarum Dominus" (Dios, Señor de las Ciencias), que fue publicada por el Papa Pio XI en 1931. El Concilio Vaticano II había pedido la puesta al día y revisión de aquel documento.

En cooperación con las instituciones implicadas, la Congregación de Educación Católica decretó normas provisionales en 1967, pidiendo a las universidades y facultades eclesiásticas que revisaran sus estatutos según las nuevas normas. Sobre la base y la experiencia de esos años, la Congregación produjo una Constitución ensayo, que se discutió durante 10 días en 1976 en un congreso de delegados de las instituciones concernientes.

Durante los últimos 12 años, según indicó el Cardenal, todos los miembros de la Congregación Vaticana—unos 30 cardenales y siete obispos—discutieron el documento, y en cada etapa de la discusión se mantuvieron en contacto con las instituciones implicadas.



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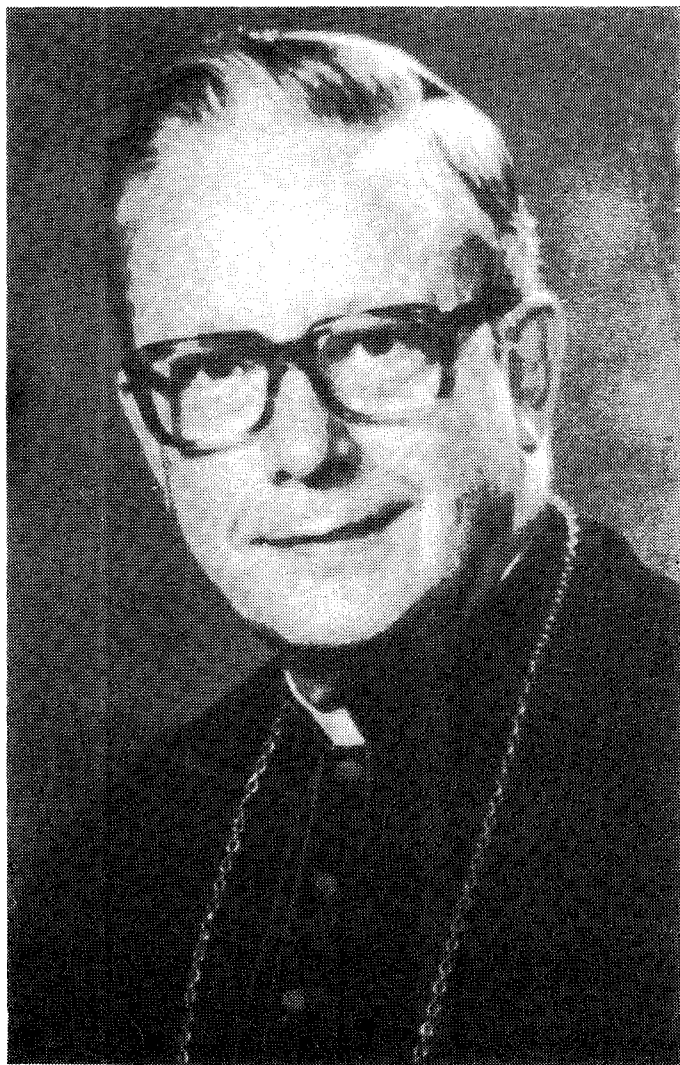
Annual Report

Catholic Charities



L♥ving Services of the
Archdiocese of Miami

Archbishop McCarthy's Message



Dear Friends:

In the Sacred Scriptures the question is posed: "How can you say that you love God, whom you do not see, when you do not love your neighbor, whom you do see." For us as followers of Christ, concern for our neighbor who is in trouble is basic to our religious faith and practice.

This report on the work of our Catholic Service Bureau reflects part of that commitment. As an Archdiocese, we can take pride in the many services offered, the more than one hundred thousand individuals and families helped.

We are thankful to those whose generous contributions to the Archbishop's Charities Drive make it possible to have a Catholic Service Bureau. Without your

support, there would be no matching funds, no institutions, no day care centers, no clinics.

