



ASK DONATIONS FOR RIOT VICTIMS

Clergy urge unity, healing

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By ANA M. RODRIGUEZ
Voice Staff Writer

Following the worst weekend of racial rioting in America's recent history, Archbishop Edward McCarthy of Miami and a group of area clergymen have called for a weekend of Conciliation to be observed in all area churches, this Saturday and Sunday, May 25 and 26.

In a letter addressed to all the clergymen of Dade County and signed by Archbishop McCarthy, Rabbi Irving Lehrman, Dr. Conrad Wilson and Canon Theodore R. Gibson, the religious leaders call for a "special time of prayer, of reconciliation, of renewed commitment to interracial justice and harmony."

"Let our new brotherhood of fear, indignation and anguish become a force... drawing all of us together..."

THEY ALSO urge calm, ask for food donations for the riot's victims and call for everyone's participation in a religious ecumenical program whose purpose is to remind the tri-ethnic Miami community that it is "one city under God."

The letter urges clergymen throughout the county to ask their

congregations to "remain calm" and become "instruments of reconciliation" while insisting "on assurance of justice and respect for the rights and welfare of all our community."

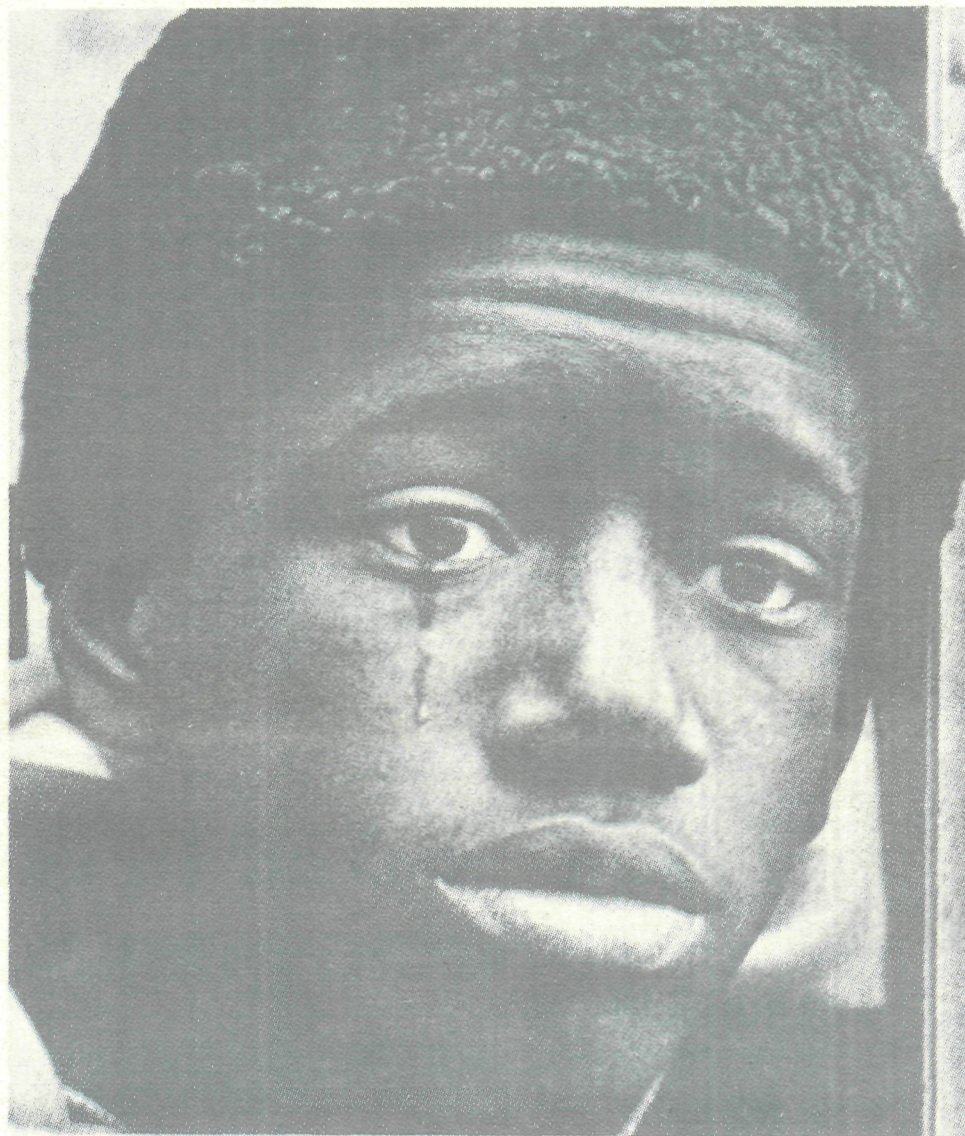
"Let us urge our people to be leaders of hope as we set about to reconstruct our community in spirit as well as with bricks and mortar. Let our new brotherhood of fear, indignation and anguish become a force stronger than polarization, drawing all of us together in a determined effort to build under God a better city, free of discrimination and sensitive to the needs and the voice of all," the clergymen wrote.

