

The Voice

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FLOUR CHILD — Sister Carola Crescenzo is deep in flour and the spirit of the annual St. Joseph's Table being prepared by the Rosary Society of Our

Lady of the Holy Angels parish in Little Falls, N.J. Millie Restuccia and her mother, Mrs. Mary Restuccia, are among the helpers preparing for the

Italian feast. Italians in many parishes honor the feast of St. Joseph each year.

Music, Music, Music....

By ANA M. RODRIGUEZ

Liturgical musicians from all over the United States were called to "bring the Church to life" through song during the Third Annual National Convention of Pastoral Musicians being held this week in Miami Beach.

In a keynote address to over 600 choir members, instrumentalists and folk group leaders responsible for the musical aspect of liturgies,

Father Eugene Walsh, nationally recognized musician, teacher and author, said the people of God are crying out for a rebirth, a deep conversion.

"THE CHURCH is struggling constantly to come alive again," and pastoral musicians should hear the call and use their talents to bring about that rebirth. Father Walsh said.

But he warned that first they must "stop a lot of the in-fighting

that goes on among us" over traditional or contemporary songs, High or Low Mass and culturally diverse music.

"We spend too much time rearranging the furniture and we could be rearranging the furniture in the Titanic," said Father Walsh, reminding the musicians that while they bicker "a lot of our people are going away quietly," leaving the Church.

He said today in many parishes there are "people who go to the folk Mass upstairs and those who go to the traditional Mass downstairs, and since, never the twain shall meet.

"I think it's time for a wedding. I think it's time for a marriage." Father Walsh said priests and musicians should meet to work out their differences and arrive at a basic understanding of the Liturgy (Continued on Page 8)



Fr. Eugene Walsh keynotes 'Faith and Fiesta' convention with talk on giving to one another at Sunday Mass.

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SUNDAY!
 9 A.M. - Ch. 7
 "The Church and The World Today"
 8 A.M. - Ch. 5
 The TV Mass for Shut-Ins
 8:30 A.M. - Ch. 10
 The TV Mass for Shut-Ins.



News At A Glance

International pro-life tribunal

THE HAGUE, Netherlands —(NC)— Pro-life leaders from 11 nations meeting in The Hague agreed to set up an international tribunal before the end of the year to protect unborn life.

According to press reports from the Dutch capital, the tribunal would be chiefly a public forum to speak out for the rights of the unborn. The proposal was made April 1.

Pro-life movements represented at the meeting came from the United States, Austria, Belgium, Denmark, France, West Germany, England, Italy, Norway, the Netherlands and Sweden.

The tribunal, as proposed, would be composed of doctors, nurses, lawyers, representatives of abortion victims, pro-life movement leaders and religious leaders.

ERA- Abortion link disputed

NEW YORK —(NC)— Leaders of Act for ERA, a Catholic group supporting the Equal Rights Amendment, say they have new research rebutting statements that ERA and the right to abortion are linked.

Bishops in Liturgical Renewal

BOISE, Idaho —(NC)— The involvement of bishops in liturgical renewal will be the subject of the national meeting of the Federation of Diocesan Liturgical Commissions scheduled for Oct. 13-17 in Sun Valley, Idaho.

462 Papal speeches, documents

VATICAN CITY —(NC)— The speeches and public documents of Pope John Paul II in the first 257 days of his pontificate numbered 462, according to the recently published, "Teachings of John Paul II."

Fr. McBrien goes to Notre Dame

NOTRE DAME, Ind. —(NC)— Father Richard McBrien, professor of theology at Boston College, has been appointed chairman of the department of theology at the University of Notre Dame.

Hard booze banned

HOUMA, La. —(NC)— "Casino gambling" and the sale of hard liquor have been banned at all church fairs and festivals in the Diocese of Houma-Thibodaux.

Bishop Warren L. Boudreaux said he made the decision because liquor and gambling at the fairs have been a cause of concern to priests and people. "The image of the church has suffered and many parents are concerned with what they consider a very bad image if not one of scandal."

Bishop Boudreaux's decision follows months of consultation with all priests of the diocese and many lay people, as well as the Diocesan Pastoral Council.

"Our church and parish fairs and festivals remain for many parishes an important source of income," said Bishop Boudreaux. "They also have other positive values such as the building up of community and the family concept of the parish working together in love and service."

The following regulations were issued in the bishop's letter:

1. "All types of 'casino gambling' at all parish fairs and festivals...are strictly forbidden effective immediately. However, bingo, keno and raffles in accord with the state law are permitted."

2. "The sale of hard liquor...is hereby strictly forbidden effective immediately. However, wine and beer may be sold," but not to minors or to those "who may give the impression that they have already imbibed sufficiently."

3. "In instances where a civic or fraternal organization not of the church sponsors such fairs for the church or gives the church a portion of the benefit, these organizations are to be informed of these regulations and urged to follow them."



LONELY PATROL—An Israeli soldier patrols the deserted marketplace of Hebron as a pair of Arab youngsters play outside a shuttered shop. Most merchants in the West Bank were on strike for the day protesting Israel's decision to allow Jews to live in the Arab city (NC Photo)

Approves State-Paid Abortions

ANNAPOLIS, Md. —(NC)— With only a slight modification, the Maryland General Assembly has approved for at least another year the state's controversial abortion funding provisions under which a woman's mental health can qualify her for a state-paid abortion.

Leftists Protest Romero Death

MEXICO CITY —(NC)— Mexico's leftists joined church leaders in protests against the assassination of Archbishop Oscar Romero of San Salvador, El Salvador, and also called on the government to break relations with the Salvadorean junta as partially responsible for the violence in that country.

Fr. Kung retains changed job

TUBINGEN, West Germany —(NC)— Father Hans Kung, controversial Swiss-born priest whose right to teach as a Catholic theologian was suspended by the Vatican last December, said he will continue as a professor of ecumenical theology at the University of Tubingen.

He will also remain as director of the Institute for Ecumenical Research at the university, but will no longer be responsible to its Catholic theology department. He will be directly under the authority of the state-run university's president and senate.

"I think it is an honorable solution," Father Kung said. "It means doing the minimum of what the church demanded, while allowing me the maximum freedom to carry out my work." The solution means that for the first time in the university's 500-year history an institute will be separated from a department so that he can continue to lecture and publish books, he said.

The Vatican's withdrawal of Father Kung's right to teach means that his teaching will no longer be regarded as Catholic teaching.

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CUBANS Church to help 3,500 refugees

WASHINGTON —(NC)— The U.S. Catholic Conference Migration and Refugee Services (MRS) will resettle most of the 3,500 cubans from the Peruvian embassy which the United States said it will admit, according to John McCarthy, MRS executive director.

John McCarthy said he has given the U.S. government "blanket assurance that there will be jobs and homes for these refugees."

McCarthy added that his office resettles 8,000 Southeast Asian refugees each month, "so 3,500 more refugees will be no sweat at all."

The United States offered April 14 to admit up to 3,500 of the estimated 10,000 Cubans who have taken refuge at the Peruvian Embassy in Havana and are seeking political asylum in other countries.

President Carter has called on other nations "to make their own contributions without delay" to relocate the fleeing Cubans. The Cuban government has told all of those who made their way into the

embassy that they could leave the country as soon as Peru found a place for them to go.

Costa Rica has agreed to serve as a temporary staging area for the Cubans after they leave Havana. McCarthy said he has called the archdiocese in Costa Rica for approval to begin the resettlement program and Cubans could be admitted before the end of April.

The MRS director said the Cubans "are easily resettled" because many are well-educated and speak English. Also, some have families in the United States.

McCarthy said his office is already resettling Cubans who come from Spain, Venezuela, Jamaica and Havana so "We'll just further develop our program."

Responses have already come from St. Petersburg, Fla; Dallas; and Chicago to help resettle the refugees, McCarthy said, adding that not all of the Cuban refugees could be resettled in the Miami area because of a housing shortage there. Miami has a large Cuban population.



Anti-Castro Cubans in New York demonstrate across from the UN building in support of the refugees in the Peruvian Embassy in Havana.

Archbishop: Listen to conscience

Urges help for Cubans and Haitians

Following is a statement by Archbishop Edward A. McCarthy on the Haitian and Cuban situation in South Florida:

These are days when we are facing grave human issues of deporting some 10,000 Haitians who have taken refuge in our community and of accepting some of the 10,000 Cubans who fled to the Peruvian embassy and are desperately pleading for asylum.

These are also days when we Catholics are committing ourselves to Evangelization, to seriously living out and sharing the Gospel teachings of Jesus Christ.

There is an unescapable connection between Evangelization and the Haitians and the Cubans. There is even more a challenge to test the sincerity of our commitment to Jesus Christ and His teachings through the way we react to the pleading of the Cubans and the Haitians. We cannot simply piously mouth Gospel teachings. If we are serious in our commitment to Christ, we must apply them and put them into practice even at times when our self interest suffers.

The Bible says "If I speak with human tongues and angelic as well, but do not have love, I am a noisy gong, and clanging cymbal...There is no limit to love's forbearance, to its trust, its hope, its power to endure." (Corinthians I, 13, 1-7).

The more blunt colloquial expression for those who are not faithful to their commitment is "phony".

Jesus says, "I give you a new commandment: love one another. Such as my love has been for you, so must your love be for each other. This is how all will know you for my disciples: your love for one another." (John 13, 34-35) "Blest are they who show mercy;" Jesus says, "mercy shall be theirs." (Matthew 5,7)

Jesus teaches us that our very entry into Heaven depends on our treating our unfortunate brothers and sisters in the same way we would treat Jesus Himself. He tells how in the last judgment He will welcome the good into Heaven by saying, "Come. You have my Father's blessing! Inherit the kingdom prepared for you from the

creation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me."

Jesus teaches that at that point the good person will say, "Lord, when did we see you hungry and feed you, or see you thirsty and give you drink? When did we welcome you away from home or clothe you in your nakedness? When did we visit you when you were ill or in prison?" And Jesus said He will respond, "I assure you, as often as you did it for one of my least brothers, you did it for me." (Matthew 25, 34-41)

And Jesus has taught us that our love and compassion must reach across lines of race, religion and nationality. When Jesus explained that to have everlasting life we must love God with all our heart and our neighbor as ourselves, He was asked, "And who is my neighbor?" Jesus responded by telling the story of the good Samaritan. Samaritans and Jews were bitter enemies. Yet, it was the Samaritan who, when he came upon the man who had fallen among robbers, dressed his wounds, poured in oil, and took him to an

innkeeper and paid for his care. This is the type of compassion Jesus expects if we are to have eternal life. (Luke, 10, 25 and following)

And Jesus has taught it is not enough to keep our ideals to ourselves. We are expected to be an influence on the quality of the formation of public opinion and action. "You are the salt of the earth," our Master said, "You are the light of the world. A city set on a hill cannot be hidden. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see goodness in your acts and give praise to your Heavenly Father." (Matthew 5, 13-16)

Our community has a marvelous tradition of compassion for the exile. As in this crisis we react to the plight of the Haitians and the Cubans, as we seek to bring to our community a deep sense of concern, a sense of understanding of the human suffering of the homeless and the refugee, of patience and of balance, may our consciences' question be, "What would Christ do were He in my shoes?" He is.

Official Archbishop letter, Pg. 4

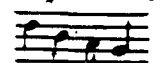
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Such a Parish Burse remains perpetual; as soon as one seminarian is ordained, another is assigned to benefit from the interest of the Burse.

It takes many contributions to establish a full Burse. Many people have contributed toward their Parish Burse by donations to this Annual Appeal and by bequests in their Will.

The Annual Parish Burse Collection for the formation of our future priests will take place next Sunday, April 27, 1980. I encourage your generosity in this important appeal.

Thanking you on behalf of our future priests and asking God to bless you and your loved ones, I am

Very Sincerely Yours in Christ,

Edward A. McCarthy
Archbishop of Miami

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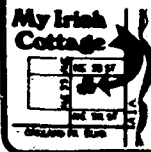
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'All (family) members evangelize and are evangelized. The parents not only communicate the Good News to their children, they also receive the same Gospel in return as their children receive it.'

Family Is Key, Educators Told

NEW ORLEANS —(NC)— The family, what one speaker called "the church in miniature," is a key element in the success of Catholic schools, educators were told at the National Catholic Educational Association (NCEA) convention in the New Orleans Superdome.

Family members make sacrifices for schools, evangelize one another, support the handicapped, and when parents are sexually happy, they provide a solid source for religious learning by their children, speakers said.

"IMPROVING THE quality of family relations and sexual relations is, in fact, Catholic education," Father Andrew Greeley said at the New Orleans Convention, which was held April 7-10. Convention theme was "Catholic educators, partners with the family." (see separate story)

Jesuit Father Virgil Blum, president of the Catholic league for Religious and Civil Rights, gave preliminary results of a study on inner-city schools.

schools, "in old dilapidated buildings, to schools with totally inadequate facilities and equipment, to schools with teachers grossly underpaid, and in which they themselves are expected to contribute labor and services?"

MINORITY PARENTS were virtually unanimous in their answer, he said. "They want a better education, a quality education for their children. And by quality education, they mean an education that includes religious and moral values, an education with rules and discipline."

The mission of Catholic educators is "to go about the making of community." Notre Dame de Namur Sister Mary Daniel Turner said at the NCEA convention. She added, "community-making presupposes the presence of pluralism and community-making and pluralism both demand a commitment to fostering freedom. Without freedom neither community nor pluralism happens."

The areas of pastoral ministry —



Delegates to national education convention tour exhibit hall under Mardi Gras decor in New Orleans. Jazz Mass was celebrated earlier.

Study links religious ed, marital sex

NEW ORLEANS, —(NC)— Father Andrew Greeley told Catholic educators in New Orleans that the quality of marital satisfaction, including sexual intimacy, is directly related to religious education influences of spouses on each other and on other family members.

Father Greeley, study director of the National Opinion Research Center in Chicago, said his most recent studies have found that "the family unit is the primary educator of religious values..."

He called for more ways to include the whole family, paying particular attention to improving the quality of marital satisfaction and intimacy between parents.

"Improving the quality of family relations and sexual relations is, in fact, Catholic education," he said.

"Even secular families live out basic religious values as they deal with problems of

life and death, and the way they handle these events shapes the religious imagination of the family members and sets the stage for acceptance or rejection of all other doctrinal propositions," Father Greeley said.

Basing his findings on an analysis of 2,500 responses from young adults (Catholic and non-Catholic) commissioned by the Knights of Columbus, Father Greeley spoke to National Catholic Educational Association (NCEA) members meeting in New Orleans April 7-10.

Father Greeley rated the parish, priest and quality of the Sunday sermon as the next most important elements in influencing religious values.

Then came the parochial school, whose most important influence was "in its community-building aspects, with the role of Religious being much more valuable than lay

persons' efforts," Father Greeley said.

OTHER TEACHING tools, such as CCD, didn't rate as high on the survey, and Father Greeley believes this is because they don't involve the students and family together enough.

"We need to educate the whole family whenever possible," Father Greeley said. "This is especially true in the husband-wife relationship. If that falters, then the whole structure of effective communication, of basic religious values, starts to diminish."

He also said his survey showed "a direct correlation with the positive image people have of Mary and the quality of their sex life. This was true even for non-Catholic respondents.

"The quality of love between husband and wife is living testimony that God is a loving person," he continued. "As spouses become more

loving of each other, their separate religious images start to converge, and as this happens their faith and the expression of it grows stronger — which affects every member of the family."

The parish and the school, in their "community-building aspects," reinforce the family's values and help identify them with the larger parish community, Father Greeley said.

This parochial influence, "especially as promoted by the parish priest and other religious persons, was much more important than official proclamations from the church.

"I don't want you to go away thinking I am in disagreement with the church hierarchy," Father Greeley said. "I'm just reporting on the facts that came out of this study and how people rated influences on their own religious development."

CATHOLIC SCHOOLS are important in helping

people return to the church, "As the time of greatest alienation seems to be in the 20s.

"There is a bottoming-out effect, then a rebounding back to the church and the survey shows that the more years one had spent in a Catholic school the more one was likely to come back to full participation in the church after this difficult crisis stage that everyone goes through in some manner or another."

Religious education classes were of similar value though less effective than identification with a school, he added.

Mainly, he said that the study pointed out that religious education outside the classroom was not very effective unless it extensively included the family.

"Any Catholic enterprise which doesn't recognize the importance of the family is doomed to a very limited success," Father Greeley said.

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Catholic schools elitist? | 'NO'

NEW ORLEANS —(NC)— "Catholic schools have been more blamed than praised for the presence of non-Catholic students in their classrooms," said Sister of St. Joseph Genevieve Schillo.

Sister Schillo, superintendent of schools of the Omaha Archdiocese, and William Georgiades, dean of the college of education of

the University of Houston, addressed members of the National Catholic Educational Association's Secondary School Department.

Georgiades, speaking on "The Cultural Necessity of Catholic Schools in the United States," said Catholic education has a unique role in today's troubled world and

called spiritual development the core of what Catholic education is about.

Sister Schillo said "blame is attached to Catholic schools for taking only the 'elite' thus leaving the 'less elite' to public schools. Blame has been attached also for taking the 'white' thus presumably leaving black and other minorities for that paragon of virtuous democracy, the public school."

"In 1978 approximately nine percent of the 3.2 million students enrolled in Catholic schools in the U.S. were non-Catholics," said Sister Schillo. "Though relatively small, this percentage represents a significant increase over 1970-71 in which an estimated five percent of

Catholic school enrollments were non-Catholics.

"THE IMPORTANCE of the growing number of non-Catholic parents who choose Catholic schools cannot be underestimated," she continued. "It means that someone, Catholic or non-Catholic, is investing nearly \$300 million in Catholic schools solely for costs of educating non-Catholics."

Sister Schillo said she has found non-Catholics chose Catholic schools because the school is perceived to care for and respect the child. The Catholic school is seen as a school which emphasizes solid learning and offers a setting in which goodness and moral values are important.

"If the Catholic school is to be true to its real function,

then it has all the greater responsibility to serve the non-Catholic child whose parents seek caring, stability, human affection, warmth and solid learning," Sister Schillo said.

"So too, it is evident that parental religious commitment, if not to the Catholic faith, then to the ideals of the Catholic school, needs to be vigorously and persistently reinforced."

"Catholic schools can attract and hold non-Catholics for reasons entirely legitimate and educationally sound," she said. "What is important is that Catholic schools continue to be faithful to their own ideals, that is, in carrying out the educational mission of the Catholic Church.



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Families called the key

"Low-income minority families, discriminated against by state and federal legislatures, by state and federal courts, make tremendous sacrifices to send their children to inner-city schools," he said.

While nine of 10 inner city private schools have Catholic ties, Father Blum said, almost one-third of the families are Protestant and two percent have no religious affiliation.

Seventy-two percent reported incomes of less than \$15,000, an overrepresentation of low income families, the priest reported.

He asked why these parents send their children to inner-city evangelization, initiation and ongoing growth — are most often found in the family, which is the "church in miniature," Christiane Brusselmans said.

In a family that is conscious of its mission to evangelize, "all its members evangelize and are evangelized. The parents not only communicate the good news to their children, they also receive the same Gospel in return as their children live it.

"Such a family becomes the evangelizer of many other families and the neighborhood of which it forms a part," said the professor of pastoral catechetics at the University of Louvain, Belgium.

"Each individual family seeks, according to its ability and op-

portunity, to minister to the spiritual needs of the whole human family," she said.

Another part of Catholic education with family roots, seminary training, was discussed by Bishop Richard J. Sklba, auxiliary of Milwaukee. Today's seminarians are experiencing an identity crisis, he said.

"We are all facing an uncertain future. We live in a very changing world. What kind of church is going to exit from that tunnel? We do not know, but the church has to reflect and relate to those people coming out of that tunnel and that makes the work we do in the seminary very pivotal indeed," he said.

Norbertine Father Alfred McBride called on religious educators to develop a systematic religious teaching, "with a beginning, a middle and an end. There is too much improvisation and too many electives in catechesis.

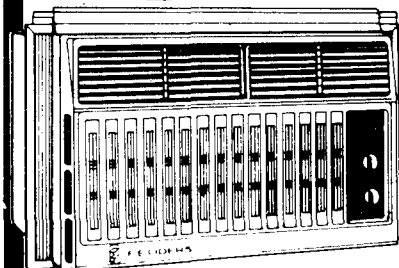
"There should be, and has to be some of each, but the challenge is to be fundamental but not fundamentalist."

All religious teaching should prepare students to celebrate the sacraments, he said, and sacraments should be made available to the students. Father McBride is former executive director of the NCEA National Forum of Religious Educators.

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President Lincoln Visits Notre Dame Academy

By GEORGE KEMON

One could not have blamed you if you felt you had entered the "twilight Zone" on April first should you have been at Notre Dame Academy.

Present on stage was Abraham Lincoln, in an amazing likeness, addressing an audience of people about his life, his politics, his family, his law practice and his trials and tribulations with the Civil War.