On behalf of the Archdiocese, I want to thank the hundreds of Board members, volunteers and staff who are the backbone of the Catholic Service Bureau, its associated institutions and programs. Thanks to their commitment, knowledge and skills, these loving services of the Archdiocese are offered to all regardless of race, creed, color or national origin.

Finally, it is my hope that this report will encourage more of our people to get involved through personal service in these corporal works of mercy to which each one of us is called by the waters of Baptism.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Review by the Board Chairman

Dear Friends:

This report, prepared by the staff of the Catholic Service Bureau, its programs and institutions, represents the efforts of the Catholic Church in South Florida to work in cooperation with government and other community agencies to bring better social services to those in need.

No one organization can solve all of mankind's ills. If our community is going to do something about poverty, alienation and suffering, we must do it as a team. We must come together, not only in the delivery of services, but also in planning for better use of resources and the im-

plementation of new services sorely needed.

This report shows what can be accomplished when people work together. As the Catholic agency for social development, we have a commitment which goes back some forty-eight years in this community. As a Board, we take this opportunity to renew this commitment to civic leadership. As a Board, we also want to express our appreciation and gratitude to our benefactors, our funding sources and our volunteers, without whose cooperation none of this would have been possible.

Sincerely,

Joseph Robbie
Chairman of the Board



**Office of Social Advocacy
Education Component**

BY SISTER MARY ANTHONY HODSON
EDUCATION COORDINATOR

The Education Component aspires to promote the integration of the Church's mandate to Justice in personal vocations and ministries through scripture, Church teachings and the signs of the times.

Social Justice workshops are provided for the parishes, institutions and organizations in the Archdiocese of Miami.

Social Justice issues that are local, National and global in scope are researched in the light of Christian solutions.

Educative action is encouraged and assistance provided as warranted.

"Action on behalf of Justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's Mission for the redemption of the human race and its liberation from every oppressive situation".



Report of Charities Director

Most Reverend Edward A. McCarthy, D.D.
Chairman of the Board
Catholic Service Bureau, Inc.
Miami, Florida.

Dear Archbishop McCarthy:

In accordance with the Charter of the Catholic Service Bureau, Inc., I am submitting this report of the activities of the agency to the General Board of Directors and the community of South Florida. This report represents the efforts of the men and women who serve as Board members, volunteers and staff in the various institutions and programs of the Archdiocese of Miami which function under the general designation of Catholic Charities.

The services reported are the product of a very special cooperative effort by

different funding sources, The Archbishops Charities Drive, government agencies, and the United Way. As a result of this cooperation, over one hundred thousand men, women and children received direct services, and many others had their lives indirectly touched.

As Board members, volunteers and staff, our motivation comes from our faith in the Lord Jesus and the compassion He showed to those in need of food, health, shelter and above all love.

I remain,

Respectfully yours in Christ,

Monsignor Bryan O. Walsh
Archdiocesan Director



Financial Statement of

SECTION 1. PERSONNEL AND ORGANIZATIONAL STRUCTURE

PERSONNEL BY ETHNIC GROUP

	White	Black	Spanish Surname	Other
Diocesan Executive Directors	1			
Assistant / Associate/Branch and or Department Directors	29	3	8	
Supervisors/ Office Managers	28	8	6	
Professional Service Staff	64	11	28	1
Para/Professional Staff	58	64	27	1
Administrative Assistant and/or Executive Secretaries	12	1	10	
Clerical	21	20	27	
Board Members	181	21	22	
Volunteers	353	31	140	3
Other	51	12	22	1

PERSONNEL BY SEX

	Female	Male
Diocesan Executive Directors		1
Assistant / Associate / Branch and/or Department Directors	22	18
Supervisors Office Managers	26	16
Professional Service Staff	75	29
Para-Professional Service Staff	114	36
Administrative Assistants and/or Executive Secretaries	22	1
Clerical	66	2
Board Members	96	128
Volunteers	328	199
Others	54	32