THE WEEKEND'S violence, which began after four white policemen were acquitted by an all-white Tampa jury of all charges in connection with the beating death of black insurance salesman Arthur McDuffie last December, has resulted in \$100 million in damages, at least 15 people dead and over 300 injured. More than 700 people have been arrested and parts of the city remained under a dusk-to-dawn curfew Tuesday.

"During the past week, we have experienced the fury of anger and hatred that has been released in a community that has increasingly felt deprived of justice and of love" the clergymen wrote, but "the leaders of our community and our black brothers and sisters are committed to the point of exhaustion to prevent any further loss of life and property and to eradicate the root causes of this tragedy," they added.

The letter also called for

(Continued on Page 6 Col. 3)



Pain is all that's left for riot's victims.

U. S. Catholics near 50 million

NEW YORK —(NC)— The total Catholic population of the United States is 49,812,178, according to the 1980 Official Catholic Directory, released May 22.

The figure is a slight increase from the 1979 figure of 49,602,035.

The directory, based on figures reported by the nation's 32 archdioceses and 138 dioceses, is compiled annually by P.J. Kenedy and Sons of New York.

THE FIGURES, accurate to Jan. 1, indicate increases in the number of bishops, priests and

permanent deacons along with more students at Catholic colleges, more lay teachers in Catholic schools, more beds in Catholic hospitals, more infant baptisms, more converts, more parishes and more deaths.

The directory also showed decreases in sisters, brothers, seminarians and Catholic grade and high schools.

The Chicago Archdiocese remains the largest See in the country with a total reported Catholic population of 2.41 million. It

is followed by Los Angeles (2.07 million), Boston (2.02 million), New York (1.83 million), Newark (1.39 million), Philadelphia (1.36 million) and Brooklyn (1.34 million).

Here is a sampling of statistics from the new directory:

- There are 353 members of the hierarchy, up eight; 58,621 priests, up 191, and 4,093 permanent deacons, up 797. Among priests, there were 54 fewer diocesan and secular priests (35,418), but 245 more religious order priests (23,203).

- There are 126,517 sisters, down 1,861 and 7,941 brothers, down 24. By comparison, there were 180,527 sisters and 10,473 brothers in 1960, and 160,931 sisters and 11,623 brothers in 1970.

- There are 8,552 students in diocesan seminaries, down 142, and 4,674 students in religious order novitiates and scholasticates, down number of seminarians in 1970, 28,906.

- There are 2,316,200 students in

Catholic elementary schools, down 62,616; 846,559 students in Catholic high schools, down 7,047; 8,149 Catholic elementary schools, down 91, and 1,527 Catholic high schools, down 15. There also are 239 Catholic colleges and universities, down two, but their total enrollment is 505,076, up 21,316.

- There are 5,444 priests teaching in all Catholic institutions, down 356; 3,271 brothers, up 92; 41,135 sisters, down 2,578, and 117,663 lay teachers, up 1,368. Lay teachers now represent 70.2 percent of all teachers in Catholic schools, up from 68.7 percent.

- There were 910,506 infant baptisms recorded during 1979.

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- Black bishop, on racism P7
- Sex ed a nationwide issue P 7

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News At A Glance

Priests warned about abuses

TORONTO, —(NC)— Cardinal G. Emmett Carter of Toronto has warned archdiocesan clergy against "certain abuses...creeping into our liturgical celebrations." In a letter to priests, deacons and heads of religious orders, Cardinal Carter, among other points, reminded priests that only a priest or a deacon can deliver the homily at Mass and that priests or deacons should distribute Communion whenever possible at Mass.

No neutrality on homosexuality

SAN FRANCISCO —(NC)— Archbishop John R. Quinn of San Francisco, president of the National Conference of Catholic Bishops, said neither the church nor society can be neutral on the matter of homosexual activity. He issued a pastoral letter on homosexuality.