ON STAGE, in a semi-

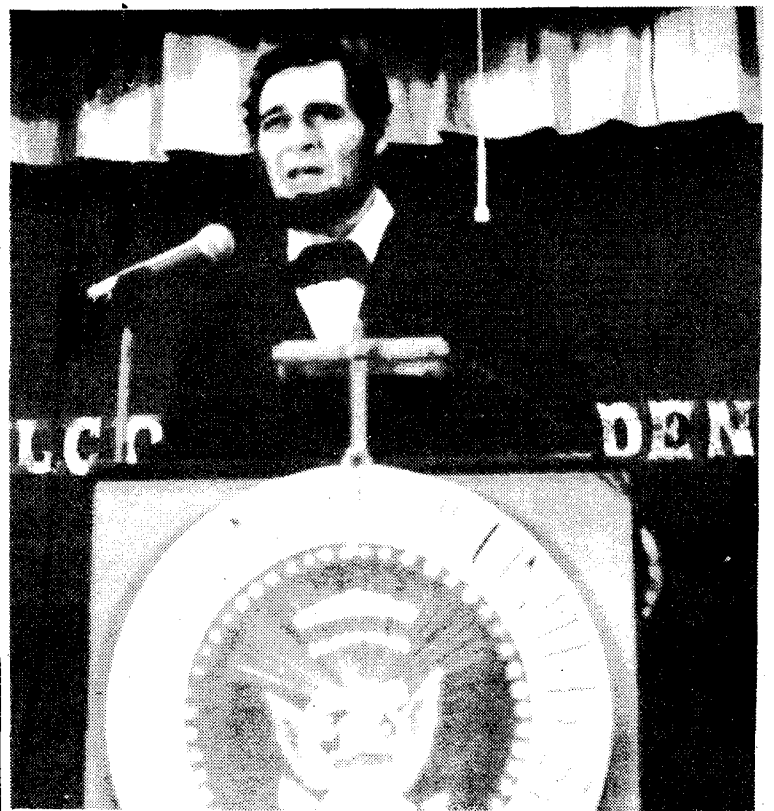
circle around the President were Army and Navy officers complete in period costumes, a set of colors with the aggregate number of stars and bars for the period. Only the presence of TV cameras and modern news cameras broke the spell of a day in November of 1864.

The president, played to perfection by a professional actor, absorbed the audience in the auditorium tillone was really lost in his words and his aura and there was a look of rapt attention on the part of

usually squirming, giggling, young high school misses.

The President spoke of his debates with Douglas, his defeat as Senator, his hopes of returning to law practice following the war, and of his problems with his early education and efforts to win office, and to become a lawyer.

Following a brief intermission Mr. Lincoln returned to the auditorium and conducted a press conference — answering questions from reporters of



the newspapers and magazines of the day. He took each question, original with the reporter and fielded his answers as Lincoln probably would have answered them.

The actor's ability to come up with the right answers in the right idiom is a real tribute to his ability to develop extemporaneous theater and to create the feeling of another century. It obviously came from years of study of Lincoln scholarship and deep study of U.S. History.

Richard Blake, the actor who portrays President Lincoln is a veteran in the role having done it for many years. He is a native of Chicago, and works with

Creative Workshop, Inc., of Ft. Lauderdale, producers of the event. The entire production is underwritten by the Lincoln National Life Insurance Company of Ft. Wayne, Indiana.

The production at Notre Dame Academy was arranged for by Sister Patricia Marie, history teacher.

Sister Patricia Marie told us the girls had been studying Lincoln and the Civil War for some time prior to the President's appearance. Their questions and their attention to him as he spoke made it very obvious they had done their homework.

It was a most interesting day even for us jaded old adults.



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Music, Music, Music

(Continued from Page 1)

and how it should be celebrated, taking into consideration the post-Vatican II concept of the Mass, the sacraments and the ministry.

Sunday Mass can and should nourish the faith of churchgoers, he said, but it can also weaken and destroy it.

"We can produce wonderful life-giving celebrations," said Father Walsh, that will make Sunday Masses less "mechanical" more truly celebrative.

HE OUTLINED three characteristics of a pastoral musician: musical competence, including openness, to diversity in past, present and future musical forms; ministerial competence, to make the people feel truly welcome at Church; and practical know how about the liturgy, an understanding of the structure of the Mass.

Quoting the theme of the convention, Faith and Fiesta, Father Walsh concluded, "Faith and Fiesta, no. Faith through Fiesta, yes. Let's bring the Church to life."

Welcoming the musicians, Archbishop Edward A. McCarthy praised them for being instruments through which each community can worship in the style it is accustomed to. But, he added, "I hope you do not become tempted to tamper with liturgical texts," which symbolize the greater unity of all the people of God.

THE CONVENTION is being sponsored by the National Association of Pastoral Musicians, a group formed in 1976 to foster the art of liturgical music by working with those responsible for the music of parishes. Currently, it has over 7,500 members.

HISPANIC FIESTA



Latin flavor spiced the Pastoral Musicians' Convention Monday night, as over 40 young men and women of hispanic descent traced their cultural roots through song and dance.

Fiesta Hispana, a "gathering of joy and...festivity," showcased the talents of members of two Cuban cultural groups and pianist Francisco Muller, who interpreted songs and dances from Spain, Cuba and the rest of Latin America, to show how music is the "expression of a cultural heritage and a historical tradition," in the words of Father Juan Sosa, Associate Director of Religious Education for the Archdiocese of Miami, and program commentator.

EVEN THOUGH many could not remember their Latin birthplaces or those of their parents, the young members of the Ft. Lauderdale Cuban Club's dancing group could and did move to the beat of the conga drums, the rhythm of the cha cha cha and the melody of the Cuban music.

Meanwhile, members of the Coral Cubana sang world-famous composer Ernesto Lecuona's "La Comparsa" and other traditional songs from Cuba, Puerto Rico, Colombia and Latin America.

Francisco Muller, pianist from Saint Brendan parish in Miami, interpreted Manuel de Falla's "Dance of the Molinero" and "San Francisco El Grande," also by Lecuona.

THE CORAL CUBANA was conducted by Carmen Riera and the dancing was choreographed by Esteban Alvarez.

The program was just the "Fiesta" part of the convention's theme, Faith and Fiesta.

Dancing, kicking, moving, that's what the Hispanic Fiesta and Latin rhythms are about, as these youngsters from the Ft. Lauderdale Cuban Club demonstrate. Left, another group presents its version of "Fantasia Cubana", a segment which incorporated typical music and dances from various Cuban composers.



Over 600 members of the National Association of Pastoral Musicians gathered on the beach to hear famous composers, singers and instrumentalists discuss the role of music in the liturgy. But, naturally, being musicians made many of the workshops more "show and tell" than discussions.

Dameans Spellbind Convention

By GEORGE KEMON

The nationally-known Dameans, an instrumental and singing group of four priests, held sway at the Deauville Hotel on Tuesday morning and kept more than 450 conventioneers in the musical palm of their hands.

The second day of the Third Annual National Convention of Pastoral Musicians saw the morning off to a musical start with a double workshop conducted by the Dameans.

At the first session attended by adults as well as Youth Ministry people, the Dameans presented their ideas on how music can be used to create a Mass experience which is really exciting.

ACCORDING TO Fr. Buddy Ceasar, "The Church can be, 'A Church that's fun to belong to...' And that it is possible to create with music an experience which is really exciting, properly applied.

The Dameans took the audience through an informal service on the Eucharist, showing with proper music how this high point of the Mass can be most meaningful.

The second workshop, which saw about 250 young people flocking back into the Napoleon Room after a short break was started off with some spirited dialogue between the Dameans and the young people. There was a sparkling exchange of repartee, but, it had its usefulness, too. It served to put the young people at their ease for the important work forthcoming.

The Dameans, each spoke informally and frequently, demonstrated how prayer should focus the music on what is being said — and not on the music...and they gave several demonstrations as to the effectiveness of this.

Using the song theme, "Lord Have Mercy on Us, Christ Have Mercy on Us", the Dameans showed how the song can be used to lead us into the prayer and lift us up to God.

Frs. Gary Ault, Darryl Ducote, Buddy Ceasar, and Mike Balhoff, the priest Damean members then led the group through a Mass prayer and with song applied it to the group as an exercise in getting involved with the music and thence the liturgy.

The Dameans played some "crowd pleasers" and spoke of how the priest who is celebrating the



The Dameans, famous all over the country for their musical compositions, spoke to the National Pastoral Musicians' convention about the role of the celebrant and musicians during the dialogue between God and His people that goes on at every Mass.

liturgy must practice along with the choir so as to utilize the music and his prayers to the ultimate. And he must realize his sense of timing to better help the singers or players to meet at the proper places in the mass — neither too fast nor too slow.

The session wound up with a bit of time spent on the responsorial music and how the music, properly timed and placed can make it easy for the people to respond.

The Dameans appeared in concert at the conclave, on Tuesday evening.



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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)

Open our arms or turn our backs?

It would be easy to say "No, we have done enough."

Headlines daily proclaim the story of more refugees coming here or more waiting to come.

The U.S. government has agreed to allow 3,500 of the Cubans waiting in the Peruvian Embassy in Havana to come here, and the Church's Migration Refugee Services has agreed to handle the resettlement.

That much is being done so far.

But the issue of taking in refugees to our shores is not done.

Will we open our arms, or turn our backs? That is pretty much the basic question.

We could analyze whether the Cubans who want to come here or go to Peru are 100 per cent political refugees, or are drawn by a wish to escape Castro's Island Paradise economy which appears to be getting worse each week despite

Moscow's huge subsidies.

Motivations are probably mixed and always have been. Were the Irish who came here over a century ago during the potato famine motivated more by politics or poverty?

And there is the humanitarian aspect of the problem which must be foremost in a Christian's mind. Many of the Cubans are separated from family members. Furthermore, any Cubans at this point who, having stormed into the Peruvian Embassy grounds, were left in Cuba will certainly suffer discrimination or imprisonment if left behind.

Similar issues, humanitarian and political, reverberate within the Haitian situation.

These are desperate, poor people fleeing inter-twined political-economic forces. As the closest well-off, humanitarian-minded, large country, can we not help them?

Last year this country took in about 600,000 lawful immigrants, according to Msgr. Bryan Walsh, writing in last week's Sunday Herald. Tellingly, about 227,000 were refugees, of which 190,000 were Indochinese, 20,000 Russian Jews, 11,000 Cubans, 3,000 eastern Europeans, 1,500 Africans, 1,000 from the Mideast and 400 from Latin America.

Surely, considering those numbers 3,500 more Cubans can be gracefully accepted along with the few thousand Haitians already here.

Yes, the U.S. government needs to clarify its policies and needs to help the impact areas such as South Florida more.

But, meanwhile, ordinary Americans who consider themselves Christians should consider the Golden Rule.

How would you feel if you were a boat person in a strange land or someone camped in a foreign embassy praying for help?



By REV. JOHN DIETZEN

Where do we get 7 sacraments?

Q. A few of us Catholics are in a discussion group with some Protestant couples. A question came up recently about sacraments. Where do we get seven sacraments? If Christ instituted them, why do the Protestants recognize only two? (Delaware)

A. There was no actual enumeration of seven sacraments until more than 1,000 years after Jesus' resurrection. During those centuries, however, the Christian Church recognized that among all their religious rites, there were some which in a special way carried with them a contact with Christ and his life and which dealt with critical times in the lives of Christians—birth, life, growth, worship, forgiveness, sickness and death.

As early as about the year 200, for instance, the theologian Tertullian wrote about the special goodness of those marriages which the church blesses and seals and which the heavenly Father ratifies.

Around 1150, another noted theologian, Peter Lombard, researched all this Christian experience and came up with seven sacraments in our "scientific" sense of the word. Other theologians agreed with him. There really was no serious disagreement about it until the Protestant Reformation nearly 400 years later. Interestingly, while the Western (Latin) and Eastern Churches fought violently over many matters of faith, this is one thing they agreed on.

The reasons most Protestant churches acknowledge only two sacraments (baptism and the Eucharist) are complicated. Mainly, it is because these two are (even in our Catholic doctrine) the focal sacraments of the Christian life and because they are more obviously founded on explicit texts of the New Testament.

The fact that there are seven sacraments was defined as a matter of faith by the Council of Trent in 1547.

Q. I read in the Catholic Bible that pork meat is not supposed to be eaten. How about bacon and grease from it? Or don't these laws apply to us?

It seems to me that if it is in the Bible it should still be a rule. (Texas)

A. The dietary laws of the Jews of the Old Testament were established for a complicated combination of religious, health and cultural reasons. Christians, including Catholics, are in no way obliged to follow them.

It is true that Jesus respected these regulations most of the times in his life, but that is because he was a Jew living in a Jewish culture and dealing almost exclusively with fellow Jews. At the same time, he frequently showed that he considered himself above those laws and was able to change them if he wished.

Not only did he refuse to bind his future followers to such regulations, he insisted that they are obligated to follow an entirely new kind of law and that they would be identified by things other than what they eat and drink.

Q. I realize we have Scripture and tradition as a basis for our beliefs. But when someone not of our faith asks for proof of the Immaculate Conception of the Blessed Virgin Mary from the Bible, what should be our answer? (Texas)

A. There is no proof in the ordinary sense of the word of the Immaculate Conception in the Bible. But this is not strange; every Christian believes quite a number of things which, even if he does not realize it, cannot be proven from the Bible.

There are some texts from Scripture, however, that may strongly suggest or imply a belief by the earliest Christian in the Immaculate Conception of Mary—that is, that she was sinless, by the saving grace of God, from the time of her conception in the womb of her mother. Certain passages in the first part of St. Luke's Gospel concerning her and her relation to Jesus clearly indicate a conviction of the first Christians that she was an exceptionally holy person who shared in a particularly intimate and total way in the victory of our Lord over sin, perhaps even to being totally free from any stain of moral imperfection or offense. But these texts are not what one could call proofs.

The more detailed theological implications of Mary's holiness and of her sharing in the work of Jesus as Savior (such as the Immaculate Conception), while hinted at in Scripture, were only gradually clarified and understood by the Church through the centuries.

Q. What could you tell me about the religion known as the Worldwide Church of God headed by Herbert W. Armstrong? What view does the Catholic Church take toward it? Is it true they claim there is no immortal soul or heaven and that their beliefs are backed by the Bible? (Calif.)

A. The Worldwide Church of God is not, properly speaking, a distinct (or particularly strange) religion. It is a rather typical fundamentalist Protestant group and has much in common with other such churches. It holds to a literal, exclusive reliance on the words of the Bible as the readily available source of ready-made answers to all the world's problems.

The Worldwide Church has become unusually famous through its excellently produced magazines, mainly "The Plain Truth," and its radio programs heard on hundreds of stations in several countries.

Their literature tends more now than formerly to acknowledge that there are scientific and other fields whose answers have little connection with what the Bible says, though basically, they seem to believe that the Bible has all the information man really needs if one knows how to look for it. One issue of "The Plain Truth," for example, said that an analysis of the economic causes of today's world crisis is in the 18th chapter of the Book of Revelations.

Leaders of the Worldwide Church certainly believe in life after death and in the reward of those who follow God's law.

Since 1979 the Worldwide Church has been involved in a legal battle with the state of California as a result of allegations of misconduct by its leaders.

The Catholic Church has never made any comment about the group.



By Msgr. James J. Walsh

Hard-Hearted Christian has a problem

This man obviously was in a bad way and didn't realize it. Here he was getting down on his knees regularly in prayer, and the Lord had not time for him. What is more he had made a sacrifice of part of his earnings to take a gift to church, but when he put his gift on the altar, God looked the other way. Whenever he asked for pardon of his sins, God heard him through, but made no move to forgive him.

Sounds like a spiritual nightmare, doesn't it? Doing the things that are right and good, but having them end up all wrong. Who is the miserable loser who chalks up so much good with one hand and has all of his credit rubbed out by the sleeve of his other hand. He is like the cow who gives a beautiful bucket of milk, and then kicks it over.

HE BECOMES more familiar to us in the aftermath of Easter, the time of healing, because he was given a few inches of precious space in the Gospels. Jesus described him. "So, then, if you are bringing your offering to the altar and there remember that your brother has something against you, leave your offering before the altar, go and be reconciled with your brother first, and then come back and present your offering."

This same Christian may say the Our Father daily without being aware of the contradiction he should find in the words, "Forgive us our trespasses as we forgive those who trespass against us."

This person, then, is identified as none other than the "practicing"

Christian who regularly seeks forgiveness of God and just as regularly refuses to forgive his neighbor. He is the one who can go through Lent quite piously, take part in all the beautiful and moving Holy

singled out by Jesus in the matter of refusing pardon has been kidding himself, actively deceiving himself into thinking that all is right with himself and all is wrong with the churlish neighbor who insulted him.

"He is the one who can go through Lent quite piously, take part in all the beautiful and moving Holy Week ceremonies, rejoice fervently on Easter Sunday, and then begin the grace-giving weeks in preparation for Pentecost without being changed a whit..."

Week ceremonies, rejoice fervently on Easter Sunday, and then begin the grace-giving weeks in preparation for Pentecost without being changed a whit. Nightmare, indeed.

He is in serious trouble. His reputation as being a "religious man" is not going to help him a bit. Lent and Easter hammer home this sobering theme. These holy seasons constantly remind us that this is a lamentable situation for a follower of Christ to get into. It is the height of frustration to make so much effort to do good in certain ways, while at the same time placing a barrier between God and oneself in another way. Jesus again and again warned about the evil effects of turning a hard, cold un-forgiving heart to another — no matter how justified one may rationalize himself to be.

THIS IS AN obvious case of self deception, blindness. The person

Imagine his astonishment when Jesus points to him, not to his offender, as the one in trouble with his Father.

This person who has allowed himself to become hardhearted abuses man's Godlike privilege to forgive another human being. How apt in this Christian context is the poet Pope's expression, "To err is human; to forgive divine."

It is not easy to remain un-forgiving. You have to put considerable effort in remaining resentful. It demands frequent thought and analysis, and sometimes the effort is so sustained that it shuts out other important things one should be doing. One goes over again and again the thought that the offender deserves to be punished to some degree, if only by a meaningful, unnerving silence, by pointed coldness or by sharp, piercing words.

It all sounds so reasonable to the

blind person. The only hitch is that God disagrees. He makes it a very broad matter — regardless of what has been done to you, you must forgive. Or else! If you refuse, the very refusal may add up to a greater sin than the guilty neighbor's offense. At that point, one may say, "Of course I forgive. No question about that." But the spirit of vindictiveness continues to be nourished.

THIS KIND of forgiveness is as phony as some kinds of "love". It may work like a switch. There may be dead silence in the presence of the culprit. Perhaps a third party is addressed as a sort of intermediary to pass along information. There is a fish-eye stare, if an unexpected meeting occurs.

FORGIVENESS is not the name for this attitude. This is grudge bearing. Revenge is a more accurate label.

All this can go, as we know, to silly lengths. But the way Jesus insists he looks at it is anything but laughable.

What should be most disturbing in this matter is the fact that as long as we withhold genuine forgiveness from another, God will accept nothing from us. No gifts, no prayers. "Go and be reconciled..."

We all at times need to make this journey of mercy. A peace mission. To pray for strength to swallow pride and resentment is a prayer most pleasing to God. And, as a matter of fact, unless we do beg God for the grace to get rid of hardness, we are not going to be able to deal with others, as we ardently want them to deal with us.



By Fr. John Sheerin, CSP

A 'Theater of the absurd' in Iran

Not long ago, religious crusades were considered obsolete. But, today, some events indicate such crusades are very much alive.

Writing in a recent issue of The New Republic, Michael Walzer reported: "Islam is politically crucial today to a degree that Christianity has not been since the age of the Crusades or the Reformation."

IN THE PAST, some Islamic political leaders were army officers who repressed any form of religious zeal. Now, a new type of politico-religious leader, the Ayatollah Khomeini, has emerged. His devoutly religious followers with their many executions made the Iranian Revolution look more and more like the French Revolution.

There is a "theater of the absurd" atmosphere in the imprisonment of the hostages but one can never know when the drama will spill over into bloody revolution. Holy wars have been the most savage of wars.

The new head of government in Iran is, to a certain degree, more puzzling than Khomeini. Bani Sadr, the new president, amassed a large majority in the last election to the presidency. However, it is difficult to discover just what he represents.

The New Republic, quoting the French newspaper, Le Monde, reported some time ago that Bani-Sadr met with the militants holding the hostages and criticized them for violating international law which guarantees the freedom of diplomats. He reportedly said to the militants: "Your honor is at stake!"

ACCORDING TO the article, the militants asked Bani-Sadr, "Do you think the Americans themselves

a reasonable man trying hard to solve Iran's herculean problems through clever diplomacy. He deplores American culture and American economic power but he is also unhappy about the militants.

He has made enemies among the latter. He honestly tries to confront these militant troublemakers and strengthen his government at the same time. He is now chief of the armed forces of Iran. But he cannot

At times Bani-Sadr gives Americans the impression that he is a reasonable man trying hard to solve Iran's herculean problems through clever diplomacy. He deplores American culture and American economic power but he is also unhappy about the militants.

respect international law? Have they ever stopped violating the laws that they themselves have installed? According to the article, Bani-Sadr replied, "You're right. The behavior of the U.S. government in Iran during the last quarter century has been revolting but we should not base our behavior on Washington." No one could ask for a more equivocal response.