CETA Employees (included above)

A. (full-time)	73
B. (part-time)	8

Parish Social Ministry Staff (included above)

A. (full-time)	
B. (part-time)	1

IB - VOLUNTEER ACTIVITIES

Number of persons serving as volunteers during 1978 (same as total in questions 1-A09 & 1-A19)	465
Number of persons recruited as volunteers in 1978	281
Of the total number of volunteers, how many of them received special training in order to carry out their work?	170
Of the total number of volunteers, how many of them were agency-level volunteers?	88
Of the total number of volunteers, how many of them were parish-level volunteers?	100

SECTION 2. FINANCES

2A - INCOME

	Dollar Amount
United Funds...	\$ 888,303
Fees and Grants from Governmental Agencies (includes purchase of services, fees and contract payments, USCC refugee resettlement) **	\$4,219,137
Foundation Grants	0
Investment Income	0
Program Service Fees Non-Government	2,020,836
Catholic Charities Appeal	0
Diocesan Grant	1,248,336
Other Contributions	0
Fund Raising (special events)	0
Other	0
Total	\$8,376,612

IN-KIND CONTRIBUTIONS

In-Kind Salaries (difference between Religious' and Priests' salary and lay equivalent) \$ 352,645

Contributed Space: (Value of rent-free space used for programs; formula: local market value per square foot X square feet of space used for program) 185,762

2 B - DISBURSEMENTS

Program Services Expense 7,772,083
Fund Raising Expenses Management and General Expenses (Administrative Cost) 604,529

Total \$8,376,612

* The terminology used here corresponds to that found in "Accounting and Financial Reporting, A Guide for Non-Profit Human Service Organization," United Way of America, 1974.

** Does not include payments made to individuals in your care, such as Social Security, S.S.I., A.F.D.C. and other personal entitlements.

SECTION 3. SOCIAL SERVICES PROVIDED

3A - SERVICES TO FAMILIES AND CHILDREN

	NUMBER OF PERSONS SERVED
Counseling (Individual, Group or Family)	9,141
Natural Family ** Planning	13
Adoption Services	907
Foster Family Care	240
Group Home Care	78
Institutional Care	
Homemaker Services	
Day Care	2,065
Socialization Activities (Developmental and Preventive Group Activities - not expressly recreational)	1,093
Access Services - Information and Referral, Outreach	14,068
Emergency Shelter	261
Emergency Financial Assistance	2,176

3B - SERVICES TO YOUTH

Counseling (Individual, Group)	3,038
Foster Family Care	50
Group Home Care	67
Institutional Care	75
Day Care	
Socialization Activities (Developmental and Preventive Group Activities - not expressly recreational)	134

3B - SERVICES TO YOUTH

	NUMBER OF PERSONS SERVED
Access Services - Information and Referral, Outreach	5,506
Emergency Shelter	983
Emergency Assistance	142

3C - SERVICES TO THE AGING

Counseling (Individual, Family or Group)	2,320
Foster Family Care	
Group Home Care	938
Institutional Care	
Homemaker Services	119
Day Care	334
Socialization Activities (Developmental and	

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Preventive Group Activities - not expressly recreational)	36,411
Access Services - Information and Referral, Outreach	1,580
Emergency Shelter	
Emergency Assistance	870

3D - SERVICES TO THE HANDICAPPED OR TO THE PHYSICALLY ILL

Counseling (Individual, Family or Group)	126
Foster Family Care	
Group Home Care	20
Institutional Care	
Homemaker Services	
Day Care	2
Socialization Activities (Developmental and Preventive Group Activities - not expressly recreational)	115
Access Services - Information and Referral, Outreach	30

SERVICES TO THE MENTALLY ILL OR HANDICAPPED

Counseling (Individual, Family or Group)	19
Foster Family Care	
Group Home Care	
Institutional Care	
Day Care	
Socialization Activities (Developmental and Preventive Group Activities - not expressly recreational)	
Access Services - Information and Referral, Outreach	8