Church 'sexism' attacked

NEW YORK —(NC)— In remarks to about 150 persons at Brooklyn's St. James Cathedral, Auxiliary Bishop P. Francis Murphy of Baltimore attacked church sexism and pleaded for collaboration in multiple ministries of the church. Bishop Murphy urged women to continue dialogue with the bishops, to explore ways to break down barriers and to write proposals to the National Conference of Catholic Bishops. He is a member of the bishops' Committee on Women in Church and Society.

Mother Teresa cancels U.S. trip

NEW YORK —(NC)— Nobel Peace Prize winner, Mother Teresa of Calcutta, India, has cancelled a trip to the United States in June that was to include visits to New York, Chicago and Cleveland, according to the superior of her Missionaries of Charity in the United States.

Nicaraguan priests asked to resign from public office

MANAGUA, Nicaragua —(NC)— Nicaragua's Catholic bishops told priests in government positions to relinquish their posts to laymen now that the post-civil war emergency is over.

"We feel that once the exceptional circumstances have been surmounted, Catholic laymen can discharge with no lesser efficacy the public duties now being held by several priests," said the bishops.

The statement does not name any priests, but it applies to several who took part in the civil war that last July overthrew the 45-year-old Somoza dynasty. These priests subsequently accepted high-ranking positions in the new government. They include Maryknoll Father Miguel D'Escoto, foreign minister; Father Ernesto Cardenal, a secular priest who is cultural minister; and his brothers; Jesuit Father Fernando Cardenal, director of the National literacy Crusade.

Three other priests in public office who may be affected are two advisers in the planning ministry, Fathers Edgard Parrales and Xavier Gorostiaga, and Father Alvaro Arguello, was elected to the Council of State to represent the Nicaraguan Clergy Association (ACLEN, after its Spanish initials).



BOWS OUT— Father Robert J. Cornell is embraced by his campaign coordinator, Patricia McVay, after he announced in De Pere, Wis., that he would not run for office. Father Cornell, a Democrat, had announced two weeks ago that he would run for the congressional seat he was ousted from in 1978. But Bishop Aloysius Wycislo of Green Bay told the priest he should withdraw after hearing about an order forbidding Father Robert Drinan from seeking re-election.

Power over schools limited

WASHINGTON —(NC)— The U.S. Supreme Court has let stand a Kentucky Supreme Court decision which limited the power of the state to regulate private schools. The Kentucky court ruled unanimously last October that the state cannot require private schools to follow state accreditation guidelines, set standards for quality of instruction, require certification of private school teachers or force private schools to use state-approved textbooks.

Pope to visit London

VATICAN CITY —(NC)— An Italian daily newspaper has reported that a trip by Pope John Paul II to London next year is "almost a certainty." The pope met in Africa with Archbishop Robert Runcie of Canterbury, England, head of the worldwide Anglican communion.

Paper opposes IRS rule

SAN ANTONIO, Texas —(NC)— Today's Catholic, the archdiocesan newspaper of San Antonio, has strongly denounced and openly defied Internal Revenue Service regulations which prohibit tax-exempt, non-profit organizations from working on behalf of or in opposition to candidates for public office. The newspaper gave its opinion of the abortion positions of various candidates for the presidency and Congress.

Chile: Priests helped guerrillas

SANTIAGO, Chile —(NC)— Chile's military authorities have issued a warrant for the arrest of Father Theodore Klomberg, a Dutch missionary, and said the priest had helped a banned movement to distribute pamphlets and plans for guerrilla operations. The warrant was announced after church-state tensions over labor issues and the arrest and interrogation of 11 members of the banned group.

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Devotedly Yours

We must be people of hope

My beloved:

The events of this week have left ugly memories.

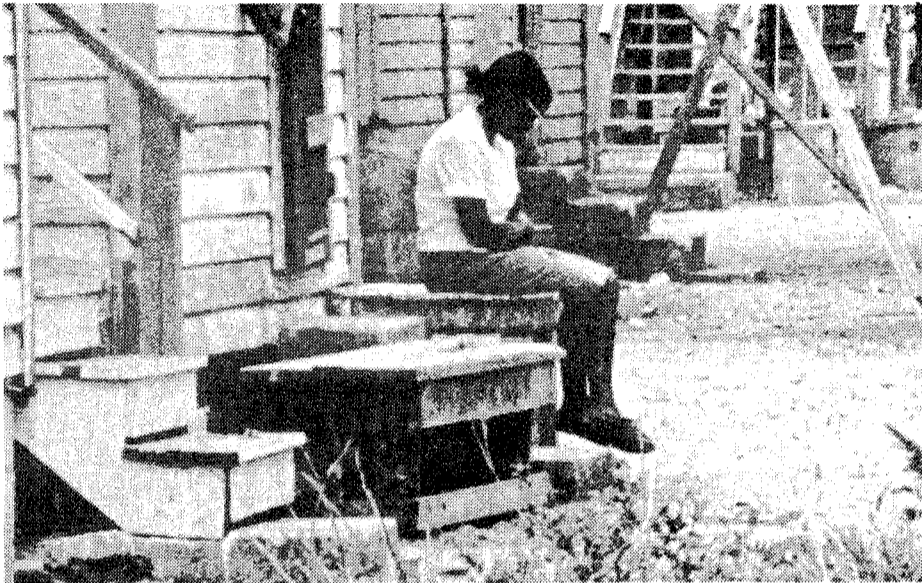
I was in Broward County on Saturday presiding at Chaminade High School's graduation and confirming at St. Bernard's Parish in Sunrise when I learned of the jury's decision in the Arthur McDuffie case. The apprehension I immediately felt was verified as Father Greer and I drove back to Miami that night. The car radio was already reporting violence.