At times Bani-Sadr gives Americans the impression that he is

be said to represent any well-organized political party or religious faction, or any particular politico-religious policy for the future.

THUS FAR, neither the government nor the Revolutionary Council has established firm authority. It is possible that the latest elections may produce some violent clashes among the contending factions.

At times the confusion in Iran takes on more the atmosphere of a

musical comedy than of the "theater of the absurd." Bani-Sadr was elected for four years but he might be fired posthaste at any minute. He has had some difficulties with the Revolutionary Council but now it appears that Ayatollah Khomeini wants Bani-Sadr to work through the Revolutionary Council in freeing the hostages.

However, our own American diplomacy has been a comic opera at times. Our handling of the problem of Iranian students' visas has been a magnificent blunder.

President Carter announced he would get tough on Iranian student visas, but what happened? A spokesman for the U.S. Border Patrol recently said he considered it ludicrous "that while our hostages are being held prisoner in Iran, Iranian citizens should be able to come and go as they please in our country."

The music goes round and round and only the Lord knows what is going to happen in Iran. But we do know that Iran faces an external threat that may be worse than its inner turmoil. The Soviet juggernaut might be unleashed at any moment to roll brutally over Iran as it rolled over peaceful Afghanistan some months ago.



Parenthood and technology

By FATHER DON McCARTHY

A new human being is normally created through the act of conjugal love. Yet today the genius of science can substitute artificial processes for the usual means.

In artificial insemination, women can be impregnated with male sperm from their husbands or from some other male. Through "in vitro" fertilization, the union of sperm and ovum can be accomplished in a laboratory and, shortly thereafter, the fertilized ovum can be implanted in the woman (as occurred in the case of Louise Brown, born in England in 1978).

As a medical ethicist at the Pope John Research Center in St. Louis, Mo., I feel these technological discoveries raise many serious questions. What stance should society take toward science and technology? How should a democratic society which wishes to respect parenthood and procreation, control these actions? What laws, if any, should be passed?

The beautiful word

"procreation" which describes the activity of parenthood, implies that neither parent "owns" the child. "Pro" means "in behalf of," so that parenthood can be termed creation in behalf of God. Parents cooperate with God who is Lord of all human life.

Those who recognize God as the Lord of life have a distinctive perspective on parenthood and procreation. They differ significantly from those who see human life as nothing more than a result of evolution and the chance combination of chemical elements.

A DEMOCRATIC society such as the United States must make a collective decision on how much respect to accord parenthood and procreation. If society is satisfied with the atheist's perspective, seeing no transcendent meaning in human existence, little concern will be enforced.

On the other hand, if society appreciates each human life as a living mystery having transcendent meaning, society will enforce respect for parenthood and procreation.

Not long before his election in 1978 as Pope John Paul I, Cardinal Albino Luciani commented on the birth of Louise Brown, the first "test-tube baby." Cardinal Luciani extended "most cordial wishes to the baby" and said he could not condemn her parents if they acted in good faith. The cardinal said: "I share only in part the enthusiasm of those who applaud the scientific and technical progress." The possibility of having children through the test tube, "though it may not provoke disasters, at least presents grave risks," he continued, in an interview with an Italian

The U.S. government-sponsored Ethics Advisory Board has recommended that "in vitro" fertilization be permitted only for married couples when the procedure is used to achieve a pregnancy. This recommendation does not, now, carry the force of law.

Traditional Catholic moral theology and official church teaching object to artificial insemination and "in vitro" fertilization in part because both take procreation outside the context of the act of conjugal love. It is argued that this depersonalizes the sacred beginning of human life. As an ethicist, I feel artificial insemination by a donor other than the husband, is a more serious moral matter. But even when the husband is the donor, serious problems remain with the unifying meaning of the conjugal act. (In the "in vitro" fertilization procedure there is the added concern that some human embryos will be rejected in the laboratory and destroyed.)

CHILDREN HAVE been born outside of wedlock throughout history. Often women are forced to

magazine.

"Scientists must be free to do their research which has been of such great blessing and benefit to mankind. Yet they cannot work in a vacuum, free from moral restraints, precisely because science does not generate its own values, much less determine human values," wrote Bishop Mark Hurley of Santa Rosa, Calif., in July 1978.

"We live in an age which has great benefits but which also mechanizes family life, depersonalizes human relationships, disintegrates marriage and marital intimacy...All around us the

raise children without fathers because of death or divorce. Granted, this does happen. But an important question remains: Should society approve the deliberate and premeditated choice of single parenthood by means of technology such as that of artificial insemination?

Should not physicians and other health-care personnel be prevented by law from using technology to impregnate unmarried women or from providing "in vitro" fertilization for unmarried couples? If the state is concerned to protect life, perhaps civil law ought to be equally concerned to protect marriage.

Confusion abounds among sincere people on these issues. Yet Catholic Christians should have less reason for confusion. The church has historically shown reverence for marriage and parenthood. Because of this reverence, the church stands firmly opposed to non-marital procreation. The church also offers grave opposition to taking procreation, even by married couples, outside the intimacy of conjugal love.

reverence for life has given way to manipulation and expediency. Is 'in vitro' fertilization but another example of human expendability?" Bishop Walter Sullivan of Richmond, Va., December 1978.

An estimated 200,000 children had been born in the United States as a result of artificial insemination by 1970, according to an article in Today's Health, Aug. 1970. Author James C. Hefley said that approximately 20,000 women were impregnated each year by artificial insemination. In most cases their husbands were the donors, he added.

Pope John Paul I, on test tube baby

'To what purpose do we do biology?'

'Our problems are increasingly ethical and less technical. I would simply ask that when use words such as medicine, health and disease we ask ourselves what we mean by them'.

Dr. Andre Hellegers

By CAROL HETLER

Andre E. Hellegers, M.D., was the founder and director of the Joseph and Rose Kennedy Institute of Ethics at Georgetown University. He was 53 when he died May 8, 1979, in the Netherlands.

The living memorial to Hellegers is the Kennedy Institute. The intangible tribute is the enduring impact he made on medicine, ethics, population and reproduction in the growing field of bioethics.

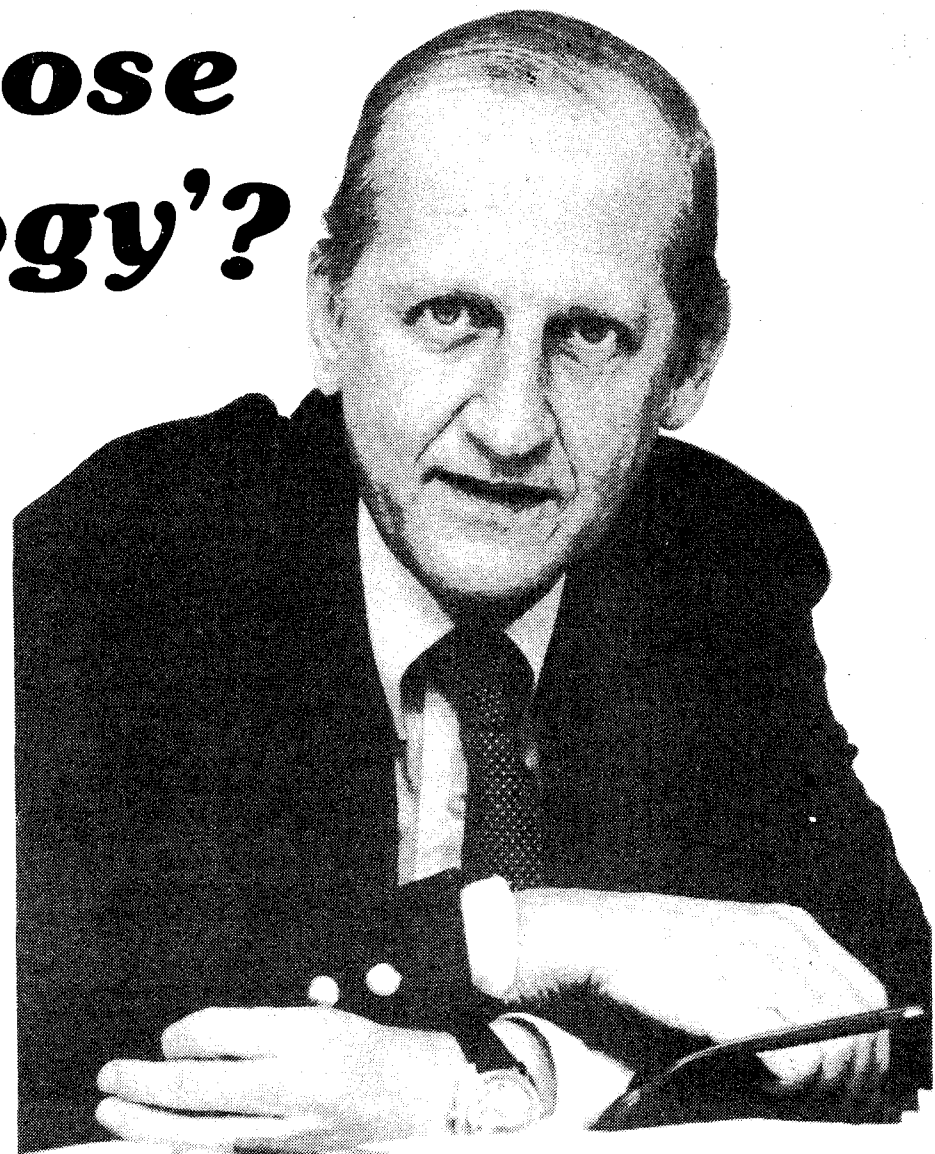
The idea of an institute grew out of Hellegers' research dating back to the mid-1960s. He dreamed of a place where scholars could investigate the relationship of medicine and ethics.

In the early 1970s, while the institute was in its infancy, Hellegers delighted in the many debates concerning the new term "bioethics" — its spelling, its definition and the context in which the term could be used. He had a vision of the direction the institute and bioethics as a multidisciplinary effort should take.

At the time of his death, Hellegers was in the Netherlands to deliver several lectures on one of his favorite topics, health care and its future. He was concerned about the long-term direction that biomedicine should take in a world where population changes have brought into question the basic suppositions on which medicine has been based. He was especially interested in North America and Western Europe where population growth has slowed down so greatly and where the elderly compose an increasing proportion of the population.

SPEAKING IN THE Netherlands, he summed up the modern dilemma with the words: "Our problems are increasingly ethical and less and less technical. I would simply ask that when we use words such as medicine, health or disease, we ask ourselves what we mean by them. For the key underlying bioethical question is: To what purpose shall we do biology?"

Hellegers loved facts. Students, scholars, visitors and staff would come to his office at odd hours with interesting bits of information and statistics on health and social



conditions. His eyes lit up as the ethical and public-policy implications of these conditions were debated.

Largely through his efforts, the Encyclopedia of Bioethics and the annual Bibliography of Bioethics were initiated, along with an information retrieval system. He supported these in order to provide "the right facts" for scholars and health-care professionals in their efforts to investigate the ethical and legal aspects of critical issues.

Hellegers was a specialist in obstetrics and gynecology. He established his reputation by performing basic research on

monkeys, sheep and goats in Baltimore, Washington, The Rockies, Peru and the Caribbean. His interests focused on the biochemical causes of mental retardation, other pre-birth deformities and the intricate, delicate balance between mothers and their unborn infants.

When the birth of the first "test-tube baby" was announced in England, many persons, lay and professional alike, looked to Hellegers for comment in two areas: the physical possibility of such a feat, and its ethical and legal ramifications. He had become a recognized expert on the relationship of medicine and ethics.

Artificial insemination and marriage

By WILLIAME. MAY

It is only natural for married couples to desire, and desire ardently, to have children of their own. As Vatican II teaches, "children are the supreme gift of marriage".

Some couples, unfortunately, are not able to have children of their own. In some cases, this is because the husband is infertile and therefore is unable to fertilize his wife's ovum in the act of conjugal union.

TODAY A GROWING number of couples in this situation seek to fulfill the desire for their own children by making use of artificial insemination. In this process sperm provided by a male who is fertile are used to fertilize the woman's ovum. If the medical procedure is successful, the woman gives birth nine months later to a child who is fully her own. Both she and her husband then provide the baby with a home and love.

A significant number of persons

in our society believe that there is nothing wrong with this process as long as the husband willingly consents to it. They consider artificial insemination a morally good way of using modern science to help married couples realize a cherished goal.

The church, in its official statement, teaches that artificial insemination is not a morally good way to engender new human life. There are many good reasons at the heart of this teaching, and I want to present some of the most important, briefly.

First, artificial insemination from a donor who is not the husband, violates the marriage covenant. When a man and a woman marry they give themselves fully and completely to each other. In so doing they give to each other, exclusively, their own beautiful power of generating human life. Choosing to share this power with a third party strikes against the marital covenant

of the couple.

Second, human persons are equal in dignity to their parents. A human being can be called a created word of God. As with God's uncreated Word, his Son, this human person is brought into being through an act of love. Humans are neither produced nor made by human art. We can rightly say of human beings, then, that they are "begotten, not made," in an act which is expressive of the love that unites the parents. Artificial insemination takes the act of generating human life outside the intimacy of spousal love. This fails to show proper reverence for human life in its generation.

Third, a donor's act is irresponsible. At one and the same time, he chooses to give life to a new human person, and abandons any concern for the life he may create. In addition, he is unconcerned with the well-being and happiness of the woman who will bear his child.

In fact the term "donor" confers

a false respectability upon the practice. As George Annas, a lawyer, has recently noted, it would be more truthful and realistic if we spoke of artificial insemination by a vendor. The practice frequently involves paying a male for a service he provides through masturbation at a doctor's office or clinic.

As described here, artificial insemination dehumanizes the generation of human life by transforming it from an act of procreative love to an act of reproductive technology.

VATICAN II teaches that good intentions and motives are not the only requirements for making human acts and choices morally good. In the Constitution on the Church in the Modern World, the council fathers said: "Objective criteria must be used; criteria drawn from the nature of the human person and human action; criteria which respect the total meaning of mutual self-giving and human procreation in the context of true love."

Family Life

By Dr. James
and
Mary Kenny



What about baby's 1st days ?

By Dr. JAMES and MARY KENNY
NC News Service

Dear Mary: In reading about the mother-child relationship, I have learned that bonds form very early in life, even in the first few hours or days. My husband and I hope to become adoptive parents. What are the implications for us? What if we adopt a 1- or 2-year-old child? How important are those very early experiences with a baby?

A. Infancy is a fascinating and popular topic. While much research is going on, few definitive answers can be given about babies. After all, it is difficult to communicate with babies. They cannot report in words what they are thinking and feeling. Moreover, babies grow and change so rapidly that we cannot make general statements about them. The newborn and the 6-month-old infant are vastly different.

Researchers have found that when mothers are not drugged at birth, and consequently are awake and aware of the experience, they

frequently form a dramatic attachment, experiencing a "falling in love" with their infants. Both mother and baby want to be together; they experience peace and tranquillity when together and unease and unrest when separated even for brief periods. The popular term for this experience is bonding. Some researchers have correlated a positive bonding experience with a good mother-child relationship years later.

AT THE SAME time, research on infants offers very few answers about what experiences produce long-term effects and under which circumstances these effects occur. There are so many variables in human life that we must be cautious about absolute statements.

Some of the more positive findings from infant research are these:

There are many positive and good ways for an adult to relate to an infant. Studies show that mothers spend more time feeding babies, fathers spend more time playing with babies. When they play with

babies, fathers are rougher and more boisterous. Mothers do more talking using words stories and imagination. Lucky the infant who experiences both. Another positive finding is that babies seem to be resilient. Each new experience is an opportunity for a new beginning. For example, if the baby is very fussy and colicky the mother may feel that the feeding experience does not go well. However, playing, holding, bathing, are also means of relating and they may be going very well.

There is another aspect of infant resilience. Stresses, even severe stresses, for a short period of time do not seem to have long-term, damaging effects.

A final positive finding is that the most important single factor in child development seems to be the sensitivity of the mother to the child. When a mother is responsive and sensitive to her child, the child is likely to develop well along intellectual, social and emotional lines.

WHAT DOES all this mean for

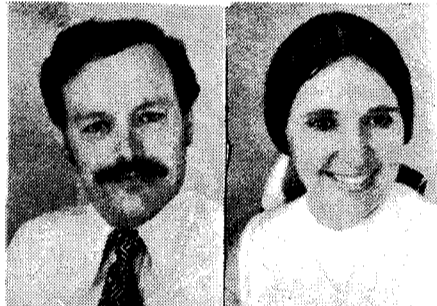
you and for others who might be contemplating adoption or foster care? From what we know now we can say:

1) Nothing has been found that is fixed forever or lost forever due to mother-child bonding in the first few hours or days;

2) An infant born into a difficult situation or a deprived background is not thereby scarred hopelessly for life; short stresses apparently can be handled, even by an infant;

4) Whether you begin mothering by giving birth, by adopting a newborn or by parenting a toddler, the single most important thing you can do for your child's development is to be a sensitive mother. Sensitivity simply means paying attention to, responding to and enjoying that child. In short, recent research, far from reducing the importance of good mothering, has found it to be crucial.

(Reader questions on family living and child care to be answered in print are invited. Address questions to: The Kennys; Box 67; Rensselaer, Ind. 47978.)



By Terry and
Mimi Reilly

Hope this will help involvement

We are pleased that the Voice has dedicated a whole page to Family Life. The Archdiocesan "Year of the Family" began officially on Holy Family Sunday as the first step in our Evangelization efforts. The Bishops of the United States have also designated 1980 as "Family Year" and have further designated those next 10 years as the "Decade of the Family"

All of these "years" and "decades" can be totally without meaning if we see them as something we only observe or look at. If we sit back and look to see what happens rather than becoming

involved in our own family and our own parish, then we'll have lost any possible value of placing special emphasis on Catholic Family Life.

WE CATHOLICS are too often accused of being in one of two postures: being a spectator or complaining. I think we need to be like the person who observed the water and then described it: he really didn't know what it was like until he finally decided to jump in with both feet. He could then feel the water around him and sense the temperature. Too often, we look for the things that don't suit us exactly; in other words, seek out the imperfect rather than seeking the value in things. We all need to

recognize the beauties and the difficulties that exist in our families. We need to strengthen and affirm the good things and work together to eliminate the difficulties.

We hope that this family page will in some way help families in both recognizing their charism and dealing with their difficulties. Included in this special page will be columns by Mimi and I and by Carol Farrell, our associate director and minister for Parenting. You can also expect to read the insights of national authorities on Family Life. The Family Nights Format will continue to be available each week and, of course we hope you will continue or begin to spend at least

one night a week at home celebrating your family.

We also encourage you to become involved, in a very special way, in your parish. We hope that you will not only participate in the special programs your parish will have for Family Life but also consider becoming involved more actively in the parish. A phone call to one of the priests in your parish might allow you to see how interested and open they are to your involvement in the parish.

All in all, we pray that you will become more and more assured that the Church really does support the growth of families into many little domestic churches.

Terry Reilly

Family Night

OPENING PRAYER

Dearest Father, help our family to learn to be more trusting of your Spirit's guidance in our daily lives. Dear Father, help us to see your presence in the little things in life as well as the big. Be especially with us as we share this Family Night. Amen.

THEME: Trusting God

Most of us do trust God with the big things in life, like the fact that the sun will rise and set daily. Yet, it's often hard to trust God in the other things of life. He may have a plan for our life but we may want something different. It's hard to trust God daily with our plans, our hopes, our dreams. Yet, if we can't trust God — where are we?

ACTIVITY IDEAS:

Young Family - Trust Train — Materials: colored construction paper, scissors, pens, glue or tape. Cut out shapes to make an engine and then a car for every member of the family. Share some ideas about our trusting God. Use lots of examples from nature. Think of some ways the family can trust God more in their daily lives. Write a family member's name on each car with Jesus marked on the engine. Share some ideas why Jesus should be the engine on the train. Hang the Trust Train in the eating area for the next few weeks.

Middle Years Family - Trusting Is ... Poster — Materials: magazines, scissors, glue,

posterboard, and pen. Sit down and brainstorm all the ways the family counts on God, (look especially to natural happenings). Then together create a poster completing the phrase, Trusting Is... Answer and share ideas on "The more we trust God, the more we trust one another. True or false, Why? Why not?"

Adult family — Share some thoughts on why at times it's difficult to trust God in our daily lives. Read together Isa. 12:2 and then John 4:46-53, 1 Corinth. 1:21

Snack Time — Put a different person in charge each week to make and serve the snack. An idea — graham crackers with melted marshmallows on top.

Entertainment — "What is it?"

Give everyone a pencil and paper. Turn off all the lights and instruct everyone to draw a house or tree or person. Turn on the lights and award the best (?) drawing. Chuckle!

SHARING

— Each share a time he was fearful in the past week.

— Each share what his favorite animal is and why.

— Share what each person likes best about him or herself.

CLOSING PRAYER — Dear Jesus, how much your Father in heaven cares for us, his children! Thank you for our world and for the delicate balance of nature. Help us to be ever mindful of our responsibility to care for this world. Thank you Jesus, for this special time together this evening. Amen.