SERVICES TO ALCOHOLICS AND DRUG ABUSERS

Counseling (Individual, Family or Group)	1,071
Institutional Care	
Group Home Care	154
Socialization Activities (Developmental and Preventive Group Activities - not expressly recreational)	307
Access Services - Information and Referral, Outreach	387

3E - SERVICES TO POPULATIONS AT HIGH RISK

SERVICES TO UNMARRIED PARENTS

Counseling (Individual, Family or Group) for unmarried mothers	361
Counseling (Individual, Family or Group) for unmarried fathers	77
Adoption Services (Completed Adoptions)	116
Foster Care	170
Institutional Care	2
Group Home Care	54
Socialization Activities (Developmental and Preventive Group Activities - not expressly recreational)	54
Access Services - Information and Referral, Outreach	1,189

SERVICES TO ABUSED ADULTS

Emergency Shelter	123
Other	122

SERVICES TO ABUSED CHILDREN

Emergency Shelter	54
Other	18

SERVICES TO DIVORCED AND SEPARATED PERSONS

Counseling (Individual, Family or Group)	138
Socialization Activities (Developmental and Preventive Group Activities - not expressly recreational)	
Access Services - Information and Referral, Outreach	371

SERVICES TO INDO-CHINESE REFUGEES

Counseling (Individual, Group or Family)	55
Day Care	
Socialization Activities	
Access Services - Information & Referral, Outreach	25
Emergency Shelter	
Emergency Assistance	

SERVICES TO PRISONERS AND PROBATIONERS

Counseling (Individual, Group or Family)	669
Institutional Care	19
Group Home Care (Halfway Houses)	220
Socialization Activities (Developmental and Group Activities - not expressly recreational)	239
Access Services - Information and Referral, Outreach	427

SERVICES TO MILITARY FAMILIES

Counseling (Individual, Family or Group)	13
Day Care	
Socialization Activities (Developmental and Preventive Group Activities - not expressly recreational)	
Access Services - Information and Referral, Outreach	
Emergency Assistance	1

SECTION 4. OTHER HUMAN SERVICES PROVIDED

4A - HEALTH SERVICES

Home Health Care	11,311
Health Clinics	
Institutional Nursing	
Care-Special Programs for the Terminally Ill	
Other (specify) Physical Exams	178