SUNDAY MORNING we decided to postpone a Scouts Award Ceremony at the Cathedral. We were fearful too many Scouts and their families would be driving through the danger zone. After hearing the Dade County public schools would be closed, we (Father Vincent Kelly, Superintendent of Schools, Father Gerard LaCerara, Chancellor, and I) decided it would be prudent to close ours as well.

I had a call from Ralph Renick, of Channel 4, asking me to appear on his noon TV program in an effort to calm our community and to urge a cessation of violence. As I sat off camera in the studio awaiting my appearance, I was impressed by the skill of the newspeople in pulling together the program under the hectic conditions. I was even more impressed by Dr. Dunn of Florida International University, and the other black leaders who were present to comment on developments and to urge that violence cease.

I FELT A little better prepared

to understand the smoldering resentment that erupted last Saturday because only a few days earlier I had toured the riot area with a National Conference of Christians and Jews group of religious leaders, under the auspices



"I felt a little better prepared to understand the smoldering resentment that erupted last Saturday because only a few days earlier I had toured the riot area...We saw incredibly bad housing..." and heard of "the many problems of housing, employment and law enforcement..."

of the city's Community Relations Board which Archbishop Carroll had helped to establish. We saw incredibly bad housing conditions in the black neighborhoods. We were

told that there seems to be a double standard in enforcement of building and zoning regulations, and that many of the atrociously maintained buildings were owned by absentee landlords. I also became aware of the large number of unemployed

black men in evidence. The week before I had heard Miss Saunders, of the City of Miami, describe the many problems of housing, employment and law enforcement being

experienced by the black people of our community.

Monsignor Bryan Walsh, Catholic Charities Director, and I have sat in on some of the meetings of our community leaders and of black leaders who are struggling to respond to the tragedy by protecting lives and property and creating assurances that the root cause of the resentment will be corrected.

I AM IMPRESSED by the earnest, serious efforts of these leaders under most difficult and exhausting circumstances.

I have heard some say that, in the long run, the Church is the only answer. I do hope all of us will do our best to help by our earnest prayers, by serious efforts to build a spirit of reconciliation, by raising our voices against any form of discrimination, by being people of hope as we make positive efforts to reconstruct the fabric and, even more, the spirit of Miami and of South Florida. We have done many beautiful things, but there are still spots of ugliness.

Pope Pius XII said once, "The greatness and the difficulties of our times make it impossible for a true follower of Christ to be satisfied with mediocrity."

Devotedly Yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Business as usual at parishes in danger zone

By GEORGE KEMON

During the past weekend of unrest, four parishes and a Catholic high school, all located within the curfew zone, reported that things were essentially, "business as usual" but at a slower pace.

MSGR. GERARD LA CERRA, pastor of St. Mary's Cathedral, told the Voice that they had their usual Schedule of Masses, but that attendance was "very low". According to Msgr. LaCerra, "We thought it important that the usual schedule of events at the Cathedral be followed for continuity. An award

ceremony for Catholic Boy Scouts scheduled for Sunday afternoon at which Archbishop Edward A. McCarthy was to make awards to some 400 scouts was postponed to a later Sunday. Otherwise, all programs and schedules were followed."

At Notre Dame Academy Sister Daniel Marie said that the school was closed for the weekend, but that there was absolutely no problem and they felt quite safe. Other than seeing much smoke from their windows, and hearing an occasional ambulance, fire truck or police vehicle, there was nothing untoward.

Sister Daniel Marie said, "we

are surrounded by Haitians — and we feel very secure. Its "business as usual" as I look out the window this morning. We feel quite protected," she concluded.