Families hit 'insensitive' government

WASHINGTON —(NC)— Government insensitivity toward families was the most frequently cited concern at White House Conference on Families hearings, chairman Jim Guy Tucker said April 9.

Although state conference activities would not be completed before the end of April, Tucker told reporters that the conference had received the first data from the National Institute for Advanced Studies. The findings were the result of seven regional hearings.

ON THE STATE level, only Alabama and Indiana have

as tax, welfare, health and foster care, which they said ignore or undermine families.

"The second most frequent concern was economics," he said. "Inflation and poverty, as well as just trying to make it on an average income, are creating tremendous pressures on American families — pressures which tear away at the family fabric."

The White House conference chairman said support for specific family structures ranked third. "We heard testimony on the

major institutions to recognize that diversity in designing programs and policies, he added.

The availability of child care was the fourth most cited issue, with cost, as well as quality, frequently mentioned.

THE QUALITY and availability of education, the relationship between home and school and moral concerns was another area frequently discussed at hearings.

Tucker said health, including preventive health care, maternal and infant care and mental health, was among the 10 topics most frequently mentioned.

"The conflict between work and family responsibilities; flexible employment practices; discrimination in the workplace; increased participation in the workforce; the relationship between business and families," was another area Tucker listed.

Family life education, including preparation for parents and marriage and sex education; children and parents; and community institutions were among the most frequently discussed during testimony at the hearings.

The chairman said that polarization between different groups had been an initial problem, but added, "While organized interests are working hard, I don't

think their voices will drown out the less passionate and political families who clearly have the major stake in this process.

"NO SINGLE point of view will be able to streamroller the conference," Tucker said. "They will have

to debate issues on their merits, seek support from other delegates and find areas of agreement in order to assemble a majority."

He joked that because of conference's approach — grassroots hearings instead of a paper written by experts action will be greater.



FAMILY ON WHEELS— A couple on skates takes a baby for a roll through San Francisco's Golden Gate Park on a sunny Sunday afternoon. Hundreds of people on skates and bicycles can be seen in the park on Sundays when automobile traffic is banned.

chosen not to hold activities to pinpoint issues important to families and to choose delegates to the three national-level conferences.

Tucker said many who took part in the regional hearings criticized government policies on issues such

strengths, trials and virtues of traditional, single parent and extended families — indicating, at the very least, the wide diversity of family structures in the country today," he said.

Those who testified called for government and other

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S. Florida Scene



Black Madonna

Mr. and Mrs. Thomas J. Campbell, of Palm Beach with a painting of the famous Miraculous Image of the Black Madonna, Our Lady of Czestochowa, Queen of Catholic Action, which they will present to Pope John Paul II in Rome on May 3rd, the Anniversary of the Adoption of the Great Polish Constitution of 1791 - a milestone in the history of human freedom.

The portrait of our Lady of Czestochowa was recently completed by Mrs. Dolores Wisinski Albert, a Polish artist of international renown who now resides in New York.

The portrait will hang above the alter in the pope's private chapel, Castel Gandolfo, Rome, which chapel is dedicated to Our Lady of Czestochowa.

Women's Clubs

St. Charles Borromeo Women's Club will hold their Installation of Officers for 1980/81 on Tuesday, April 22, at the 6:00 p.m. Mass.

Installation Dinner will be held at Valle's Steak House, 1000 E. Hallendale Blvd., Hallendale, immediately following Mass. Tickets are for complete dinners: Capon, \$8.50 or Prime Rib: \$11.50. Please call

Jo Sicary at 931-0178, or Jo Munson, at 454-6417 for reservations.

★★★

The Women's Club of Ascension Church in Boca Raton will hold a Rummage Sale on April 26, from 9:30 a.m. to 6:00 p.m. in the Parish Hall. Donations of clothing and miscellaneous items may be left at the Parish Hall on Friday, April 25, at 9:30 a.m. Call 272-7113 for information.

Fr. Farrell to leave Biscayne College June 31

Fr. John J. Farrell, O.S.A., President of Biscayne College, will be leaving the college when his term of office expires at the end of June.

A native of Staten Island, N.Y., he pursued his studies for the priesthood at Villanova University where he also earned a Master's degree in Mathematics in 1962. He then went on to earn a doctorate in economics at Catholic University.

From 1959 to 1964, Fr. Farrell taught mathematics and physics at Archbishop Carroll High School in Washington, D.C., where he also served as dean of students. In 1964 he was appointed to the post of teaching assistant at the Catholic University of America in Washington, D.C.

Fr. Farrell arrived at Biscayne College in 1967, first serving as professor of economics and then as academic dean and vice president of student affairs.

In 1975, Fr. John Farrell became the fourth president of Biscayne College in addition to his administrative and teaching duties, Fr.



Fr. John J. Farrell, O.S.A., at recent farewell testimonial dinner.

Farrell has served on eleven committees at the college.

For the past five years he has been an unofficial chaplain to the Miami Dolphins, traveling with the team and celebrating Sunday Mass for the coaches and players.

Fr. Farrell will be leaving the area to serve at a Northern Augustinian school at the beginning of June.

The St. Lawrence Council of Catholic Women will hold an Installation of Officers at the 11 a.m. Mass on April 20. Luncheon will follow at 1:00 p.m. at Old Spain Restaurant, 2333 Hollywood Blvd., Tickets are \$6.50 and can be obtained from the Rectory 932-3560, or Mrs. Peter Zanetti, at 932-5671.

★★★

On April 20, following the 9:30 a.m. Mass and Communion, the Cathedral Womens' Guild will hold its meeting in the lower sacristy of the Cathedral. This meeting will feature an election of officers.

★★★

Installation of St. Mary Magdalen Guild Officers will be held at the 11:00 a.m. Mass on April 26, followed by a luncheon at The Red Coach Grill on Collins Ave., at 12:00 p.m.

Young at Heart

St. Coleman's Young at Heart Club will hold their monthly meeting in the Parish Hall at 1:00 p.m., April 28, 1980.

Widow(ers) Club

Catholic Widow and Widowers Club will hold their next meeting, Monday, April 21, at 7:30 p.m. at the K of C Hall, 3571 N. Andrews Ave., for information call: 772-3079 or 733-4274.

Spaghetti Dinner

St. Francis of Assisi Church, Riviera Beach, will have a Spaghetti Dinner on April 19, from 4:00 p.m. to 8:00 p.m. Donation for adults \$3.50 children 6-12, \$2.00 - under six, free.

Flea Market

A One-Day Flea Market-Bazaar will take place on April 19 from 7:00 a.m. to 7:00 p.m., on the grounds of the Church of St. Maurice, 2851 Stirling Road, Ft. Lauderdale.

Bible Study

A bible study weekend for serious minded young adults, teenagers, and adult youth leaders will start Friday, May 16, at 7 p.m., through Sunday, May 18, at Madonna Academy in West Hollywood. This will be a time to ask what the bible means to you; is there a message you can put to work in your life? There will be time to share in small groups and to reflect on yourself.

The cost for the weekend is \$20 per person. Deadline is May 9. Contact the Youth Office at 757-6241, ext. 260, between 9 and 4 p.m.

Dessert/Card Party

Catholic Daughters of America, Court Holy Spirit No., 1912 Pompano Beach, Fla. will sponsor a Dessert Card Party on Saturday, April 25th, at 12 Noon, St. Elizabeth's Gardens. Anyone may attend. Proceeds are for our Charity Fund. For information call 941-5546."



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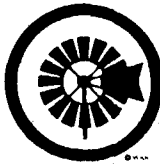
will tell you all about them in our **MAY 23** issue.



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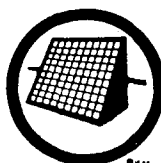
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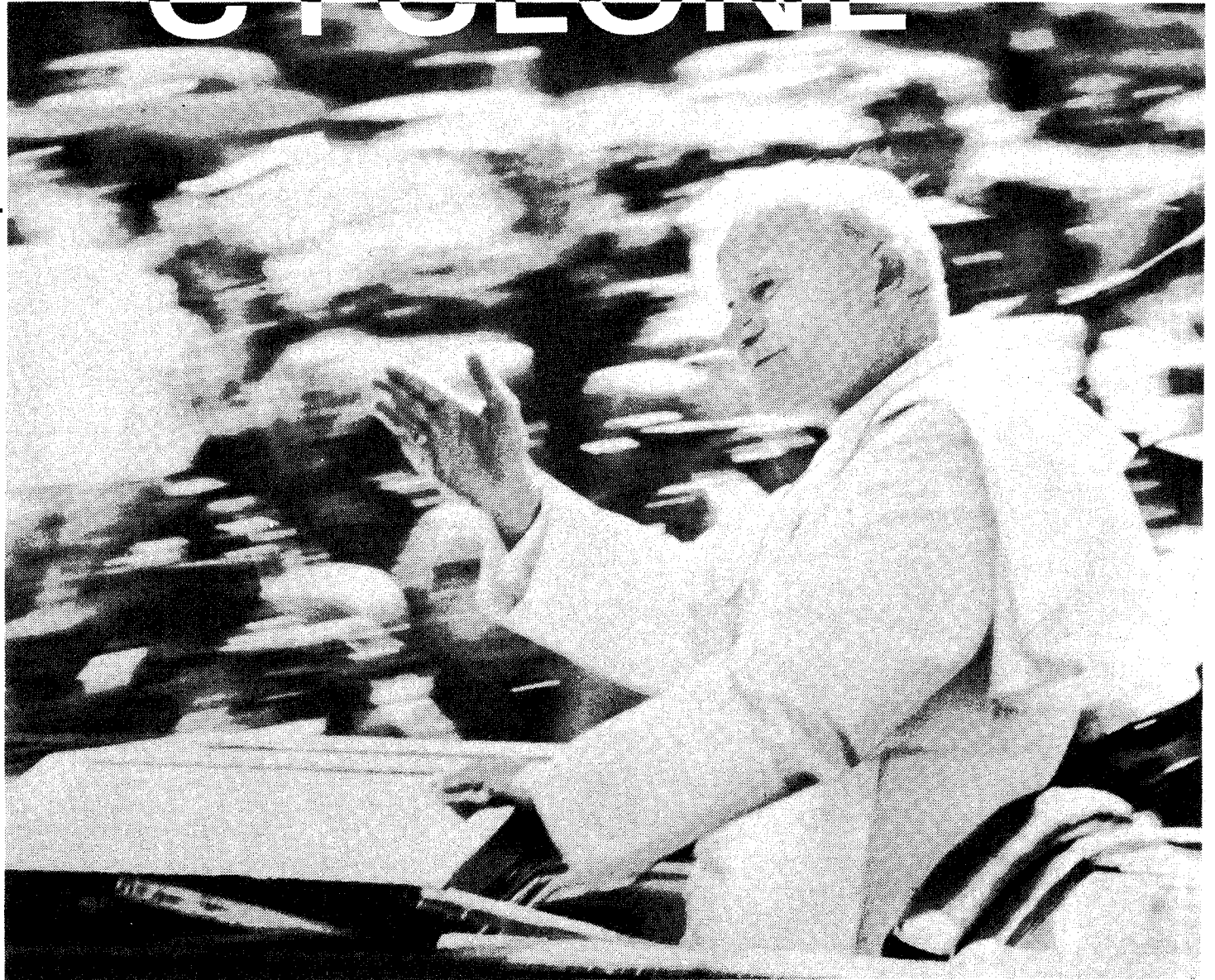


COAL



HYDROELECTRIC

Another CYCLONE near



VATICAN CITY —(NC)—
Another papal cyclone season is approaching.

In 1979, Karol Wojtyla's first full year as Pope John Paul II, he set a new papal record of four trips abroad in one year and got nicknamed "Cyclone Wojtyla" by some Italian newspapers and magazines.

This year it appears he will at least match that record.

- He will visit six African countries — Zaire, Congo, Kenya, Ghana, Upper Volta and Ivory Coast — in an 11-day tour May 2-12.

- He will go to France May 30-June 2.

- He will go to Brazil in July.

- A trip to the Philippines, with perhaps several other stops, is anticipated in November.

The trips to Brazil and the Philippines have been announced by the Vatican only in a general way so far: confirmations that the pope has accepted invitations to those countries from their bishops.

But the Brazilian Bishops' Conference has already published a tentative itinerary, with the closing of the National Eucharistic Congress in July as the main event of the papal visit.

The trip to the Philippines, according to sources, was originally planned for late last year, then delayed for reasons that were not made public.

It is believed that church-state conflicts there at least contributed to the delay and may have been the main reason behind it.

If the pope goes there in November, it is possible that he will also stop in Thailand to visit a Cambodian refugee camp.

The Japanese bishops have invited him to visit their country in September or November of this year,

and such a visit would most probably be combined with a November trip to the Philippines.

When Pope Paul VI went to the Far East in November-December 1970, he visited eight countries besides the Philippines. It is possible that Pope John Paul would want to stop in some of those same countries again to commemorate the 10th anniversary of his predecessor's visit.

One of those, Iran, is certainly out because of the current political and religious situation there. But any of the others — Bangladesh, American Samoa, Western Samoa, Australia, Indonesia, Hong Kong and Sri Lanka — have to be considered possibilities.

If Pope John Paul introduces no surprise trips before the end of the year and does go to the Far East as anticipated, by stopping in only two

countries there he will equal the record of 17 countries visited by Pope Paul in his 15-year pontificate.

Pope Paul was nicknamed the "pilgrim Pope" because of his nine trips abroad between 1964 and 1970, when age and arthritis forced him to curtail his travels.

If Pope John Paul keeps up the travel pace he has been setting so far, the nickname "cyclone" might stick for good.

Pope John Paul II waves to Washington crowds as he whizzes by on his trip to the U.S. last year.

Church Suffering Under Recent Violence

Terrorist violence in Latin America took its toll on the church in the days the archbishop of San Salvador, El Salvador has been assassinated a papal nuncio entered his 6th week of captivity as a hostage of Colombian leftists, and a Jesuit priest-editor in Bolivia has been tortured and shot to death.

And as Holy Week began, at least two dozen people were killed and scores more injured on Palm Sunday when renewed violence broke out at the funeral of the Salvadorean archbishop, Oscar Romero.

Archbishop Romero was murdered by an unknown assassin March 24 as he was delivering his homily at a memorial Mass in a hospital chapel.

THE ARCHBISHOP, who tried to act as a voice of moderation in the midst of an undeclared civil war between

Salvador Bishops' Conference, called the assassination "sacrilegious" and asked the people of El Salvador's left and right wings, was the subject of several death threats before his assassination. Earlier in March, he told how 72 sticks of dynamite had been discovered in the sacristy of the San Salvador cathedral.

At the outdoor funeral, an explosion and then gunfire erupted in the square in front of the cathedral, causing the throng to stampede. While some of the deaths were due to the gunfire, many who died were crushed or suffocated in the rush for safety.

The government blamed the latest violence on armed leftists, but a group of Catholic and Protestant churchmen and women who attended the funeral contested the government's version, saying the leftists were respectful and

cooperative during the services.

An Analysis

Much of the reaction to Archbishop Romero's death called on the United States to honor the prelate's request and not send military aid to El Salvador.

"There could be no more fitting tribute to the heroic life of this holy man than the fact that as a nation we would follow his advice," said Archbishop John R. Quinn of San Francisco, president of the U.S. National Conference of Catholic Bishops.

Archbishop Romero had written President Carter Feb. 17 asking that the military aid not be transmitted.

Pope John Paul II, in an unusual message to the El Salvador to "put away forever all displays of mean violence and vengeance."

Normally, such cables of condolence are signed by the papal secretary of state, Cardinal Agostino Casaroli. But this one was signed by the pope himself.

In the same week, the pope also sent a personal letter to Archbishop Angelo Acerbi, papal nuncio to Columbia, held hostage in the embassy of the Dominican Republic in Bogota since Feb. 27.

"Even more now, as we come closer to these holy days of the Lord's passion, my presence and spiritual participation in your suffering is particularly intense," wrote the pope.

He said he admired the "example of strength, calm and prudence" that Archbishop Acerbi was setting as the "representative of the pope" in Colombia.

THE PRIEST who visited the embassy March 28 with the pope's message was told

that all hostages without diplomatic rank would be released during Holy Week.

Two of the 29 hostages were released Palm Sunday.

The 27 remaining hostages include U.S. Ambassador Diego Asencio and 12 other ambassadors and acting ambassadors, six consuls, four other foreigners, two Colombian civilians and two Colombian protocol officers.

The leftist guerrillas are demanding that the government release 28 jailed patriots in exchange for their embassy hostages.

In Bolivia, the body of Jesuit Father Luis Espinal, a critic of rightists in his country, was found in a slum where he had once worked. He had been tortured and shot.

The Jesuits in Bolivia said in a joint statement that "we will continue preaching the Gospel for the poor."

Salvadorean Priest in Miami to learn Urban Ministry

By GEORGE KEMON

"... The Church is the light that illuminate's all men, and I believe this is the position of the Church in El Salvador; she wants to be the light that enlightens the men of a concrete place — in this case the Salvadorean people. This is the actual position of the Church in my country."

So speaks Fr. Rogelio Esquivel, who is presently serving as an assistant at Epiphany Church in order to learn something of urban pastorates.

Fr. Esquivel, 38, has been here in Miami since January. He had been sent by his Archbishop, the recently assassinated Archbishop Romero, head of the Church in that Country, to several cities in Europe and to Miami to study urban pastorates and to learn English and the ways of the Church outside El Salvador.



"There are many needs in San Salvador", according to Fr. Esquivel, "and it is my opinion that many of the social illnesses that are hurting the nation's people have to have a starting point in the people's ignorance."

He is much concerned about the education of the people and especially those in rural areas of the country — in fact, this covers most of the Country since aside from San

Salvador itself and a few smaller cities, the remainder of the country is agrarian in nature and as such farmed by those with little or no education.

"There are many needs in San Salvador," according to Fr. Esquivel, "and it is my opinion that many of the social illnesses that are hurting the nation's people have to have a starting point in the people's ignorance."

"Lately there have been educational programs tried and they have been good in principle, but haven't reached the great masses of people." For example, the Central American priest went on "There is a very interesting program sponsored

by the Education Ministry on television. But these programs never reach the peasants and poor who lack television sets and who do not even have access to one. Only the middle classes and above can benefit from this type of program."

The Salvadorean curate states that the real need is for teachers, technicians, religious and lay people to come down to that country and teach the basic fundamentals of education and the essential trades. "This is the sort of help that is desperately needed in my Country," continued the priest.

"This is the kind of teaching that the Church in San Salvador has been pursuing and taking very seriously among the Faithful."

"To carry out the messages in Vatican II to promote the whole man, has been taken very seriously. We must promote the whole man. And this is a job which requires serious help and a lot of it," stated the curate.

Though Fr. Esquivel finds it hard to foresee what the conduct of the Government will be, due to the fact that it "changes so much," and "too fast" he does not see any reason for the government given the constitutional line and the latest proclamation of the officials, to decline this type of help. He feels it would be well received and appreciated.

Fr. Esquivel terms himself a "late Vocation". He studied to be a lawyer, received his Master at Law degree and then decided to enter the priesthood. He comes from an upper middle class family in the capital,

had a sister who recently died here in Miami following serious illness and his father is also dead. He has his mother and a brother still living in San Salvador.

The labels of "communist" often applied to clergy in Central and South America, he feels, are often mis-labels carried over from colonial times when certain, immovable social structures were created and very well defined. Small changes have been made through the years, to quiet consciences rather than to solve the problems.

"Adhering to the teachings of Vatican II, the priest has commenced this work of promoting humanity within his pastoral duties, telling the masses, whose consciousness has been dormant for many years — these are your rights, rights inherent to human nature — and these words have awakened the masses so it is easy to see why the priests are being called communists."

Fr. Esquivel continued, "The situation in El Salvador is one of great necessity. Viewed from the United States, far from where the problem lies, it is easy to say, but when a priest in a remote village sees a child die of hunger because there is lack of food or medical attention, when he lives the misery of his people day after day, there can well come a time when he is forced to take on a political standpoint in his fight for his people," the priest said. "All of this might add to the 'communist' accusations. These cases, when they exist, are very specific and are not the general situation in the Church."

(Continued on Page 21 Col. 1)



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PRO-LIFE ON WHEELS

Lifemobile's Maiden Voyage Big Success

The old Palm Beach County bookmobile never looked so good as Carol and Greg Tague proudly drove their "baby" down the boardwalk at Daytona Beach Easter weekend. Picture a bus-sized van with a fresh coat of white paint and the name "LIFEMOBILE" in large letters, parked in the middle of the spring break crowd of college students at the World's Most Famous Beach. Inside the still unfinished vehicle were exhibits showing true-to-life models of unborn babies in successive stages of growth and some posters describing the harsh reality of abortion. Outside a curious crowd gathered and the first few visitors stepped inside.

We had been following the long ordeal leading up to this day, as a group of Orlando-area people

committed to bringing their message to others patiently turned a dream into reality. First there was the loan needed to buy the vehicle, then the materials to furnish it, then the unexpected (and expensive) motor overhaul. Finally there was the approval of the special permit to park it on Daytona's busy boardwalk, a special insurance policy, and of course volunteers to man it for two weeks.