4B - EDUCATION SERVICES

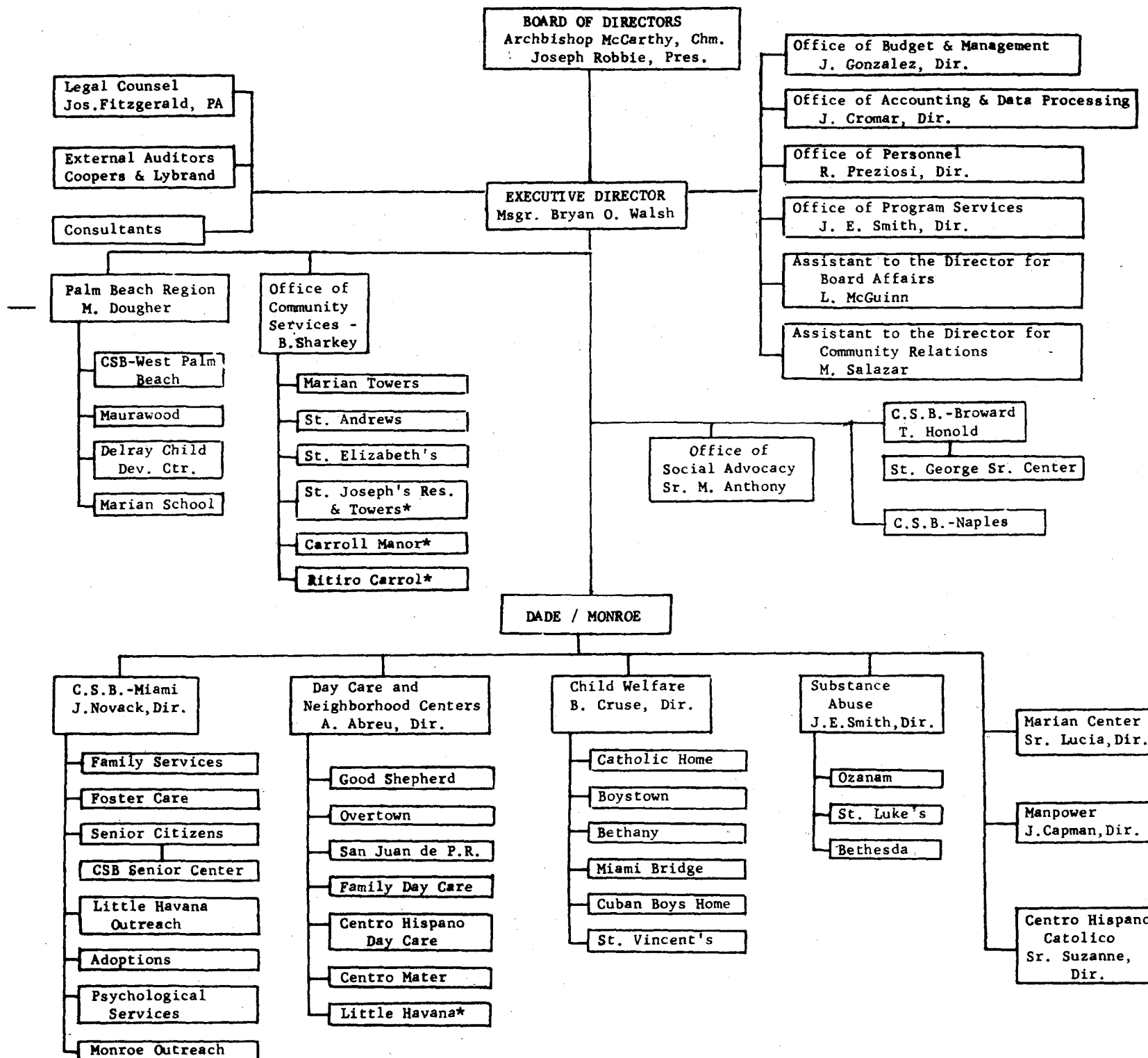
Family Life Education (Marriage Encounter, P.E.T., Premarital Education, Evaluation, etc.)	50
Adult Basic Education	7,344
Other (specify) Title I, Tutorial, Childbirth Classes, Title I, Tutorial, Childbirth, Classes, (Special Ed., Hospital, Homebound) Classroom Training, Occupational	659

4C - LEGAL SERVICES

Legal Advice	1,005
Legal Representation	91
Other (specify) Court appearance with social worker, Referral to legal services	53

Continue on Page 8

Organizational Chart



Archdiocesan Catholic Charity Agencies

AGENCY ATTORNEY:
Fitzgerald & Fitzgerald, P.A.
AGENCY PERSON
RESPONSIBLE FOR
LEGISLATIVE MATTERS:
Monsignor Bryan O. Walsh.