DOWNTOWN AT GESU, Fr. John H. Edwards, S.J., was not available, however, the parish secretary told the Voice that the parish did not hold a 5:30 p.m. Mass on Sunday, otherwise the Mass schedule was followed as usual, but attendance was low. Most people were staying off the street as requested by authorities.

At Corpus Christi, Fr. Jose L. Paniagua said that weekend Masses were not cancelled, but attendance

was minimal — not 250 people came to the Sunday Masses. The pastor said that nothing had happened to the Church property, but they did breathe easier when the National Guard set up a control center on Saturday night at 29th St., and 7th Ave., — and that they felt "very secure."

At Our Lady of Perpetual Help, Fr. Charles Mallen, C.S.S.R., pastor, said "No damage, thank God." Fr. Mallen did cancel a novena and Mass scheduled for Tuesday night because of the curfew and he asked all rectory and parish employees to remain at home. But otherwise, there is "very little problem around Our Lady of Perpetual Help."

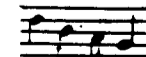
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Teen refugees find a 'home'

By ANA M. RODRIGUEZ

In the heart of Coral Gables, a group of Cuban refugees has found a place. For 18 boys between the ages of 13 and 17, the Church of the Little Flower has become a home and its parishioners family, while they await a U.S. court's decision or for relatives to claim them.

Almost all of the boys housed here and in two other Miami parishes, Divine Providence and St. Agatha, escaped Cuba by entering the Peruvian Embassy in Havana a month ago. Most left their parents, brothers and sisters behind and have no relatives here. But after the hardships of their exodus, life in the United States has been almost incredibly great.

LITTLE FLOWER parishioners cook for them, give them clothes and inundate them with gifts such as digital wrist-watches and cassette players. Others take them sight-seeing, and some families even want to take them in permanently.

Father Alvaro Guichard of Little Flower, himself a Cuban refugee who left the island in 1961,

insulted and sometimes even clubbed when they left the embassy to go to Mariel. They say they want to work, learn English and eventually bring their parents to the United States.

"THIS COUNTRY is marvelous. The freedom here cannot be exchanged for anything," said Silvio Mendez, 16. He, like the others, says the trips of the 'comunidad' (exile community) are the immediate cause of Exodus '80. "The people of Cuba were asleep until you started going over there," Mendez said.

Mendez and Victor Alcántara, 17, say they had already tried or made plans to escape Cuba by small boat when the embassy incident provided them with the perfect opportunity. They knew, however, that they were risking everything when they crossed that fence.

Jesus Galan, 17, has written an account of his experiences at the embassy. His father and brother, who remain in Cuba, are ex-political prisoners. He says the thing that has impressed him most about the United States is the "freedom of expression." In his account he writes:



The newly arrived teen-agers spend much of their time at Little Flower watching television. This week, they began taking English classes during the day.

'This country is marvelous. The freedom here cannot be exchanged for anything ... The people of Cuba were asleep until you started going over there..'

Silvio Mendez, 16

says the boys "still don't realize what has happened to them." None has yet begun to miss his parents or become nervous and upset, although in the beginning a few did have nightmares. "They still are overwhelmed by the fact that they escaped from Cuba," said Father Guichard.

For the most part, these young refugees tell tales of oppression, hunger and fear, especially fear of being sent to Angola as "cannon fodder." They tell of being harassed,

"All that contingent of men, women and children were set on entering (the embassy) or dying from a bullet fired by the assassins of 'Führer Castro'; but we were near the embassy and feared nothing. My companions and I saw various patrol cars who repeated over their P.A. system to clear the area around the embassy, but the people had started to march and it was impossible to stop their steps, strong and sure."

ALCANTARA and Galan say Cuban reports that American youth

were lost to drugs and vices are just not so. "In Cuba, people smoke marijuana just like they do here," said Alcántara. "The principal transporters of marijuana are the Cuban military," he added, and prostitution, despite what Fidel says, does exist.

The oppression in Cuba comes in the form of not being able to do anything unless you participate in all the government committees and perform guard duty, the boys said. If persons don't take part in marches and rallies "they don't get paid for that day and they might lose their jobs," said Alcántara. He says his father was forced to shout 'scum' and 'worm' and 'lumpen' at those inside the Peruvian embassy even though he knew his son was in there too. "Here, if you work, you have a right to everything," said Alcántara.

FATHER GUICHARD said he believes the boys "are the best lawyers against Castro" because they have rejected a system they grew up in. "They have de-stabilized the Communist family in Cuba," he said, "something which had never been done before. Now, when their parents hear of the 'scum' that has come to the United States, regardless of how Communist they are, they are fathers first, and they will realize that these people are not just counterrevolutionaries or 'Catholic worms' but their own children."