The project's groundrules were simple. Lifemobile was to be a strictly educational exhibit. No politics. No religious doctrine. No hassles, no pitch for money. Just the facts of life portrayed in an accurate, interesting manner. Something to think about, to sink in after you returned home.

Did it work? We watched many of the 500 visitors that walked through the attraction during its first day and a half of combat duty. Two outdoor rock concerts on Saturday and the annual Beach Run on Sunday added to the already huge beach crowd, and local pop radio stations plugged the exhibit throughout the day.

There was the expectant mother ("I didn't know my baby was that big at three months!"), the gang of teenagers who came through on roller skates ("How could anyone ever hurt a baby like that?") and the elderly lady ("Do you give blood pressure tests?").

There was a local high school girl who frankly explained her reasons for favoring abortion ("My own selfishness over a baby's life") before hearing a recent pro-life talk at her school. That made her think, she said, but the exhibit clinched it for her. Now she could never choose abortion.

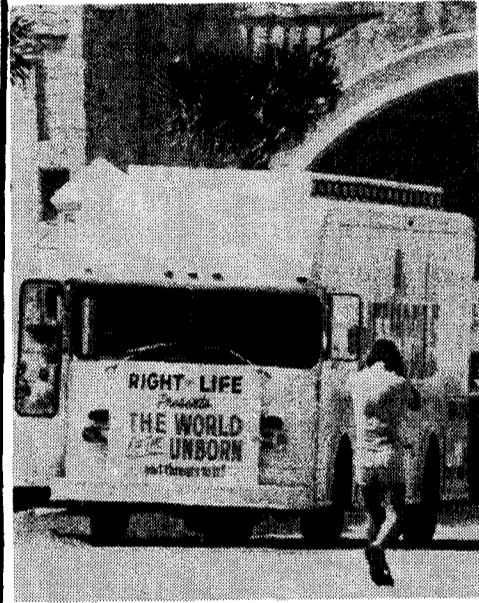


One couple from Florida International University said that they didn't share our point of view but respected our right to inform others. A group of Christian students from the University of Florida said they were planning a benefit concert and pledged the proceeds to the pro-life cause.

Visitors came from all over the East and Midwest, and one man from Malta expressed shock at the numbers of abortions performed in the U.S. — even in the later months of pregnancy. Most showed a lack of knowledge about the pre-natal phase

of a person's life.

The Lifemobile is an ambitious undertaking, but one that the entire state will share in, as it travels to schools, shopping centers, churches, and fairs. Several groups and individuals have come forward to help with supplies, talent (mechanical, decorative, etc.) and financial contributions. The message this big bus carries is one too important to let it run out of gas now. If you are interested, or would like more information, contact the Central Florida Life Education Corp. at 8607 Cantoura Drive, Orlando, FL. 32810.



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Further Information: Rev. Joseph V. Tyson, S.S.J.
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Get kids to the street, away from television

'Just ask them!'

youth tells Legion of Mary convention

The best way to get young people involved in religious ministry is to "just ask them." But first, you have to get some of them away from their television sets.

That's the opinion of several young members of the Legion of Mary who gathered in Miami last Saturday and Sunday for the Sixth Miami Regia Congress, where one of the topics was "Youth and The Legion."

RITA SUAREZ, President of Our Lady of the Immaculate Conception Junior Praesidium in Visitation Parish, and a medical student at the University of Miami, said kids in high school and especially junior high are willing to participate in church and religious groups and have plenty of time to do so. It is only

when dates, movies and dances begin to command a bigger share of their life that they move away from religious activities.

But they come back later, said **Julie Malbacher**, a West Palm Beach legion member who also works full time, studies social work at night and is involved in Lay Ministry. "Other priorities take over and religion loses ground when they are 16 or 17, but afterward we get them back," she said.

Graciela Polo, another Legion member, said most of the young people she sees involved in church activities are also cheerleaders, members of teams, and "super-involved" individuals for whom, time does not seem to be a problem.

Anne-Marie Buckland, of the West Palm Beach curia, said what most kids

need is someone "teaching them how to make time" and not waste so much of it in front of their television sets. When presented with the amount of time they spend watching television and the amount of time they would give to the legion, they are quite willing to participate, she said.

The junior groups have the same responsibilities as the senior or adult groups of spending one hour every week doing Legion work, going door to door, visiting nursing homes, working with retarded children or promoting a spirit of religiosity and devotion to the Virgin Mary.

Suarez says young people are sometimes better at activities like going door to door because "they aren't so inhibited."

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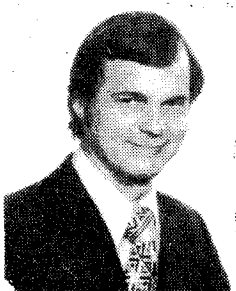
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Kitchen Happiness -- New Parish Cookbook

By **MARJORIE A. KEMON**

Cookbooks are valued by different cooks for multiple reasons. As a longtime collector, especially of books presented by women's groups in behalf of good causes, I enthusiastically greeted the St. Mark's Cookbook and saw it as a new friend to understand and cherish in time.

In forty years of searching for a magic biscuits of my youth — those which usually appeared at church suppers, and were created thus: 2-3" high, light, fluffy...I'd about given up on finding the recipe and lo and behold, here it is on page 78, Mile High Biscuits of Mrs. Joseph Delecourt, I salute you and can only add that they also make good short-cakes!

One could wish for more narrative in this book. I sense a church family's in-

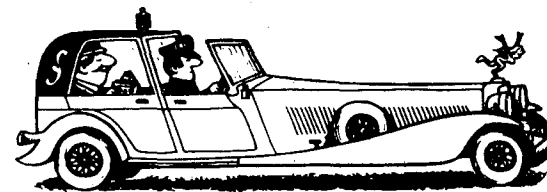
volvement and appreciated the contributions of Frs. Ronald Pusak and Wallace A. McGowan. But wish you had told us a lot more about how they came to have recipes in the book. Of course, early cook books were written by men and the culinary arts evolved slowly as woman's work.

The cause is a worthy one — to help St. Mark's school to offset the cost of athletic equipment. One hopes the exposure of this book is such that it will fall into many kitchens.

We celebrated this Easter with the Jewish Coffee Cake (Mrs. Alice Denton, P. 78) — too good to miss!

Kitchen Happiness, 153 pages, For information call or write, St. Mark's Church, P. O. Box 219, Boynton Beach, Fl. 33433. Tel: (305) 732-8439. \$5.00 the copy.

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Msgr. O'Mahoney eulogized by Archbishop

Msgr. Jeremiah O'Mahoney, "Dean of South Florida priests," died last week. Following are Archbishop McCarthy's words delivered at the funeral at St. Edward parish, Palm Beach.

Last Monday when Monsignor O'Mahoney died, a little bit of all of us perished. The community of Palm Beach was diminished, this parish is no longer the same, the Archdiocese — and especially its clergy — feels keenly a new void at the absence of their senior priest who was so much a part of the history of the Church in Florida.

May I thank our distinguished guests and all of you for paying tribute to Monsignor by your presence and sharing in our sorrow and prayers. We have lost a distinguished priest, an eminent pastor who over many years served and inspired this community, a valued community leader, a scholar of law as well as of theology, friend and advisor admired by those of highest positions in our society and by little people as well.

Yet I feel THAT is not the man whom we mourn today — more we mourn the little genial Irishman of old sod — with to his dying day the mischievous wit, the warm

spirit and the big soft heart. The little priest who kept only two secrets — his age and the amount of last Sunday's collection! Who was the master at playfully asking a loaded question, who loved to embarrass priests by suggesting in their presence that they be named monsignori, who was the wise man that enjoyed leading on the unsuspecting by coyly playing dumb, who was till the very end the best informed man on the latest rumors circulating in the diocese — but above all he was a great loving Church man fiercely devoted to his Church — a priest's priest and a bishop's priest — for the youngest as well as the oldest of us — always thinking of others. He was the solicitous pastor, he bouyed all of us up by his Irish t rogue — "and sure now, you're doing a great job." We mourn only for oursevles — hardly for monsignor. His whole life was lived for last Monday — THAT DAY when he wold die, that day which significantly came just after we celebrated the Lord's triumphant Easter rising from the dead — that day when he went to join his Lord. In the light of that day — all of Monsignor's life made sense. That day his priesthood reached its zenith!

What a joyful reunion that must have been —

another Simeon — happy in his nunc dimittis — who after so many faithful years of waiting was now with his Lord — his faith now gloriously rewarded, his hope now fulfilled, his love now in full blossom.

We do not sing a requiem, we sing an alleluia. We praise the Lord for giving us Monsignor. We praise the Lord, we thank Him, for providing for good men like Monsignor O'Mahoney that glorious hope of which it is said "eye has not seen, ear heard, nor has it entered into the heart of man what God has prepared for those who loved him."

Let us faithfully remember this beloved dean of our priests, this pride of Palm Beach, in our prayers that he might have not eternal rest — he couldn't bear that! — but eternal life with the Trinity, Our Lady, St. Edward, and with his family, his friends, all who have gone before him into eternity in the sign of peace.

Final Training for Special Ministers

Next Saturday, April 26 a Training Day will be held for those slated to become Special Ministers of the Eucharist. This day, from 10 till 3, will be held at St. Coleman Church, 1200 S. Federal Highway, Pompano Beach. The fee for registration is \$4.00 per person.

Pastors are asked to write letters of recommendation for those people they wish to attend the workshop and ultimately commission. These letters may be combined with the letters of registration, and we ask that your checks be included for however many people you are sending.



PEOPLE IN THE NEWS — Auxiliary Bishop Thomas W. Lyons of Washington (left) has been named apostolic administrator of the Washington Archdiocese. Annie Rowan, a lay chaplain at St. Joseph's Hospital in Lancaster, Pa., says she thrives on sickness because in it she sees the hand of God.

Salvadorean Priest in Miami

(Continued from Page 18)

He stated he has never been labeled a communist because he has always been involved with urban pastoral work. After being ordained he went directly to work for Archbishop Romero, and was later named Vice rector of the seminary where Archbishop Romano was Rector. He was also Secretary to the Apostolic Delegate of the Holy See in San Salvador for

two and a half years, and was pastor of an important parish in the capitol city as well.

Fr. Esquivel plans to learn English while here in Miami and is working as an assistant in the So. Miami Church. He will be here until his allotted three year study period is up, or the new Archbishop recalls him for other duties.

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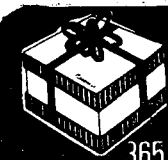
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Obituary

J. Winston Anderson

Funeral services were held in Pittsfield, Mass. for J. Winston Anderson, who died at age 60 on March 28.

The former vice president of the Miami Post Publishing Co. had moved to Pittsfield in 1975 with his wife Bea, a past president of the Miami Archdiocesan Council of Catholic Women.

A native of Sioux City, Iowa, he was the first civilian in the nation to be drafted into the Army Air Force where he served during World War II.

In addition to his wife, with whom he resided at 435 North St., Pittsfield, Mr. Anderson is survived by a daughter, Mrs. Mary Carolyn Tauer of Pittsfield; two grandchildren and a brother.

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"Mr. Charlie Folds as 'Toby the Robot' will appear at the St. Rose of Lima parish carnival on Saturday April 19, in the afternoon" There will also be booths, games, prizes, gong show contest, pie contest, pop music contest and much more.

Mother Angelica Visits Miami Area

Mother Angelica of the Catholic Family Missionary Alliance, will be visiting the Miami area on April 24 and 25.

On April 24, Mother Angelica will give a teaching and healing service at St. Louis Parish, at 8:00 p.m., at 7272 S.W. 120 St., S. Miami.

On April 25, Mother Angelica will give a teaching at Good Shepard Lutheran Church at 10:00 a.m. at 1200 S.W. 4th Ave., Miami. She will also hold a service at St. Boniface Church at 7:00 p.m., Friday. St. Boniface is about one half mile West of University Drive on Johnson St. in Pembroke Pines.

Mother Angelica, a cloistered Franciscan nun is a truly remarkable woman. About four years ago God blessed her with a unique and wonderful gift. He chose her to write books, through his divine inspiration, on holiness and spirituality.

At Our Lady of Angels Monastery in Birmingham, Alabama, where she is Abbess, Mother Angelica and the nine other cloistered nuns operate printing presses and other graphic arts equipment. Working only four hours a day and without any prior training, they print, package, and ship over 400,000 minibooks every month - all of which are

given away free.

Recently Mother Angelica launched the Catholic Family Missionary Alliance whose goal is to spread the Good News and provide guidelines for personal holiness through the distribution of the fifty minibooks that are now in print.

They have been translated into several foreign languages and more are on the way. Profoundly simple, these books have changed lives, touched hearts, and united families. It is not simply the books, it is the Lord working in the lives of His people through the books.

Dessert - card Party

The Christian Mothers and Women of Saint Jude will host their annual Pink and White Dessert Card Party and Bridge in the parish hall on April 23 at 12:30 p.m. Table prizes and doorprizes are included in the spring card party. The tickets are two dollars and fifty cents. Members and friends are invited to attend the event. For tickets and information please call Mrs. Matthews 746-0320.

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1-LEGAL-FICTITIOUS NAMES

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ROBERTO MARCELINO BERRIZ
3/28/80 4/4/80 4/11/80 4/18/80

LEGAL NOTICE OF ADMINISTRATION
IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA
PROBATE DIVISION 03
File No. 80-2008

IN RE: ESTATE OF EDGAR E. STEPHENS, SR.
Deceased

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of Edgar E. Stephens, Sr. deceased, late of Dade County, Florida, File Number 80-2008 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is Edgar E. Stephens, Jr., whose address is 4350 N.W. 9 Street, Apt. B113, Miami, Florida 33126. The name and address of the attorney for the personal representative are set forth below.

All persons having claims or demands against this estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk of the above styled court to enable the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court. ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. DATED at Miami, Florida on this 31st day of March, 1980

EDGAR E. STEPHENS, JR.
As personal Representative of the Estate of Edgar E. Stephens, Sr.
Deceased

First publication of this notice of administration on the 18 day of April, 1980
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May 15 - 22	6 1/2 Qt. Saucepot	14.99



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Logra Iglesia Católica Admitan Cubanos en Estados Unidos

Washington, Abril 10.— El Secretario General de la Conferencia de Obispos de los Estados Unidos, Obispo Thomas Kelly, O.P. ha instado al Presidente Carter a dictar una orden ejecutiva permitiendo la entrada en Estados Unidos de los cubanos asilados en la embajada del Perú en La Habana.

El Obispo Kelly, prometió la ayuda de la Conferencia de Obispos Católicos para la ubicación de los cubanos. Indicó que las agencias de la Iglesia Católica, principalmente la Oficina de Servicios de Emigrantes y Refugiados, han sido anteriormente instrumento en la relocalización de más de medio millón de cubanos en este país.

Extracto de las declaraciones de Mons. Kelly.

“Los varios miles de hombres, mujeres y niños que entraron en la embajada del Perú en La Habana representan un reto a la comunidad internacional y especialmente a los Estados Unidos. El deseo de estas personas de abandonar su país, pone en juego en la comunidad internacional el modo en que facilitamos los derechos de emigración e inmigración. Este doble derecho, consistentemente apoyado por las enseñanzas de la Iglesia Católica, debe ser protegido.

“Todas las naciones del Hemisferio Occidental tienen una responsabilidad hacia las personas que se encuentran en la embajada del Perú. Dignos de elogio son los pasos tomados por

las naciones andinas. La Conferencia Católica de Estados Unidos, consciente de que estas naciones tienen serios problemas económicos que restringen su capacidad para admitir a nuevos inmigrantes, cree que nuestra nación tiene una responsabilidad especial en el presente caso, debido a que muchos de estos cubanos han expresado su preferencia por venir a este país.

“En vista de la crisis actual insto al Presidente a que dicte una orden ejecutiva que permita que los cubanos que se encuentran en la embajada del Perú sean admitidos aquí tan pronto como sea posible.

“Durante muchos años la Confe-

rencia Católica de Estados Unidos ha apoyado y prestado ayuda a las personas que desean viajar para reunirse con sus seres queridos en otras tierras. Hasta ahora, la Conferencia Católica y sus agencias afiliadas han podido facilitar la entrada y el establecimiento en los Estados Unidos de más de 500,000 cubanos. Deseamos asegurar a los gobiernos que se encuentran envueltos en esta situación que nuestros servicios técnicos y de ayuda se encuentran listos para cooperar en la solución de la presente crisis de los cubanos que están en la embajada del Perú.”

Unos días después de emitido el mencionado documento de los Obispos de Estados Unidos, el presidente Carter aceptó la entrada de 3,500 cubanos.

La Ignorancia, Causa de Males en Salvador

Por GEORGE KEMON
Y JOSE P. ALONSO

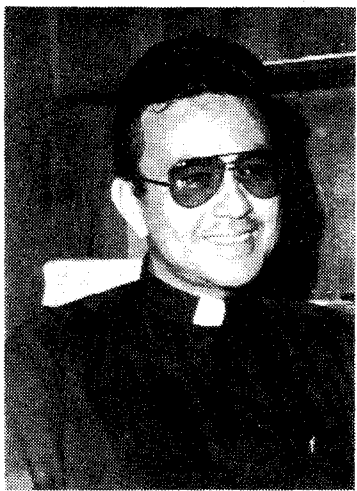
“Tendría que expresar mis sentimientos con las mismas palabras emanadas del Concilio Vaticano II, ‘la Iglesia es la luz que ilumina a los hombres’ y creo ésta es la posición actual de la Iglesia de El Salvador; quiere ser una luz que ilumine a los hombres de un lugar concreto, en este caso el pueblo salvadoreño”. Nos dice el Reverendo Padre Rogelio Esquivel, de 38 años, quien se haya en Miami ganando experiencia en Pastoral Urbana.

El Padre Esquivel, de conversación suave y voz agradable, dice de sí mismo que es producto de una vocación adulta, es decir, terminados sus estudios de leyes sintió la inquietud de la vocación sacerdotal e ingresó en el seminario de San Salvador. Es abogado, hombre de mente clara y amplia cultura. Su origen es de alta media clase y de familia de profesionales.

En San Salvador vive su madre y dos hermanos también profesionales. Su padre es fallecido y su única hermana falleció hace cuatro años en Miami, donde residía, de una grave enfermedad.

Solicitamos su opinión en relación con la proyectada venta de armas a El Salvador por parte del gobierno del presidente Carter y le rogamos nos diga cuál es la opinión de la Iglesia Católica en El Salvador sobre este asunto.

El Padre Esquivel nos di-



Rdo. P. Rogelio Esquivel

ce que él cree que la opinión de la Iglesia de su país la reflejó la actitud del Arzobispo Romero, cabeza de la Iglesia Católica en ese momento, y la correspondencia que él mantuvo con Washington dejó ver al mundo cuál era el sentimiento general de la Iglesia.

“Indudablemente que sí hay muchas necesidades básicas en El Salvador, como es la educación del pueblo, y creo yo que de la ignorancia del pueblo parten los males sociales porque atraviesa hoy la nación”. El joven sacerdote salvadoreño, asignado mientras esté en Miami a la Parroquia de La Epifanía, estima que hay otras cosas más necesarias en su país que las armas y continúa diciendo:

“Ultimamente, se ha tratado de superar esta situación a través de programas de edu-

cación, pero estos programas, aunque muy buenos en principio, no han llegado a la gran masa del pueblo, a los campesinos. Por ejemplo, tenemos un programa patrocinado por el Ministerio de Educación que es muy interesante, la televisión educativa, pero como ustedes saben estos programas no llegan a los campesinos ni a los pobres que carecen de un televisor. Cuando hablo de educación, debe entenderse una educación integral de la persona; no nada más enseñarles a leer y a escribir y un poco de aritmética, sino una educación total, moral, que forme al hombre para que con la capacidad que tiene, —el salvadoreño es muy capaz para el trabajo— pueda a sí mismo superarse, pero hemos de partir de un hombre educado íntegramente”.

A una pregunta nuestra nos responde que “definitivamente necesitan ayuda en el campo educativo, ayuda desde fuera, como maestros, técnicos, religiosas, laicos que enseñen al pueblo. Este tipo de ayuda es lo que necesita el Salvador y éste es el trabajo que, según el Padre Esquivel, la Iglesia “sobre todo en la Arquidiócesis de San Salvador ha tomado muy en serio: tratar de promover al hombre. Esta es la palabra correcta, tenemos que promover al hombre. Ya lo dijo Vaticano II: ‘no se trata sólo de salvar el alma del hombre sino al hombre integral, a todo el hombre’ y éste

(Pasa a la Pag. 4 A)

Primeros Cubanos Salen Para Perú



Cubanos de todo Dade desfilaron diariamente en solidaridad con los compatriotas de la Embajada de Perú.

Muchas son las manifestaciones de solidaridad y preocupación por el bienestar de los Cubanos refugiados en la embajada de Perú, en la Habana, en todo el Sur de la Florida y según noticias en todas las ciudades donde residen Cubanos.