1. BETHANY RESIDENCE
2400 S.W. 3 Avenue, Miami,
Florida 33129

2. BETHESDA MANOR, 401
N.E. 26 Terrace, Miami,
Florida 33137

3. BOYSTOWN OF
FLORIDA- 11400 S.W. 137
Avenue, Miami, Florida 33186

4. CATHOLIC HOME FOR
CHILDREN- 18601 S.W. 97
Avenue, Perrine, Florida
33157

5. CENTRO HISPANO
CATOLICO- 130 N.E. 2
Street, Miami, Florida 33132

6. CENTRO HISPANO
CATOLICO DAY CARE
PROGRAM- 130 N.E. 2
Street, Miami, Florida 33132

7. CENTRO MATER- 40
S.W. 4 Street, Miami, Florida
33130

8. CUBAN CHILDREN'S
PROGRAM- 11450 Biscayne
Boulevard, Miami, Florida
33161

9. DELRAY CHILD
DEVELOPMENT CENTER-
P.O. Box 936, Delray Beach,
Florida 33444

10. FAMILY DAY CARE-
18601 S.W. 97 Avenue,
Perrine, Florida 33157

11. GOOD SHEPHERD DAY
CARE CENTER- 18601 S.W.
97 Avenue, Perrine, Florida
33157

12. MARIAN CENTER
SERVICES, INC. - 15701
N.W. 37 Avenue, Opa Locka,
Florida 33054

13. MAURAWOOD
RESIDENCE- 900 54th
Street, West Palm Beach,
Florida 33407

14. MIAMI BRIDGE- 1145
N.W. 11 Street, Miami,
Florida.

15. NUTRITION
PROGRAM- 11450 Biscayne
Boulevard, Miami, Florida
33161.

16. OVERTOWN COM-
MUNITY DAY CARE
CENTER- 1401 N. Miami
Avenue, Miami, Florida 33136

17. LITTLE HAVANA
OFFICE- 901 S.W. 1 Street,
Miami, Florida.

18. OZANAM RESIDENCE-
40 S.E. 6 Street, Miami,
Florida 33131

19. ST. ANN'S FAMILY
DAY CARE CENTER- 634
Perrine Avenue, Perrine,
Florida 33157

20. ST. GEORGE SENIOR
DAY CARE CENTER- 3640
N.W. 8 Street, Fort
Lauderdale, Florida 33311

21. ST. JOSEPH'S
RESIDENCE- 3485 N.W. 30
Street, Fort Lauderdale,
Florida 33311

22. ST. LUKE'S CENTER-
3290 N.W. 7 Street, Miami,
Florida 33125

23. ST. VINCENT HALL-
P.O. Box 450278, Miami,
Florida 33145

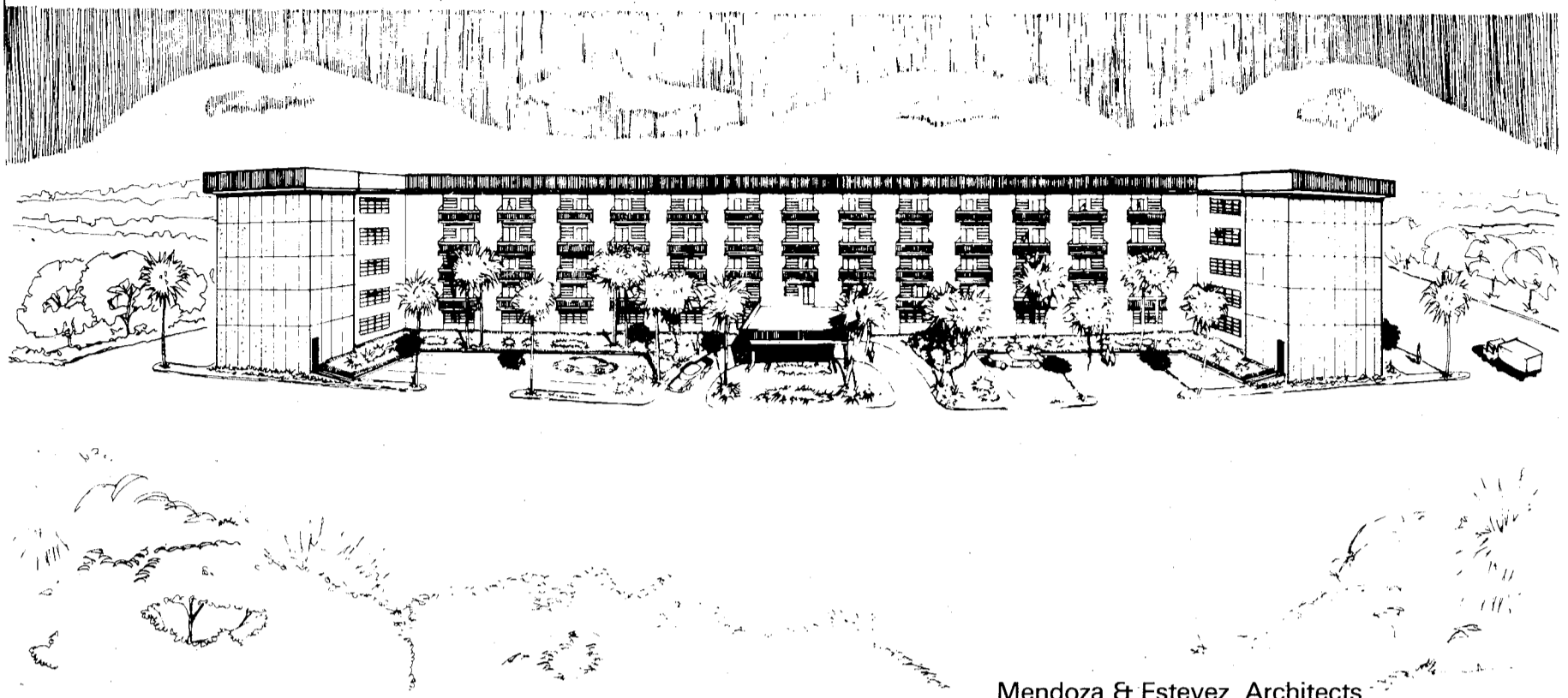
24. SAN JUAN DE PUERTO
RICO CENTER- 144 N.W. 26
Street, Miami, Florida 33127