The boys will stay in Little Flower, under the auspices of the parish and the Catholic Service Bureau, as wards of the state of Florida, until their status is determined. A few might be taken in before then by relatives who have been belatedly finding out they are here.

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Collection for refugees

Archbishop McCarthy has sent the following letter to parishes of the Archdiocese:

Reverend dear Father,
Archbishop Quinn, the President of the National Conference of Catholic Bishops, has asked that a collection be taken in all the parishes of the United States to assist the refugees from Cuba and Haiti.

We who are at the very center of the refugee tragedy can be no less generous, especially as our burdens have been heavily increased by the developments, and our Catholic Social Service activities will be assisted in their services from this outpouring of compassion. We cannot let the oppressive governments victimize the deserving refugees twice by creating the impression that all are undesirables and unworthy of Christian love.

The tragic events in Dade County have imposed new demands on our compassion for the victims of madness. Your contributions will be used as well to respond to this human crisis in the name of Christ.

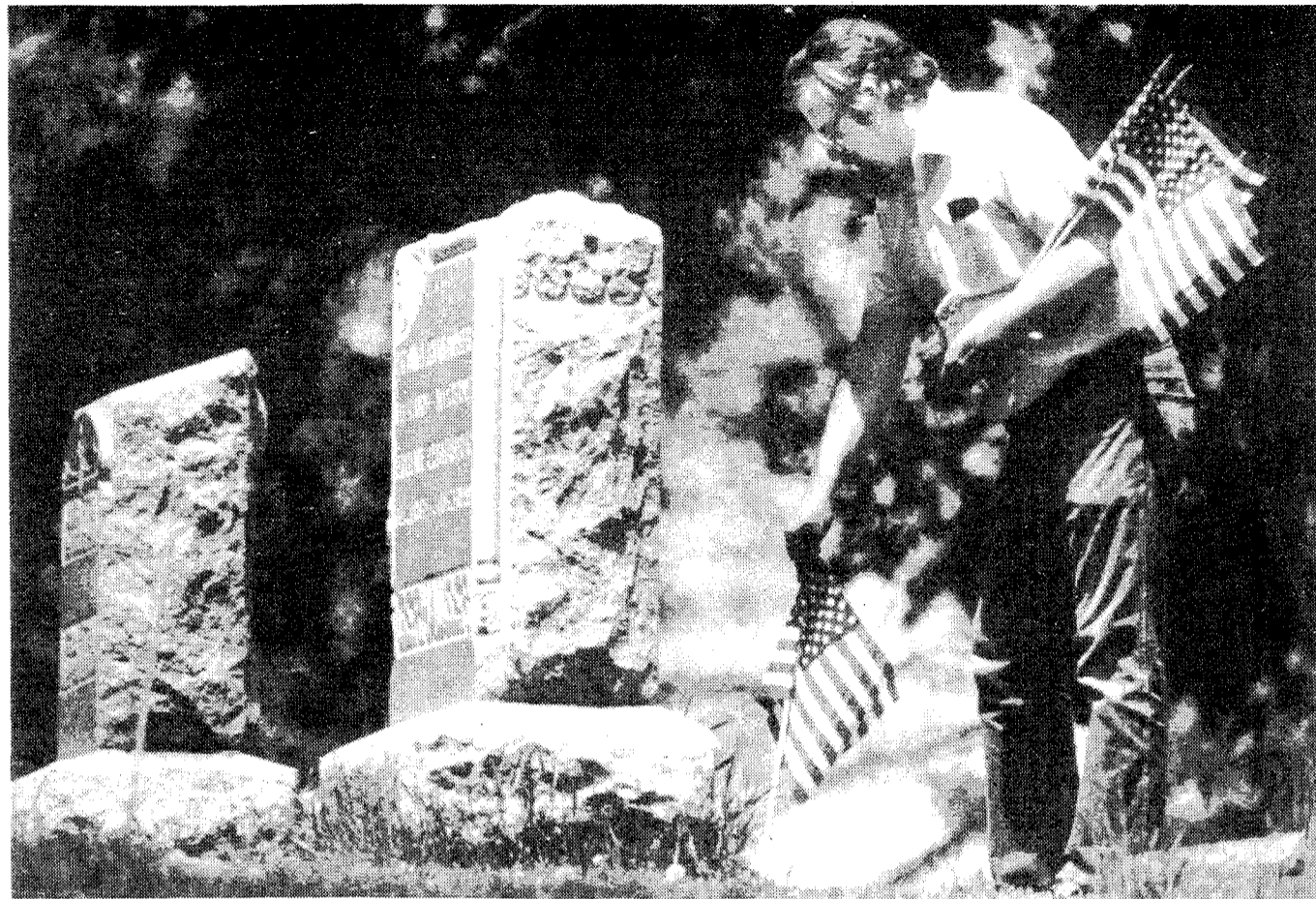
I ask your generosity in the collection to be taken up at all Masses on either Sunday, May 25 or Sunday, June 1. I assure you your help will reach those desperately in need of your love at this time.