A estas manifestaciones se han sumado los latinoamericanos de todos los países residentes en Miami y otras áreas metropolitanas. Las colectas de dinero y alimentos se han visto muy aumentadas por el Radio Maratón de la WQBA (La Cubanísima) que ha sido muy bien acogido por la población latina de Dade.

Entre los actos de esta semana pasada que se sumaron a

los desfiles se destacó el Santo Rosario y la Santa Misa del Viernes 11 de Abril en la Ermita de la Caridad del Cobre a la que invitó el Obispo Auxiliar Mons. Agustín Román y que resultó multitudinario. La Ermita estaba abarrotada así como los alrededores. Concelebraron con el Obispo Román, quien dijo la homilía, Mons. Bryan Walsh y los Padres Juan Sosa, Jose P. Nickse y Alvaro Guichard.

La Misa fue ofrecida a la Santísima Patrona de Cuba para que mediante su intercesión los cubanos en la Embajada de Perú se vean pronto en tierras de libertad. Amenizó la Liturgia el grupo de la Coral

(Pasa a la Pag. 3A)

Carta del Arzobispo

Carta del Arzobispo

Queridos amigos en Cristo:

La Arquidiócesis de Miami está entre las diócesis de más rápido crecimiento en los Estados Unidos. Al igual que la población Católica en el Sur de la Florida crece, proporcionalmente crece la necesidad de más sacerdotes.

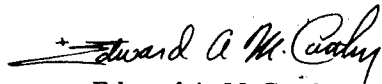
Se requiere invertir el monto total de uno de los Fondos creados para la educación de nuestros futuros sacerdotes, es decir, \$50,000 para sufragar la educación de un seminarista. Dichos fondos de \$50,000 cada uno se mantienen invertidos permanentemente. Tan pronto un seminarista se ordena, otro seminarista es designado para beneficiarse de los intereses devengados por dicho Fondo.

Toman muchas contribuciones para completar un Fondo de \$50,000. Muchas personas han contribuido en el pasado a través de sus parroquias por medio de donaciones a la Colecta Anual y por medio de encomiendas en sus testamentos.

La Colecta Anual para establecer los Fondos de cada parroquia para la formación de nuestros futuros sacerdotes se llevará a cabo el próximo domingo, 27 de abril de 1980. Les ruego sean generosos en esta importante petición.

Agradeciéndoles vuestro sacrificio en nombre de nuestros futuros sacerdotes y pidiendo a Dios os bendiga a ustedes y a vuestros seres queridos, quedo de ustedes,

Muy sinceramente en Cristo,


Edward A. McCarthy
Arzobispo de Miami

Amor en Acción Pospone Baile

El grupo "Amor en Acción", en solidaridad con los hermanos cubanos que se refugian en la Embajada del Perú en La Habana ha pospuesto su baile anunciado para el próximo sábado 19 de abril.

En su lugar será celebrada una Misa en Acción de Gracias por la salida de los primeros cubanos hacia el Perú, en la Ermita de Nta. Sra. de la Caridad el mismo día a las 7 p.m.



OFRECEN A JESUS "SACRIFICIO FLORAL". Hace unas semanas hablamos de los "sacrificios" que los niños de la Escuela Dominical de St. Brendan estaban ofreciendo a Jesús durante la cuaresma. El pasado Domingo de Resurrección llevaron al altar la cruz cubierta con las flores que representan los sacrificios cumplidos. Hermosa idea de la directora del programa dominical, Sra. Nancy Díaz.

El Noveno Aniversario de Encuentros Familiares

Hace nueve años, en Mayo 1 y 2 de 1971, tuvo lugar en la Parroquia St. Peter y St. Paul el primer Encuentro Familiar, como vehículo experimental.

En esa época la familia estaba sufriendo una crisis en la relación de sus miembros debida a los factores de adaptación a una nueva vida. El exilio político nos trajo a un pueblo generoso pero su cultura, costumbres e idioma eran extraños a la idiosincrasia del cubano. En este cambio, los adultos no se adaptaban fácilmente mientras los muchachos lo absorbían como tomar una soda. Surgieron complicaciones en el núcleo familiar por lo que los americanos llaman "la brecha de la edad".

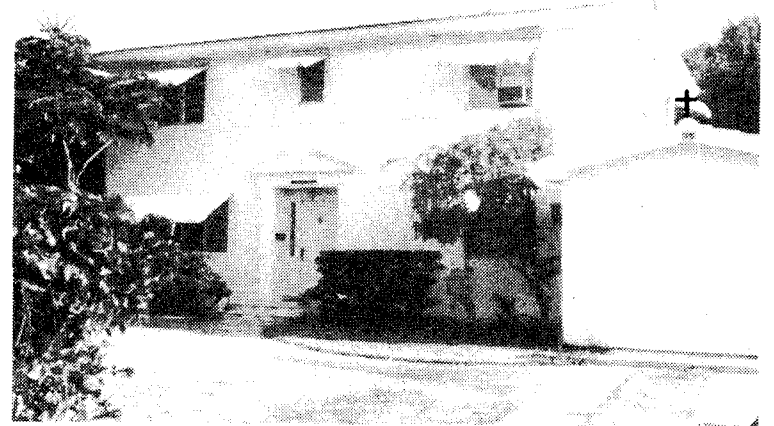
Las quejas de padres, y de hijos por igual, preocuparon a un dedicado sacerdote cubano quien se dio a la tarea de buscar una solución cristiana al mal. Sostuvo varias charlas con parejas interesadas y paso a paso fue tejiendo la trama de los Encuentros Familiares.

Los encuentros son reuniones de familias, los padres se reúnen en un salón y los hijos en otro. Cada grupo bajo la guía de un moderador.

El Rvdo. P. Florentino Azcoitia, S.J. creador de los Encuentros, moderaba a los adultos y algunos voluntarios entrenados moderaban la reunión de los muchachos. En la reunión se presentaban los problemas de cada familia y se discutían entre ellos. Finalmente el P. Azcoitia proponía la solución más aconsejable dadas las circunstancias.

El primer Encuentro dio muestras de positivos resultados y se continuaron puliendo sus métodos hasta crear una organización perfecta que ha hecho mucho bien a la familia. Ha sido tal el impacto de los Encuentros que nuestros hermanos católicos de habla inglesa adaptaron la idea a sus costumbres y necesidades.

En agosto de 1973 se mu-



Casa de los Encuentros Familiares. A la derecha la Capilla.

daron los Encuentros para la Parroquia de la Asunción hasta que el fallecido Arzobispo Coleman Carroll, ferviente admirador del movimiento, cedió espacio en el Seminario St. John Vianney con más capacidad para sus reuniones. Ya han pasado por los Encuentros Familiares más de 5,000 matrimonios y la asistencia actual a un encuentro es superior a 200 personas, algunos han pasado la cifra de 400.

Los cooperadores en la obra surgen del mismo movimiento que los entusiasma a llevar a otras familias las bendiciones que ellos recibieron. Los muchachos salidos de estos encuentros son, hoy en día los moderadores de los jóvenes y los niños.

Esta idea dice el P. Azcoitia "es obra del Espíritu Santo" porque sólo el Paráclito pudo lograr tal formación familiar en las personas que lo integran.

Después que la familia ha asistido a un Encuentro no se le abandona, sino que se mantienen reuniones semanales, los jueves a las 8:30 p.m. comenzando con una Misa Familiar Comunitaria, después hay charlas, intercambio de experiencias, películas, etc. de inte-

rés para toda la familia. Además gozan de Picnics Familiares varias veces en el año.

De los Encuentros nacieron las comunidades de base formadas por las familias que viven en una misma zona, reuniéndose en sus propios hogares para prestarse ayuda mediante las relaciones personales en una atmósfera de vida cristiana.

Actualmente "Encuentros Familiares" tiene una casa con oficinas abierta desde las 9 a.m. hasta las 5 p.m. para atender a todos los matrimonios que soliciten ayuda. Está situada en el 464 N.E. de la Calle 57 esquina a Biscayne Boulevard. Pueden llamar al teléfono 751-2453 para adquirir la información que deseen.

IMPORTANTE: Con motivo de este Noveno Aniversario de los Encuentros Familiares habrá un Encuentro el próximo mes de mayo, los días 3 y 4, sábado y domingo, comenzando a las 9 a.m.

Al terminar el encuentro se celebrará la Misa Comunitaria. Se invita a todos los que han tomado parte de los Encuentros a asistir y a quienes deseen mejorar las relaciones entre los miembros de su familia.

Nuevo Libro Para Ayudar Alcohólicos

CHICAGO — "La gente en los Estados Unidos está ciega con respecto al problema del alcoholismo", dice el Padre Gene Geromel en el libro titulado "Cómo la Iglesia puede ayudar a los alcohólicos" (How the church can help alcoholics) editado aquí por las Publicaciones Claretianas.

Esta nueva edición bilingüe, ha sido adaptada a la cultura hispana. Rolando Garza, experto en los problemas que causa el alcoholismo en la comunidad hispana, escribe en el prólogo, "Durante demasiado tiempo los hispanos hemos tenido ideas equivocadas y erróneas sobre el abuso del alcohol y el alcoholismo. Hemos catalogado a los mismos como vicios o debilidades morales que deben esconderse y sufrirse en

silencio, sin ayuda de nadie."

Aunque el alcoholismo afecta lo físico y lo emocional, el Padre Geromel hace énfasis en el aspecto espiritual de esta enfermedad ya que éste es el que primero se desintegra y el último que se sana. Geromel continúa diciendo que la recuperación del alcohólico depende ante todo de su relación con Dios; "Los sacerdotes y ministros deberán promover la curación que los alcohólicos tan desesperadamente necesitan".

"Cómo la iglesia puede ayudar a los alcohólicos" está a la disposición del público en las librerías o a través de Claretian Publications, 221 West Madison Street, Chicago, Illinois 60606, al precio de \$1.50.

Recogen Sangre en Fin de Semana

La reserva de sangre en el Sur de la Florida ha movilizó los bancos de sangre para buscar el precioso elemento que asegure la pronta recuperación de los pacientes necesitados de ella.

Durante este fin de semana próximo el equipo móvil del John Elliot Blood Center estará aceptando sangre en las siguientes localizaciones.

Sábado 19 de Abril. Kendale Lakes Mall, 13845 N. Kendall Dr. de 11 a.m. a 1 p.m.

Domingo 20, Templo Sinaí, 18801 NE 22 Avenida, de 8:30 a.m. a 12:30 p.m.

St. Raymond Catholic Church, 3461 SW 17 Calle de 11 a.m. a 4 p.m.

Cada donante será objeto de un mini-examen previo. Quienes deseen mayor información pueden llamar al teléfono 324-83441 ext. 63.



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Homilía del Obispo Román

en la Misa por los Cubanos de la embajada del Perú

¡MADRE DE LA CARIDAD!

La escena evangélica que acabamos de oír es una respuesta a nuestra búsqueda en el día de hoy. Los apóstoles nada consiguieron por ellos mismos. Los apóstoles triunfaron cuando dejaron entrar a Jesucristo en sus vidas.

Con Cristo, la pesca fue exitosa. Tú, Madre de la Caridad, eres el mejor ejemplo de esta comunión, de este abrazo al llamarte tú misma, Madre Celestial: La esclava del Señor.

¡MADRE DE LA CARIDAD!

Aquí tienes a tu pueblo cubano del destierro. Hace casi cinco siglos comenzó su carrera y el evangelio de tu Hijo lo acompaña hasta el día de hoy. Aquí lo tienes junto al altar.

¡MADRE DE LA CARIDAD!

Venimos en esta tarde "porque desde el seno de nuestro pueblo dominado por el colectivismo marxista está subiendo hasta el cielo un clamor cada vez más tumultuoso e impresionante. Es el grito de un pueblo que sufre y que demanda justicia, libertad y respeto a los derechos fundamentales del hombre y de los pueblos". (Puebla: 87)

¡MADRE DE LA CARIDAD!

"El clamor pudo haber parecido sordo en otro tiempo". Los hechos de los asilados en la Embajada de Perú en esta pasada semana, en La Habana, hacen este "clamor, claro, creciente e impetuoso y hasta amenazante". (Puebla: 88)

Queremos ser un eco de este clamor ante la tierra, para que nuestros hermanos nos ayuden y sobre todo ante el cielo, lo cual nos trae aquí junto a este altar.

¡MADRE DE LA CARIDAD!

Venimos recordando nuestra historia. Desde el Padre Félix Varela, quien nos enseñó a pensar, hasta el que diera su vida en Dos Ríos: José Martí. Venimos porque llevamos las semillas de la



Vista parcial de la concurrencia enorme que asistió a la Misa por los Cubanos de la Embajada de Perú.

libertad en nuestras almas y no podemos renunciar a ella. No queremos que el mundo nos domine, más bien queremos "someter ese mundo a través del trabajo y de la sabiduría, y humanizarlo de acuerdo con el designio del Creador" (Puebla: 323)

¡MADRE DE LA CARIDAD!

Las calles de Miami vieron un pueblo que actuaba en unidad, en comunión sin la violencia, ya que ésta no es "ni Cristiana ni evangélica". Movía el amor, y éste debe crecer más y más cada día en este momento histórico que vivimos.

¡MADRE DE LA CARIDAD!

Venimos conscientes de que necesitamos crecer en la comunión con Cristo, su Divino Hijo y con los hermanos. Nos acercamos a EL ya que sólo "después de la proclamación de Cristo, que nos revela al Padre y nos da su Espíritu, llegamos a descubrir las raíces últimas de nuestra comunión y participación" (Puebla: 211) Y tú bien sabes cuánto necesitamos actuar unidos.

¡MADRE DE LA CARIDAD!

Queremos, abrazados verdaderamente, "esforzarnos por construir para la Patria, para el Continente y para el Mundo... Un ejemplo de convivencia donde logren aunarse la libertad y la solidaridad", "donde la autoridad se ejerza con el espíritu del Buen Pastor, donde se viva una actitud diferente frente a la riqueza". (Puebla: 211)

¡MADRE DE LA CARIDAD!

Queremos sacar provecho de este tiempo de exilio, reflexionando bajo la incomparable Luz del Evangelio "para que seamos capaces de ensayar formas de organización y estructuras de participación capaces de abrir caminos hacia un tipo más humano de sociedad. Y sobre todo, donde inequívocamente se manifieste que sin radical comunión con Dios en Jesucristo, cualquier otra forma de comunión puramente humana resulta a la postre incapaz de sustentarse y termina fatalmente volviéndose contra el mismo hombre" (Puebla: 273)

¡MADRE DE LA CARIDAD!

Finalmente mira a este obispo que quiere sólo actuar como obispo y como pastor, sólo quiere proclamar la verdad sobre Jesucristo, la Iglesia y el Hombre, despojándose de toda "ideología político-partidista que pueda condicionar sus criterios y actitudes".

Ruega por mí para que nunca me desanime, ya que tengo el tesoro que alumbró, alumbró y debe alumbrar a mi pueblo y que se llama: Evangelio.

¡MADRE DE LA CARIDAD!

Te pedimos la unidad para que actuemos como familia, como pueblo, que lucha por un solo ideal: La Cuba Libre que nos legaron nuestros antepasados.

José Martí, en el exilio, se dirigió a ti en tu santuario del Pilar en Zaragoza en España con estas hermosas palabras:

Madre mía de mi vida y de mi alma,
dulce flor encendida,
resplandeciente y amorosa gasa
que mi espíritu abriga.
Serena el corazón que siento airado,
que tortura mi vida.
Que tirano,
como sidera el alma mía.
Se revela, maldice,
no quiere que yo viva
mientras la Patria amada
encadenada gima.
Un gran dolor le sigue
como al hombre, la sombra fugitiva,
y los dos me acompañan
junto con la fatiga.
Madre mía de mi vida y de mi alma,
dulce flor encendida,
resplandeciente y amorosa gasa
que mi espíritu abriga:
mata en mí la zozobra
y entre la sombra de mi alma, brilla...
que peregrino muera,
que la Patria no gima.

¡MADRE DE LA CARIDAD!

Ruega por Cuba que es tu Pueblo.

¡Aleluya! ¡He Resucitado!

Por JOSE P. ALONSO

Todo el mundo cristiano celebró la Resurrección del Señor. Y la celebra aún, pues la Pascua Florida se extiende hasta la Ascensión.

Sin embargo, pasado el Domingo de Resurrección poco queda, en la mayor parte de los casos, del glorioso evento. Es una conmemoración más que no ha invadido el interior del ser humano. En este día suele estrenarse ropa nueva, pero no se viste de nuevo el "yo" pasado de moda; el "yo" que sigue vistiendo las miserias que Cristo quiere limpiar.

Con su resurrección Cristo lo revolucionó todo; hasta a los apóstoles, quienes después de la muerte del Maestro quedaron sumidos en un mar de temores y confusiones, al extremo de que ya pensaban volver a sus tareas usuales cuando oyeron la extraordinaria noticia de boca de María Magdalena. Después de ver a Jesús se produjo "la revolución" en ellos, y comprendieron el Evangelio en su totalidad. Diez sólo tuvieron que oír la noticia para creer y uno, Tomás, necesitó más que palabras.

A Tomás le anunció el Señor "Benditos los que creen sin haber visto". Los cristianos de hoy, y los de mañana, somos los que El llamó benditos porque creemos sin haber visto el hecho. Pero también entre nosotros hay muchos Tomases. Aceptan la resurrección pero no la creen "físicamente posible". Por contraste, muchos entre ellos creen en Lázaro, resucitado cuatro días después de muerto y es santo de gran devoción. Y Lázaro no fue el único que Jesús resucitara.

Para creer en la resurrección es preciso haber estado muerto y saberse vivo, resucitado. El que no cree, todavía está muerto; peor aún, está muerto y no lo sabe porque camina. Aquellos que creen viven en plena luz, estos últimos reciben sólo unos destellos de la luz. Es fácil conocer si uno está verdaderamente muerto o si está solo medio muerto.

Está muerto aquel que aún camina por la misma senda, donde abundan las debilidades humanas como el egoísmo, el vivir sólo para los placeres y los gustos vanos, el hacer caridad para salir del paso o para lucirse, el que vive para

los apetitos de la carne, el que no respeta la dignidad del prójimo, cuando es injusto en el trato con otros y se saca ventaja de ellos por ganar un poco más, cuando se buscan justificaciones a lo que es reprochable, cuando se alegan fútiles disculpas para serle infiel al cónyuge, cuando por desconsideraciones y malos tratos destruyen el hogar.

Son cadáveres putrefactos los que inducen a otros al mal por lucro o por placer, los que destruyen la juventud con las drogas y los que niegan a Dios sólo porque "sus mandamientos son muy duros de llevar".

¡Gran error! Lo que es difícil de llevar, para los que lo sufren, las víctimas, son los resultados de las transgresiones que ellos cometen. Porque los mandamientos no pesan ni hacen bulto. Al contrario, hacen la vida más ligera, porque son un modo de vida que da paz y felicidad. Y el que vive en ellos ya no puede vivir de otra manera, ha renacido.

El que acepta a Cristo y vive sus enseñanzas ya no vive para sí mismo, sino para Cristo y con Cristo ha renacido a una nueva vida de luz.

Muchos no aceptan a Cristo y su resurrección por "miedo a la cruz". Y no saben que sin Cristo la cruz es más pesada. Huyendo de una cruz pueden encontrar muchas más en su carrera porque nadie ha venido a este mundo que no cargue la suya. Cuando aceptamos a Cristo en nuestra vida El nos ayuda a llevarla.

Resucitar en esta vida es aceptar a Cristo por Maestro y amigo. Cuando nos entregamos a El sin reservas nos da nueva vida y como cosa curiosa, somos más nosotros mismos y absolutamente libres. Cuando dejamos de ser "nuestros para ser de Cristo" El realiza nuestra total personalidad. El que se ha entregado a Cristo ya no vive para sí mismo sino para El y no tiene problemas humanos que lo afecten porque todos los puso a Su cuidado.

Cuando alguien ha "renacido" y siente a Jesús a su lado y vive poniendo sus pisadas sobre las huellas que deja El puede gritar con todo el corazón ¡Aleluya! ¡Yo también he resucitado! Todavía más, vivirá en la dichosa certeza de que después de esta vida resucitará a otra gloriosamente mejor.

Nombrado Sustituto de Mns. Romero

San Salvador.— Juan Pablo II ha designado a Monseñor Arturo Rivera Damas, de 57 años de edad, Obispo residencial de El Salvador, sustituyendo a Monseñor Oscar Romero asesinado el pasado 24 de Marzo.

Monseñor Rivera es actualmente Arzobispo de Santiago de María, ciudad oriental de la República.

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Ignorancia, Causa de Males en Salvador

Salen los Primeros...

(Viene de la Pag. 1A)

(Viene de la Pag. 1A)

es un trabajo en el cual necesitamos una ayuda seria, comprometida porque es un trabajo de promoción humana". Nos dice también que en este tipo de trabajo es necesario motivar al hombre para que aporte su concurso interesado.

Aunque estima que es imprevisible la actitud de un gobierno porque cambian tanto, no ve razón alguna dadas las últimas declaraciones en línea con la Constitución del país respecto a la educación, para rechazar este tipo de ayuda; él cree que sería bien vista y aceptada.