25. SOUTH FLORIDA
YOUNG ADULT
PROGRAM- 1901 S.W. 1
Street, Miami, Florida 33135

26. MARIAN TOWERS-
17505 N. Bay Road, North
Miami Beach, Florida.

27. ST. ANDREW TOWERS-
2700 N.W. 99 Ave., Coral
Springs, Florida

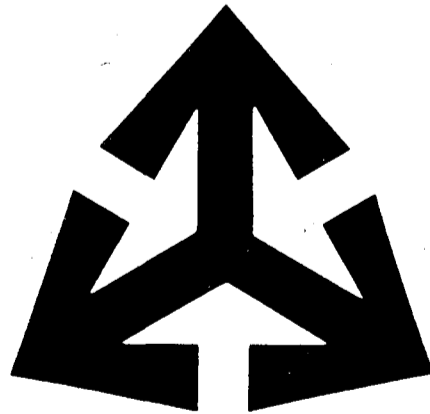
28. ST. ELIZABETH
GARDENS- 801 N.E. 33 St.,
Pompano Beach, Florida.



Mendoza & Estevez, Architects

CARROLL MANOR: Homes for the Elderly by Marbilt, Inc.

MARBILT, INC.



GENERAL CONTRACTORS • 747 East Ninth Street, Hialeah • 887-5573

4D - EMPLOYMENT SERVICES

Job Development and Placement	240
Job Training	
Other (specify) Work program - Work experience	1,339
	1,245

4E - RECREATIONAL ACTIVITIES (non-therapeutic)

Summer Camp	250
Neighborhood Center	150
Scouts	7
Sports	4,165
Other	115

4F HOUSING SERVICE

	Unites of Service
Housing UNITS for the Elderly (total number of units)	809
Housing UNITS for Families (total number of units)	116
General Housing Search (number of persons served)	324
Other (specify type and number of persons served)	
Assist with housing applications	37