Devotedly yours in Christ,

Archbishop Edward McCarthy

P.S. We are being asked for canned goods for feeding the victims of the Dade County riots. Phone 751-1022.

A time to remember....



MEMORIAL DAY will be observed in South Florida and around the nation this Monday with flags decorating

gravesites and with religious ceremonies, some of which are scheduled in local Catholic cemeteries.

Charities directors appeal for Haitians

WASHINGTON —(NC)— Catholic Charities directors from around the United States have called on President Carter to declare as refugees the 10,000 Haitians now subject to expulsion proceedings in Florida.

Most of the Haitians have been denied refugee status because government officials say they have come to the United States for economic reasons. Church officials in Miami say economics and politics cannot be separated in a dictatorship.

As an alternative to declaring the Haitians refugees, the Catholic Charities directors asked the president to grant them parole

status under the discretionary authority of the attorney general before the May 16 expiration of that authority. As of that date no government action had been taken.

"THERE IS AN urgency in this matter," said Msgr. Lawrence J. Corcoran, executive director of the National Conference of Catholic Charities in Washington, "for prompt action by the president can alleviate a good deal of future suffering and public expense."

The resolution appealing to President Carter was passed at the semi-annual meeting in Chicago of the directors of 110 Catholic Charities agencies.

At the meeting the directors also

reviewed proposed new federal adoption guidelines intended to remove barriers to the placing for adoption of children with special needs or older children. Called the Model State Adoption Act, the guidelines are being prepared by the Department of Health and Human Services to be proposed to state legislatures as a model for enactment into law.

The directors criticized the model's provisions relating to who may place an adoptive child and how this is to be done. Under the proposed model, adoption agencies must follow strict procedures within relatively short time spans. A loophole in the law, however, allows the parent to permit any person to locate a home for the child without following the same criteria.

THE DIRECTORS expressed concern about provisions in the model law which provide for a mandatory 14-day period in which a parent has the right to revoke final legal relinquishment of the child; the opening of records retroactively;

and a requirement that the supposed father be given custody of the child without regard to the child's needs or the mother's desire merely because he files an intent to take custody.

The directors viewed favorably the model law's provision that no fee be charged to parents who adopt children with special needs. The government would reimburse the agencies involved for the costs incurred.

The directors also reviewed a set of guidelines for Catholic Charities agencies regarding United Way funding of abortion services. Intended as a tool for discussion and planning at the local level, the guidelines recommend an increase in resources to strengthen the accessibility of life-support programs, such as services to unwed parents and alternatives to abortion. They also recommend educational programs on the unacceptability of abortion and designating gifts to United Way agencies that do not offer abortion services.

KC'S Give \$10,000

NEW HAVEN, Conn.— The Supreme Council of the Knights of Columbus has assigned \$10,000 to Archbishop Edward A. McCarthy of Miami to help him provide pastoral care for the thousands of Cuban refugees entering his see.

The action was taken at a meeting of the Board of Directors Executive and Finance Committee after Supreme Knight Virgil C. Dechant returned from a trip to Florida where he attended the an-

nual meeting of the Florida State Council of the Knights of Columbus. In his conversations with Archbishop McCarthy Dechant learned that after their arrival in the United States many of the refugees participated in their first Mass in many years. Mothers among the refugees related they had a great desire to attend church services but were fearful that such a manifestation of Christianity would bring reprisals to their children.



TEKAKWITHA CELEBRATION— Rejoicing at the news that Kateri Tekakwitha will be beatified by Pope John Paul II, members of the Kateri Society of the Pueblo, Colo., in Pueblo.

"Catholicity...is a call to action and a commitment to a building of life that is faithful to the past and open to the future".

Faith, love make university Catholic

SOUTH ORANGE, N.J. —(NC) — A university is not Catholic by proclamation, but by the creative faith and love of its members, a Seton Hall University task force reported.

The report, "Seton Hall: A Catholic University," studied the relationship between Catholicism and the educational mission of a university. It appeared in the spring edition of Hallmark, the Seton Hall University alumni publication.