Respecto a su propia persona como sacerdote cree que él puede reintegrarse sin obstáculos a su función pastoral en San Salvador ya que él salió de su país con todos los requisitos legales cumplidos y con el permiso y bendición de su Obispo, precisamente el Arzobispo asesinado el 25 de marzo pasado, mons. Romero.

Le pedimos nos dé una explicación al hecho de que algunos sacerdotes son acusados de comunistas o izquierdistas en América Latina y por ello han llegado a ser asesinados y nos dice que en toda América Latina y en especial El Salvador, que es lo que él conoce, han existido siempre, desde la época colonial, ciertas estructuras sociales que no se han movido en siglos. Se han hecho algunos pequeños arreglos, más para acallar conciencias que para solucionar problemas pero que en definitiva las estructuras siguen vigentes. Vaticano II expone que el sacerdote es el hombre que engendra la comunidad, es el padre de la comunidad y a este hombre le ha dicho "tienes que promover

al hombre" y el sacerdote ha comenzado dentro de su pastoral este trabajo de promoción humana y le ha dicho a ese hombre, cuya conciencia han mantenido adormecida por años, "estos son tus derechos, derechos inherentes a la persona humana y han despertado esa conciencia en la masa del pueblo. Entonces es muy fácil decir del sacerdote "es un comunista".

"La situación de El Salvador es una de mucha e imperiosa necesidad. Esto visto u oído desde aquí, lejos de allá es fácil decirlo; pero cuando un sacerdote en una remota parroquia de campo ve a un niño que se muere de hambre porque no tiene alimentos o por falta de atención médica, cuando día a día está viviendo la miseria de su gente, puede que llegue un momento en que se vea forzado a tomar algún sentido político, en su lucha, y quiero aclarar bien que no sé si existe el caso, sólo que puede suceder y si sucede es un caso específico, no una situación general.

"Yo lo veo desde este punto: la situación es tan apremiante que este pastor viendo cómo la gente se le muere, viendo también la necesidad de educación, puede bien ser que este pastor salió o vivió años atrás en esta sufrida capa del pueblo, ante la situación de urgencia haya tomado una dirección política personal... abunda más en la acusación de comunista que se le hace. Estos casos son muy específicos y nadie debe pensar que es la línea general de la Iglesia".

Nos confiesa que a él nunca le han puesto la etiqueta de izquierdista y piensa que sea debido al hecho de que él siempre tuvo su atención en la

pastoral urbana. Después de ordenado estuvo trabajando con el Arzobispo Oscar Romero, q.p.d., y después fue nombrado Vice Rector del Seminario, del cual era Rector el propio Mons. Romero. Fue también Secretario del Nuncio Apostólico de la Santa Sede en El Salvador por dos años y medio y también Pastor de una importante Parroquia de la Capital.

"La Iglesia Católica salvadoreña, e incluso bajo el gobierno de Mons. Romero, se ha preocupado de mantener una Iglesia libre, sin compromisos políticos ni con unos ni con otros, sino nada más que iluminando el momento histórico del país. Repito que cuando se hacen estas acusaciones no las hacen sólo porque uno sea sacerdote".

El Rvdo. Esquivel llegó a Miami el 12 de Enero, antes de todos los sucesos que han llenado de luto su patria, enviado por Mons. Romero a ganar experiencia en la pastoral urbana. Como Miami es una ciudad grande con una diversidad de culturas y problemas fue escogida para este aprendizaje. Monseñor Romero con anterioridad había pedido permiso al Arzobispo de Miami, M. R. Edward McCarthy y éste aceptó muy gustoso. P. Esquivel estuvo en Miami varias veces antes de su arribo definitivo para entrevistarse con el Arzobispo McCarthy, quien lo nombró Pastor Asociado en la Parroquia de la Epifanía. Antes de llegar a Miami estuvo varios meses en otras ciudades de Europa, entre ellas Roma.

Cuenta que en El Salvador las vocaciones religiosas siempre desde hace años han salido del campo y él anhela

crear un ambiente de vocación urbana. Venir a Miami para él significa encontrar los elementos pastorales necesarios para trabajar en una ciudad. En San Salvador se ha hecho mucha pastoral rural y muchos estudios del campo para nada de pastoral urbana y que "es en las ciudades, en las urbes donde se aglutina la gente, donde llegan los problemas como en un embudo".

"Mi ideal y mi filosofía es llegar a la gente de la ciudad, a los que viven en ella y tratar de alcanzar vocaciones. Uno de los problemas urgentes de El Salvador son las vocaciones. Mi meta es promover las vocaciones a nivel urbano y a largo plazo llegar a tener un seminario de adultos urbanos en El Salvador. Creo que la vocación es el fin de un proceso pastoral, entonces hay que comenzar por una pastoral urbana hasta llegar a concretar un campo vocacional. Para esto he venido a Miami, para aprender el trabajo pastoral urbano y con estos elementos trabajar a nivel urbano en San Salvador".

George Keemon le pregunta si él cree que su profesión de abogado pudiera implicarlo en algún trabajo para la Cancillería, tal como pelear las batallas legales de la Iglesia y el Padre Esquivel se ríe de buena gana.

"Esto es algo impredecible, ¿verdad? Sin embargo, desde el principio de mi vocación los obispos me han puesto a trabajar en pastoral no en oficinas y yo creo que ese es un trabajo que yo no resistiría por mucho tiempo. Yo vine al sacerdocio para el trabajo pastoral. Me gusta la acción pastoral".

Cubana.

Terminada la Santa Misa y luego del lento evacuar los terrenos de la Ermita, una enorme caravana de autos agitando banderas y sonando las cornetas corrió por todo Miami.

Es de notar que el pueblo norteamericano de Miami ha visto con mucha simpatía este sentir de los Cubanos por sus hermanos que tratan de huir de la prisión que es la Patria bajo el régimen comunista.

Al cierre de esta edición llegó a nuestra redacción la noticia de que los primeros 305 refugiados cubanos en la Embajada del Perú en La Habana, salieron a la una de la madrugada, 16 de abril, en vuelo hacia Lima, Perú. ¡Gracias a Dios! ¡Que el Señor saque libres también a los restantes! es nuestra plegaria. Roguemos por los dos que el mismo día trataron de huir de la Isla Esclava en un bote que salió de Batabanó y fueron apresados.

Mons. Obando Fue a Cuba

Managua —(NC)— Mons. Miguel Obando Bravo, arzobispo de Managua, dijo al regresar de una breve visita a escolares nicaraguenses que se educan en la Isla de la Juventud en Cuba, que le "impresionó" la atención que reciben aunque no tuvo suficiente tiempo para hablarles, su presencia, sacó lágrimas en algunos de ellos. "Eso indica su formación cristiana, que hay que conservar." También se refirió al derecho de los padres de familia a escoger una educación cristiana, para sus hijos (lo que no se da en Cuba bajo el régimen marxista). Dijo que fue a esa isla invitado por los obispos cubanos para "cambiar impresiones sobre las experiencias de la Iglesia bajo un proceso revolucionario." En Nicaragua priva la revolución sandinista. En un programa de ayuda que incluye el envío de maestros, médicos, y enfermeras cubanos a Nicaragua, el gobierno de La Habana provee educación primaria y secundaria para unos 1,200 niños y jóvenes nicaraguenses, y contribuye con técnicos a la campaña de alfabetización.

Llamada de Pro Vida a Simpatizantes

¡SALUDOS, AMIGOS PRO VIDA!

Nos proporciona una gran alegría poder anunciarles que hemos unido nuestros esfuerzos y ahora trabajamos junto al Comité "Miami Right to Life Inc." como su "Rama Hispana". ¡En la unión está la fuerza!

El boletín del "Miami Right to Life Inc." de ahora en adelante tendrá un suplemento en español el cual podrán reproducir y repartir si así lo desean. Si podemos lograr su apoyo moral y material, podremos en el futuro aumentar nuestro suplemento a más páginas y llegar quizás a más personas hispanas; por lo que les rogamos que si no han enviado todavía su donativo al "Miami Right to Life" (P.O. Box 57-1033, Miami 33157) lo hagan cuanto antes. Su contribución anual de sólo \$5 (individual) o \$10 (familiar) les dará el derecho a recibir este boletín bilingüe mensualmente, y además les proporcionará la satisfacción de haber ayudado a salvar las vidas de inocentes niños no nacidos, llevando el mensaje de pro-vida a otras personas de habla hispana.

¿Sabían ustedes que el año pasado hubo en la Florida

muchos más abortos homicidas que nacimientos? ¿Sabían ustedes que la Florida es el estado donde se llevan a cabo más abortos homicidas que en todos los demás estados de esta nación? Hubo 57,490 abortos (reportados) en la Florida en el 1979 y sólo poco más de 26,005 nacimientos. De estos abortos, el 87% fue llevado a cabo en jóvenes estudiantes, muchas de ellas menores de edad. (Bud Newman, Cox News Service). No podemos permanecer en silencio ante esta horrible realidad; todos podemos y debemos de hacer algo, por poco que sea. Demostremos que los latinos tenemos un gran respeto a la vida y profundas convicciones morales y familiares. ¡Ayudemos a combatir el aborto homicida!

La única forma de cambiar la situación actual es eligiendo candidatos pro-vida que voten a su vez leyes pro-vida. Estamos en la fase política de nuestra lucha y por lo tanto ha llegado la hora de actuar en este campo. Se ha trazado un plan llamado "Voter's ID Project" el cual está siendo llevado a cabo con gran éxito por nuestro comité estatal y a través de todo el país por el nacional. Mediante este proyecto se eligió a Tom Bush,

candidato pro-vida a la Legislatura de la Florida en el Condado Broward.

He aquí cómo trabaja el "Voter's ID Project".

1. Nos inscribimos como Comité estatal de acción política.

2. Obtenemos la lista de nombres y teléfonos de todos los votantes registrados en el Condado de Dade.

3. Voluntarios bilingües o grupos harían cierto número de llamadas diariamente a los votantes para preguntarles: "¿Es usted pro-vida? ¿Votaría por un candidato pro-vida?" La información sería anotada, por supuesto.

4. Una semana antes de las elecciones más o menos, aquellos votantes que son pro-vida serán llamados de nuevo para que salgan a votar por los candidatos pro-vida.

Ha quedado probado que mediante este proyecto se ha logrado cambiar el 10% de la votación en una elección.

Las llamadas iniciales serán llevada a cabo desde mediados de abril hasta mediados de mayo, desde los hogares, oficinas o iglesias por individuos o grupos de individuos.

Estamos urgentemente necesitados de voluntarios bilingües para hacer aproxima-

damente 5 llamadas cada día (o noche) durante un mes, con el propósito de identificar a los votantes pro-vida del condado. Les suplicamos que hagan todo lo posible por ayudarnos en este proyecto, y de poder hacerlo, por favor llamen al señor Paul Pepler (chairman) al 445-3731.

Aclaración

El Padre Edward Bryce, director del Secretariado para Actividades Pro-Vida de los Obispos de EE.UU. ha declarado que la protección de la vida de los no nacidos "es una actividad en favor de la justicia" y negó las equivocadas conclusiones a las que algunas personas habían llegado, respecto a lo dicho por los Obispos en su Declaración Sobre Responsabilidad Política, emitida en octubre por la junta directiva de la Conferencia Católica de EE.UU. "Por razones que es difícil poder entender, algunos reportes noticiosos, así como ciertos individuos que comentaron sobre la Declaración, llegaron a conclusiones equivocadas". "La frase 'single issue politics' (acción política basada en una sola convicción) nunca fue dicha por los Obispos" dijo el Padre Bryce, "los Obispos sólo dijeron que no se debe escoger a los candidatos, basándose sólo en el propio interés o conveniencia". El Padre Bryce aclaró que el esfuerzo por proteger el derecho a la vida del niño no nacido no es una actividad partidista o egoísta, sino una actividad a favor de la justicia.

Annual Report

Catholic Charities



Loving Services of the Archdiocese of Miami

Our 49th year

Archbishop Mc Carthy's Message



Dear friends:


Pope Paul VI said that "Evangelization means bringing the Good News into all strata of humanity and through its influence transforming humanity from within and making it new."

The Catholic Service Bureau, with its programs, institutions and services, is such an instrument of transformation. Through the service of its professional staff and volunteers, the Church of Miami gives witness to the love of Christ which urges us on to serve wherever there is need.

In this Year of the Family, I commend in a special way the work of the Catholic Service Bureau in strengthening family life. The anguish and fragmentation of many married couples and family members call for both a preventive and remedial ministry for families.

Once again this year I urge all our people to get involved through personal service in these works of charity.

Devotedly yours in Christ,



Edward A. McCarthy
Archbishop of Miami

Review by the Board President

Dear Friends:

This report marks the close of another decade for Catholic Service Bureau, its programs and institutions. As a social service agency we may expect to face enormous challenges in the 80's. Daily we are bombarded through the media with the major issue of the times; the question of energy supply, the problems with the domestic economy, the plight of the hostages in Iran, and the intensification of strife abroad, all of which events seem to draw substantial public attention on a daily basis. In the next decade we at Catholic Service Bureau can expect these issues to impact on our efforts in delivering social services. The effect of the energy crisis is only now beginning to be felt. The economy seems uncontrollable and may precipitate mass changes in the present format for the delivery of social services. Throughout what may be difficult times in the coming decade, a single resolve must be maintained, and that is to assist those who are the unfortunate, the small children who are without the adult strengths to care for themselves, the poor, the sickly, the aged and the disadvantaged.

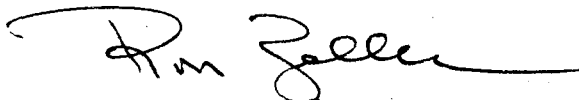
We need to remember, however, that

as a Catholic social service agency the proper focus is on the local community. Community needs are satisfied not on a grandiose scale, but in the daily undertakings of thousands of individuals doing their jobs, caring for their fellow man, and using their collective time and talents to solve small local problems which in turn tend to resolve in part the large national problems.

This report demonstrates that people "working together" to help people can be effective and efficient in resolving our community's social service needs.

As a Board we wish to express our sincere appreciation and thanks to our staff, volunteers, funding sources, and benefactors for their invaluable assistance in meeting the commitment of our Catholic agency to this community, not only for their efforts during the past year but for the support we know will be forthcoming to meet the challenge of the 80's.

Sincerely,



Ronald J. Zeller
President.



The mission of the Office of Social Advocacy is to promote justice in the economic, social and political structures on the local, national and global levels.

Social advocacy is a top priority activity of the Catholic Service Bureau. The agency works with the Florida Catholic Conference, the National Conference of Catholic Charities and the Child Welfare League of America in its efforts to transform society.

Social justice education/action workshops, with strong emphasis on action, are provided for the parishes, institutions and organizations in the Archdiocese. This office serves also as an information resource center on justice issues, and incorporates the Campaign For Human Development as an integral part of the program.



Report of Charities Director

Most Rev. 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 covers the 49th year of service to the Church and the community, a year marked by continued growth, not only in the quantity, but even more in the quality of our services.

In looking to the future, we, as an agency, have identified four main thrusts as to what we need to accomplish if we are to move forward in developing the ministry we wish it to be.

Personal and group renewal in our Christian identity.

Filling the gaps in our continuum of services to the dependent child, the mentally handicapped and the elderly.

Promotion of social commitment on the neighborhood-parish level.

To explore fresh approaches to the dilemmas of Church-State relations in the delivery of social services.

With this report, our agency re-commits itself to the task of accomplishing, through an authentic Christian humanism, the social mission of the Church in South Florida.

Respectfully yours in Christ,

Monsignor Bryan O. Walsh
Archdiocesan Director.



CATHOLIC SERVICE

MIAMI REGION

ADOPTION	
Adoption-Units of Service	4,450
AGING	
Aging	5,601
Information and Referral	355
Meals	50,000
Transportation	12,500
Counseling	232
Nutrition Education	3,870
Shopping Assistance	175
Recreation	38,000
Outreach	365



FAMILY SERVICE	
Family Service	5,377

PREGNANCY COUNSELING	
Casework	450
Pregnancy Counseling	6,073
Number of Residents per year	75
Number of Days Care Provided	3,784

IMMEDIATE SERVICES	
Immediate Service	6,034
Information and Referral	650
Crisis Intervention	280
Case Work	200
Financial Assistance	120

PSYCHOLOGICAL SERVICES	
Psychological Service	1,417

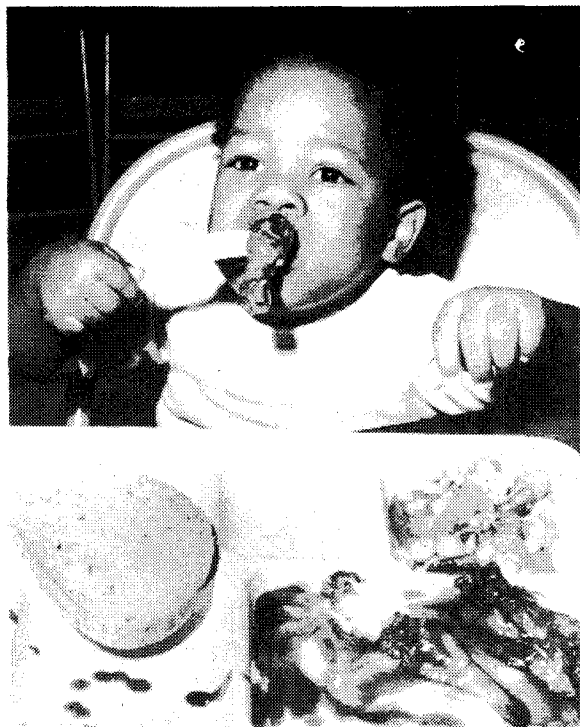


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YOUTH RESIDENCE	
Children in Residence	1,680
Number of days Care Provided	57,844

DAY CARE CENTERS	
Average Daily Enrollment	653
Average Daily Attendance	576

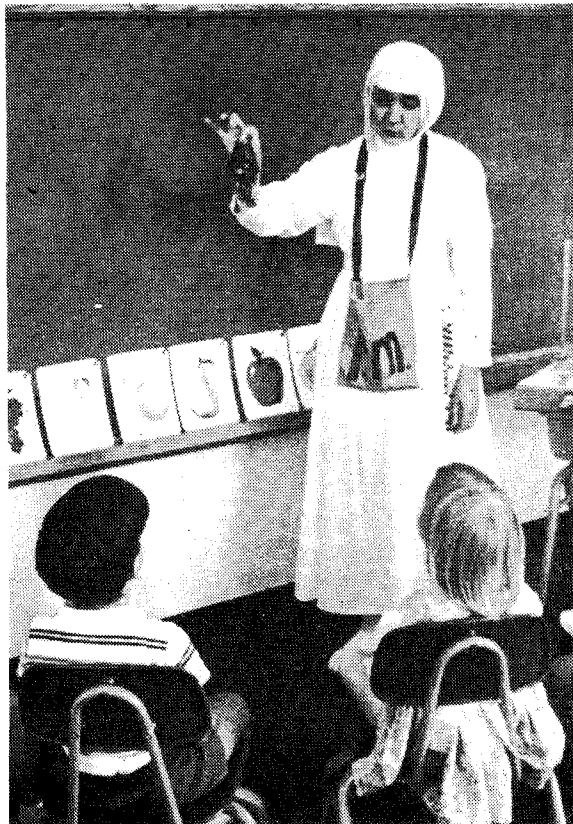
FAMILY DAY CARE	
Average Daily Enrollment	119
Average Daily Attendance	117



CHILD CARE FOOD PROGRAM	
Average Daily Enrollment	815
Average Daily Attendance	733

SOUTH FLORIDA YOUNG ADULT PROGRAM	
Employment	112
Entered School	21
Post-Secondary School	69
Non CETA Training	11
Entered Military	10
Advanced Vocation's Training	55

SUBSTANCE ABUSE	
Maintenance	1,044
Counseling	900
Employment	630
Follow up Project - Intercept	200
Number of Residents per year	555
Number of Days Care Provided	15,780



MARIAN CENTER	
Preschool	14
School Age	80
Young Adults	41

HAITIAN and VIETNAMESE	
Immediate Service	684
Information and Referral	5,962

COMMUNITY SERVICE

PEOPLE HOUSED 938

MEALS SERVED 215



IMMIGRANT AND REFUGEE ASSISTANCE

This year it is anticipated that the United States will open its arms to 700,000 refugees and immigrants. The bishops of the United States have affirmed that providing assistance to these people is a high priority commitment of the Catholic Church. The Catholic Church in Miami lives this commitment thru the efforts of the Intake and Immediate Service Department. Six professional workers (3 Latin, 2 Haitian and 1 Vietnamese) provide services based upon the unique characteristics of those in need.