5A - CONTRIBUTING TO THE FORMATION OF PUBLIC POLICY

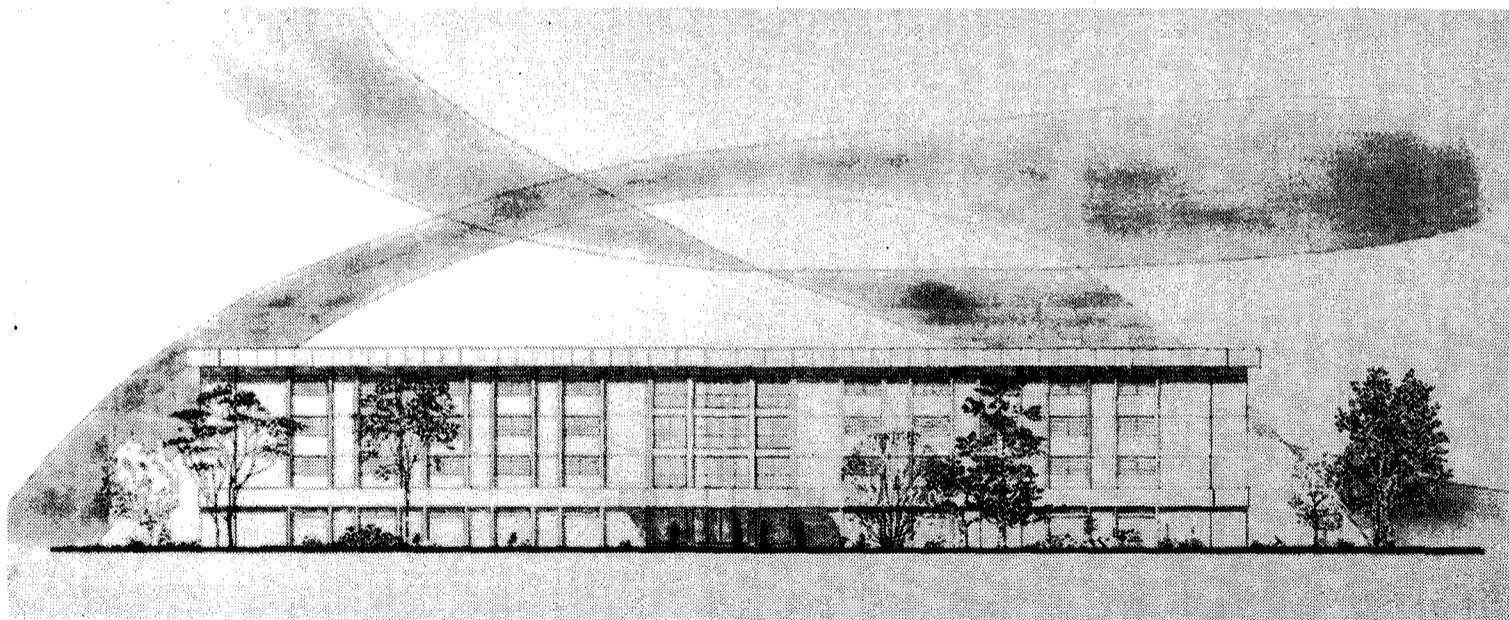
LEGISLATIVE ACTION

	National	State	Local
Abortion	x	x	x
Agriculture and Rural Life	x	x	x
Criminal Justice	x	x	x
Education	x	x	x
The Economy (Welfare			

Issues, Employment Issues, etc.)	x	x	x
Energy	x	x	x
Family Life (including child care and adoption)	x	x	x
Health Care	x	x	x
Housing	x	x	x
Hunger and Nutrition	x	x	x
International Justice	x	x	x
Land Use	x	x	x
Minority Rights	x	x	x
Tax Issues	x	x	x
Transportation	x	x	x
Other (specify)	x	x	x
Youth Alternatives	x	x	x
Mental Health / Drugs			
Alcoholism	x	x	x

INFLUENCING PUBLIC POLICY IMPLEMENTATION

	National	State	Local
Participation on governmental commissions or committees (number of commissions or committees)		6	26
Consultation to public officials, elected or appointed (number of consultations)	38	79	486
Participation in development or revision of regulations (number of times participating)	4	34	147
Participation in Plans for Service Programs (CASP) (check type of involvement)			
a. Needs Assessment			x
b. Resource Allocation			x
c. Program Development			x



NURSING HOME OF BROWARD

Mendoza & Estevez, Architects

BY CLARK CONSTRUCTION COMPANY, INC. OF MIAMI

General Contractors • 100 N.W. 37 Avenue • 649-5500