Families Served 1979-80

Cuban, Nicaraguan, other	
Latin American	1,000
Haitian	726
Vietnamese	67

Key Services Provided

- Resettlement
- Housing
- Employment
- Food
- Furniture
- Clothing
- Training referral
- Education referral

When a refugee or immigrant comes to the Catholic Service Bureau, for a assistance he/she is referred to the case worker who specializes in working with a particular group. An assessment is made of needs that the client and his/her family must have met in order to live in a new country. These needs are then translated into services that are either provided by the Catholic Service Bureau or other co-operating community agencies. Clients are seen as many times and as often as necessary to provide the appropriate services.

VOICE BUREAU

SOCIAL ADVOCACY

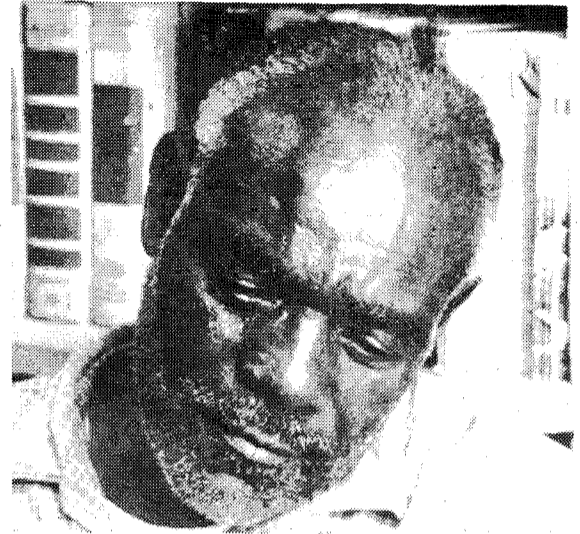
MAILINGS	500
WORKSHOPS	42
SEMINARS	18
PROMOTION VISITS	23
ACTION SESSIONS	11

PALM BEACH REGION

ADOPTION	
Adoption-Units of Service	130
Guardianship	10
AGING	
Aging	366
FAMILY SERVICE	
Family Service	400
IMMEDIATE SERVICE	
Immediate Service	1,600
PREGNANCY SERVICE	
Counseling	1,050
Pregnancy Counseling	4,800
DELRAY DAY CARE	
Average Daily Enrollment	71
Average Daily Attendance	62
FAMILY DAY CARE	
Average Daily Enrollment	20
Average Daily Attendance	18

BROWARD REGION

ADOPTION	
Adoption-Units of Service	1,550
Adoption Finalized	38
Foster Care Children	39



AGING	
Aging	1,722
Number of Residents per year	42
Number of Days Care Provided	13,183

COLLIER REGION

Adoption-Units of Service	300
Family Service	250
Immediate Service	1,200
Pregnancy Counseling	200
Adoptions Finalized	10

FAMILY SERVICES	
Family Service	1,800
Immediate Service	2,500
Home Visits	900

PREGNANCY COUNSELING	
Pregnancy Counseling	1,266



PERSONNEL BY ETHNIC GROUP

CATHOLIC SERVICE BUREAU, INC.

	WHITE		LATIN		BLACK	
	Male	Female	Male	Female	Male	Female
MANAGEMENT/ADMINISTRATIVE/SUPERVISORY	27	25	6	15	1	6
PROFESSIONAL SERVICE DELIVERY	10	54	4	26	3	6
PARA-PROFESSIONAL SERVICE DELIVERY	8	21	2	26	3	21
CLERICAL / AUXILIARY / SUPPORT	9	34	10	41	1	22

CETA 28 Full Time

MONROE REGION

Information and Referral	400
Counseling	1,200
Home Visits	400
Phone Contacts	400
Collateral Contacts	200

Agencies of Catholic Service Bureau Inc.

CENTRAL OFFICE:

4949 N.E. 2nd Ave., Miami 33137
Telephone: (305) 754-2444

Monsignor Bryan O. Walsh, S.T.L., M.A.
Executive Director

Jesus Gonzalez-Pita
Director of Budget and Management

James Cromar
Director of Accounting and Data Processing

Robert Preziosi, D.P.A.
Director of Personnel

Director of Program Services -Vacant

REGIONAL OFFICES: General Social Services for Families and Individuals

Joseph R. Novack, ACSW, Director
4949 N.E. 2nd Ave., Miami 33137
Telephone: (305) 324-1104

Monroe County Outreach
Fr. Anthony Mulderry
1010 Windsor Lane
Key West 33040
Telephone: (305) 296-8032

Broward

Thomas Honold, M.S.W. Director
1300 S. Andrews Ave.
Ft. Lauderdale 33316
Telephone: (305) 522-2513

Palm Beach - Martin County

Michael Dougher, M.S.W., Director
106 S. Clematic St.
W. Palm Beach 33401
Telephone: (305) 655-6342

Collier

James O'Donoghue, Director
3196 Davis Blvd., Naples 33940
Telephone: (813) 774-6483

SPECIAL SERVICES:

Adoption Foster Care - See Regional Offices

AGED:

Nursing Homes, Retirement Homes

Office of Community Service, Inc.
Bernard J. Sharkey, Director
5060 N.E. 2nd Ave., Miami 33137
Telephone: (305) 758-8641

Miami

Carroll Manor
3665 S. Miami Ave., Miami 33133
Telephone: (305) 758-8641

El Retiro Carroll
5849 N.W. 7th St., Miami 33126
Telephone: (305) 758-8641

North Miami Beach

Marian Towers
Bernard J. Sharkey, Director
17505 N. Bay Road, Miami Beach 33160
Telephone: (305) 758-8641

Coral Springs

St. Andrews Towers
Manuel E. de Guzman, Director
2700 N.W. 99 Ave., Coral Springs 33065
Telephone: (305) 758-8641

Lauderdale Lakes

Archbishop Carroll
Catholic Life Center
3485 N.W. 30th Street
Lauderdale Lakes 33311
Telephone: (305) 731-6825

St. Joseph Residence for the Aged
Sister M. Generosa Schrock, O.L.C.R.,
Administrator

St. Joseph Towers
St. John's Nursing and Rehabilitation Center
Joseph Spinelli, Administrator

Pompano

St. Elizabeth Gardens
Sister Rita McNamara
801 N.E. 33rd St., Pompano Beach 33064
Telephone: (305) 758-8641



Senior Citizens Day Centers

Miami

CSB - Senior Center

Peter O'Connor, Director
11450 Biscayne Blvd., Miami 33161
Telephone: (305) 895-1455

Centro Hispano Catolico

Sister Suzanne Simo, S.S.S., Administrator
130 N.E. 2nd St., Miami 33132
Telephone: (305) 371-5657

Fort Lauderdale

St. George Senior Day Center
Thomas Honold, M.S.W., Director
3640 N.W. 8th St., Ft. Lauderdale 33311
Telephone: (305) 581-7621

CHILD WELFARE:

Catholic Service Bureau, Inc.
Barbara Cruse, Director of Child Welfare
Division
4949 N.E. 2nd Ave., Miami 33137
Telephone: (305) 754-2424

Miami

Bethany Residence, Inc.
Bernice Walkowiak, Director
2400 S.W. 3rd Ave., Miami 33129
Telephone: (305) 854-7771

Boystown of Florida, Inc.

John L. Perrotti, Director
11400 S.W. 137 Ave., Miami 33186
Mail: P.O. Box 336, Olympia Hgts.
Telephone: (305) 279-1722

Miami Bridge (Run-to-Home)

Richard A. Moran, Administrator
1145 N.W. 11th St., Miami 33136
Telephone: (305) 324-8953

CSB - Foster Home Department

Joseph R. Novack, ACSW, Administrator
4949 N.E. 2nd Ave., Miami 33137
Telephone: (305) 754-2444

Catholic Home for Children, Inc.
Sister Margarita Duque, Administrator
18601 S.W. 97 Ave., Perrine 33157
Telephone: (305) 238-2381

Cuban Children's Program
Msgr. Bryan O. Walsh, Exec. Director
4949 N.E. 2nd Ave., Miami 33137
Telephone: (305) 754-2444

NEIGHBORHOOD CENTERS and DAY CARE FOR CHILDREN

Catholic Service Bureau, Inc.
Alice G. Abreu, Director of Day Care and
Neighborhood Center Division
4949 N.E. 2nd Ave., Miami 33137
Telephone: (305) 754-2444

Miami

Catholic Service Bureau
Family Day Care
Kathryn Semple, Director
634 Perrine Ave.
Perrine Shopping Plaza, Perrine 33157
Telephone: (305) 255-1888

Centro Hispano Catolico Day Care Center
Sister Praxedes Suarez, Director
130 N.E. 2nd St., Miami 33132
Telephone: (305) 371-5657

Centro Mater Recreation Center

Miriam Roman, Director
406 S.W. 4th St., Miami 33130
Telephone: (305) 545-6049 / 545-7720

Good Shepherd Day Care Center

Patricia Gaskell, Director
18601 S.W. 97 Ave., Perrine 33157
Telephone: (305) 235-1756 / 235-1330

CSB - Little Havana Child Care Program

Lourdes Garcia, Director
970 S.W. 1st Street, Miami 33130
Telephone: (305) 324-5424 / 324-6828

Overtown Day Care Center

Eline Sylvain, Director
1401 North Miami Ave., Miami 33136
Telephone: (305) 371-9110

San Juan de Puerto Rico Center

Sister Ana Luisa Borja, Director
144 N.W. 26th St., Miami 33127
Telephone: (305) 576-3461

St. Luke's Day Care Center

Martin Green, Director
3290 N.W. 7th St., Miami 33125
Telephone: (305) 643-4040

Delray Beach

Delray Child Development Center
Sister Francis O'Neill, O.L.C.R.
Mail: P.O. Box 936
Delray Beach 33444
Telephone: (305) 945-8221

FAMILY COUNSELING: See Regional Offices

MANPOWER PROGRAMS:

Miami

South Fla. Economic Opportunity
Development Council, Inc.
Bryan O. Walsh, Exec. Director
1901 S.W. 1 St., Miami 33135
Telephone: (305) 649-5211

PEOPLE ON THE MOVE:

Miami

Office of Immigration Services
130 N.E. 2nd St., Miami 33132
Telephone: (305) 371-3790

Delray Beach

Rural Life Bureau
Msgr. John R. McMahan, Director
9500 W. Atlantic Ave., Delray Beach 33446
Telephone: (305) 499-8340

PREGNANCY SERVICES:

Miami

St. Vincent Hall, Inc.
Sister Madeleine Martel, O.F.M., Director
3675 S. Miami Ave., Miami 33145
Mail: P.O. Box 450278
Shenandoah Station
Telephone: (305) 854-0144

West Palm Beach

Maurawood Residence
Michael J. Dougher, Administrator
900 54th St., W. Palm Beach 33407
Mail: P.O. Box 8246
Telephone: (305) 842-2406

Miami Beach
 Casa Francesca (Residence for Women)
 Sr. Maria Dolores Brito, Administrator
 1120 6th St., Miami Beach 33169
 Telephone: (305) 672-1065

SPECIAL EDUCATION:
 (Developmentally Handicapped and Mentally Retarded)

Opa Locka
 Marian Center Services
 Sr. Lucia Ceccotti, S.S.J.C., Director
 15701 N.W. 37th Ave., Opa Locka 33054
 Telephone: (305) 625-8354

W. Palm Beach
 Marian School
 Joyce Laird, Director
 618 US Highway 1
 North Palm Beach 33405
 Telephone: (305) 655-1313

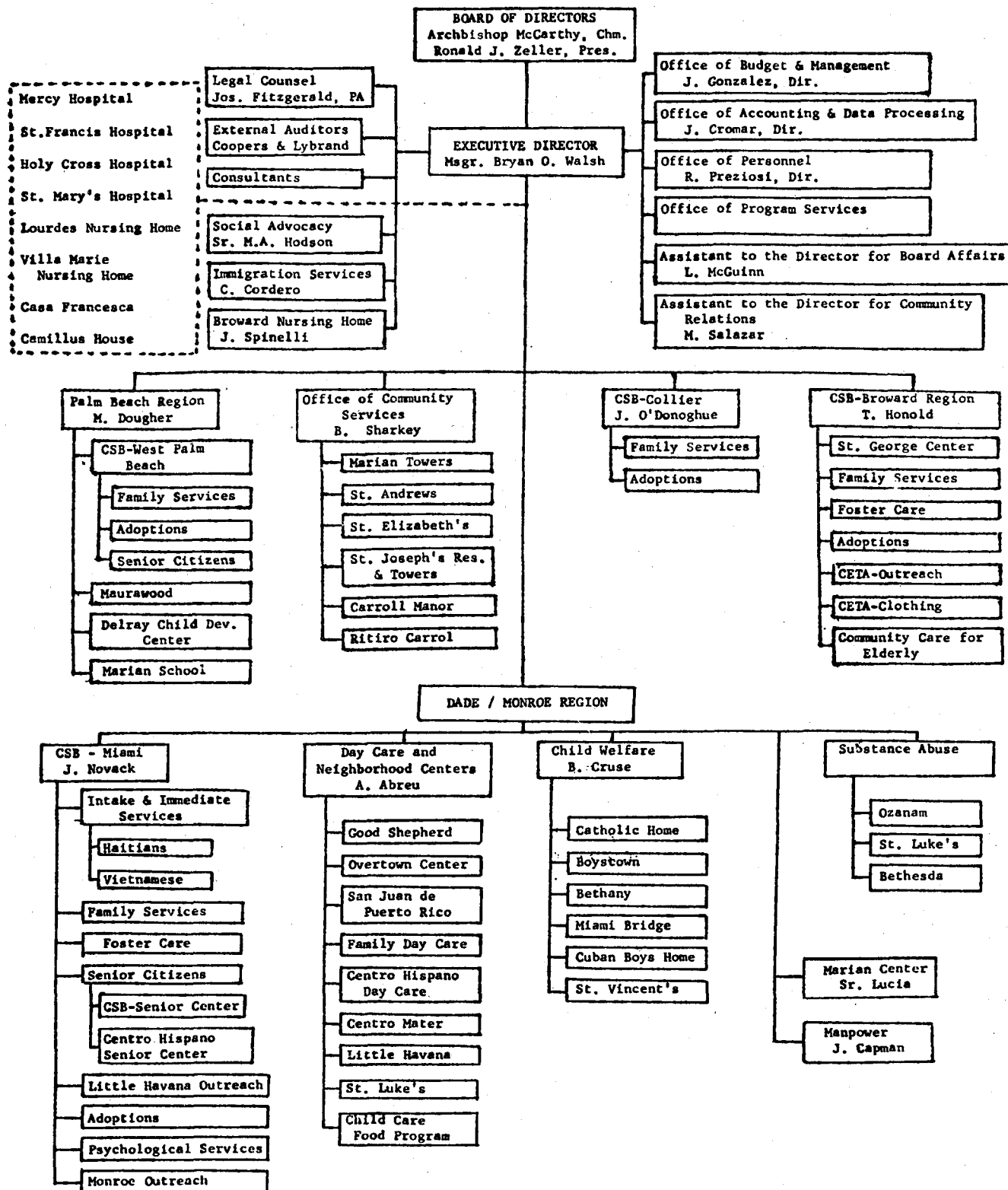
SUBSTANCE ABUSE AND CRIMINAL JUSTICE:

Miami
 Bethesda Manor - Halfway House
 (Alcoholic Rehabilitation)
 401 N.E. 26 Terr. Miami 33137
 Telephone: (305) 573-1259

Ozanam Residence (Ex-Offenders Halfway House)
 Tom Mullen, Administrator
 40 S.E. 6th St., Miami 33131
 Telephone: (305) 371-1867

St. Luke Clinic (Drug Abuse)
 Martin Green, Director
 3290 N.W. 7th St., Miami 33125
 Telephone: (305) 643-4040

Organizational Chart



1979/80 Combined Budget

	R E C E I P T S					D I S B U R S E M E N T S			
	Operating Income	Unitd Way	Government	Contrib. Staff F.	Archdi. Miami	Total Receipts	Personnel	Non Personnel	Total Diab.
I - AGENCIES									
C.S.B. MIAMI REGION	\$ 65,916	\$309,966	\$ 33,000	\$ 20,750	\$ 141,757	\$ 571,389	\$ 381,514	\$ 189,875	\$ 571,389
C.S.B. LITTLE HAVANA OUTREACH	-	-	30,000	-	18,779	48,779	33,818	14,961	48,779
C.S.B. SENIOR CENTER (MIAMI)	31,205	1,575	142,597	-	6,342	181,719	64,017	117,702	181,719
C.S.B. CENTRO HISPANO SENIOR	29,267	-	-	14,397	74,204	117,868	78,306	39,562	117,868
C.S.B. MONROE OUTREACH	2,100	3,816	-	-	20,461	26,377	12,418	13,959	26,377
C.S.B. BROWARD REGION	59,050	122,715	-	-	57,157	238,922	143,661	95,261	238,922
C.S.B. BROWARD ST. GEORGE'S	9,969	11,047	56,785	-	4,000	81,801	56,829	24,972	81,801
C.S.B. BROWARD CETA (II & VI)	-	-	241,219	-	21,452	262,671	204,715	57,956	262,671
C.S.B. PALM BEACH REGION	42,100	63,200	-	8,000	45,155	158,455	97,481	60,974	158,455
C.S.B. MAURWOOD RESIDENCE	35,700	18,900	13,000	24,230	74,435	166,265	89,865	76,400	166,265
DELRAY CHILD DEVELOPMENT CTR.	19,964	9,000	137,643	8,759	45,000	220,366	137,866	82,500	220,366
DELRAY FAMILY DAY CARE	1,553	-	50,510	7,166	-	59,229	20,958	38,271	59,229
MARIAN SCHOOL - PALM BEACH	-	-	34,230	-	15,000	49,230 (1)	33,476	15,754	49,230
C.S.B. COLLIER REGION	12,812	29,557	-	-	44,335	86,704	52,994	33,710	86,704
II - INSTITUTIONS - (CHILD WELFARE)									
CATHOLIC HOME FOR CHILDREN	22,223	37,350	77,694	20,000	4,400	161,667	93,761	67,906	161,667
BETHANY RESIDENCE	83,174	32,769	3,800	-	44,556	164,299	86,305	77,994	164,299
BOYSTOWN OF FLORIDA	307,869	-	-	15,000	85,908	408,777	247,773	161,004	408,777
MIAMI BRIDGE	91,049	25,467	91,000	-	25,000	232,516	145,911	86,605	232,516
CUBAN BOYS HOME	-	-	172,000	-	-	172,000	22,724	149,276	172,000
ST. VINCENT - RESIDENCE	45,421	64,325	-	18,930	46,089	174,765	80,190	94,575	174,765
ST. VINCENT - OUTREACH	127,285	-	-	4,900	75,012	207,197	66,083	141,114	207,197
III - DAY CARE & NEIGHBORHOOD CENTERS									
GOOD SHEPHERD DAY CARE	188,584	49,393	14,133	-	28,815	280,925	176,270	104,655	280,925
CENTRO MATER	161,477	35,390	95,979	-	13,150	305,996	191,344	114,652	305,996
C.S.B. FAMILY DAY CARE	97,369	-	205,944	-	-	303,313	74,661	228,652	303,313
CENTRO HISPANO CATOLICO DAY C.	81,800	-	98,304	15,517	33,100	228,721	165,120	63,601	228,721
SAN JUAN DE PUERTO RICO CTR.	6,940	-	17,560	15,882	49,300	89,682	56,041	33,641	89,682
OVERTOWN CHILD CARE CENTER	41,804	-	88,000	-	31,000	160,804	104,245	56,559	160,804
LITTLE HAVANA CHILD CARE CTR.	72,220	-	106,597	-	-	178,817	98,752	80,065	178,817
ST. LUKE'S CHILD CARE CENTER	27,086	-	81,255	-	-	108,341	53,806	54,535	108,341
C.S.B. CHILD CARE FOOD PROGRAM	-	-	45,039	-	-	45,039	26,349	18,690	45,039
IV - OFFICE OF COMMUNITY SERVICES	133,880	-	-	-	-	133,880	106,074	27,806	133,880
V - ST. JOSEPH'S RESID. & TOWERS	192,000	-	-	21,000	35,053	248,053	129,147	118,906	248,053
VI - OFFICE OF SOCIAL ADVOCACY	-	-	-	-	12,652	12,652	5,604	7,048	12,652
VII - MANPOWER PROGRAMS	-	-	1,688,235	-	-	1,688,235	421,650	1,266,585	1,688,235
VIII - MARIAN CENTER SERV. - SCHOOL	327,788	-	34,419	37,584	-	399,791	265,772	134,019	399,791
IX - MARIAN CENTER SERV. - WORKSHOP	113,009	-	120,401	25,558	-	258,968	182,430	76,538	258,968
X - SUBSTANCE ABUSE									
ST. LUKE'S CENTER	214,559	-	413,017	-	39,500	667,076	390,108	276,968	667,076
OSANAH RESIDENCE	70,700	-	100,000	-	19,420	190,120	106,036	84,084	190,120
BETHESDA MANOR	150,760	-	2,000	-	36,134	188,894	76,508	112,386	188,894
TOTAL	\$2,866,633	\$814,470	\$4,194,361	\$257,673	\$1,147,166	\$9,280,303	\$4,780,582	\$4,499,721	\$9,280,303

A New Day Care Program at Centro Mater Serving Children in the Little Havana Area.