"THE CATHOLICITY of Seton Hall is not a standard already achieved against which one is measured, but a call to action and a commitment to a building of life that is faithful to the past and open to the future," according to the report, which was accepted by the trustees of the South Orange university.

"It is a challenge to be a witness to the Christ whom we believe has come to liberate and fulfill every person coming into the world and it is an exploration of the consequences of that faith."

Father Laurence T. Murphy, who now is president of Seton Hall, was chairman of the task force. The report followed 18 months of research.

The report gave particular attention "to a commitment to moral education, to the play of theology in the university, to the building of community and to the importance of service."

THE TASK FORCE said Seton Hall must make the commitment to

moral education — "The guidance toward seeing and choosing true values"—a priority of the first rank.

It recommended the statutes make clear that Seton Hall is a committed Catholic institution, to be recognized as such by trustees, administrators, faculty, staff and students.

"The appointment of key administrators and the recruitment of faculty who understand and honor this commitment is of great importance," the report stated.

The task force added that this philosophical and educational commitment need not entail discrimination on the basis of religious affiliation, nor require any specific personal religious affiliation.

"Unless the faculty are integrated persons, we can surely expect disintegrated graduates," the task force said.

"BECAUSE THIS university is free and autonomous, it has the right to make a religious option," the report stated. "It chooses to commit itself to a ground of values which is the enabling vision of faith in Jesus Christ as Lord and teacher."

It recommended a day be set aside annually to discuss the moral dimension of a major public issue and that departments establish discussions at regular intervals on pertinent moral issues.

The task force specifically recommended that the School of

Business and the College of Arts and Sciences jointly become involved in the planning of the 1981 U.S. Catholic Conference's consultation on economic justice.

Noting that many students no longer come to the university with firmly held values nor with a sense of community, the task force urged that the university president "assert the crucial importance of community and assign its fostering a major priority."

It called on the university to speak out on issues of justice and morality and to be a visible witness in the public forum.

Conference for Haitian Community

Fred B. Hartnett, President of the Particular Council of Miami, Society of St. Vincent de Paul, announced a recently established conference of the Society for the Haitian community in Miami. The new conference has 10 men and 2 women members, some of whom are recent immigrants from Haiti.

Their weekly meetings will be held at the Pierre Toussaint Haitian Catholic Center located directly across the street from St. Mary's Cathedral. Father Marcel Peloquin, OMI, and Father Thomas Wenski will serve as spiritual advisors to the group.

Clergy urge unity, healing

(Continued from Page 1)

clergymen to ask their congregations to donate canned goods for the victims of the riot and to urge them to participate in a religious ecumenical program, "One city under God," set for Thursday, May 29 at 11 a.m. The celebration, begun several years ago, will be an opportunity to pray for and demonstrate our commitment to healing in our community," the clergymen wrote.

IN ANOTHER letter released after a meeting between the Community Relations Board and the Florida Region of the National Conference of Christians and Jews,

the clergy expressed "outrage" at the McDuffie verdict and endorsed the federal government's investigation of the matter. It also called for "moderation and peace" and promised to work with responsible groups to solve "some of the major issues of intergroup relations facing this community."

"One of the actions being taken by the clergy, includes a petition drive which expresses our outrage at the McDuffie court decision, and endorses the FBI investigation into the violation of the civil rights of Arthur McDuffie," the NCCJ said. It promised further action at subsequent meetings.

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Hit racism same as abortion, Bishop says

By THOMAS N. LORSUNG

NASHVILLE, Tenn. —(NC)— Catholic journalists can help give a voice to the poor, according to Auxiliary Bishop James Lyke of Cleveland, who said he wished that he would hear the same repeated, clear condemnation of racism in the Catholic press that he hears about abortion.

Bishop Lyke, who is black, spoke at a luncheon session of the Catholic Press Association. The meeting was held at the Opryland Hotel outside Nashville.

THE BISHOP, at 41, is the youngest member of the U.S. hierarchy. He told the Catholic journalists that the poor can help evangelize the world by:

- Opening our eyes to injustices and oppressive systems;
- Helping us understand the causes of their anger;
- Calling us to Gospel values of sharing and simplicity;
- Causing us to re-examine our lifestyle to reduce consumption;
- Challenging us to a theology and spirituality with social dimensions.

As an aside to his main theme, the bishop had some tough words about abortion coverage compared with coverage of racism in the Catholic press.

"Here may I take the liberty to

insert how I wish I would hear the clear, unequivocal and frequent condemnation against racism that I do against abortion.

"If I could spread over the 200 years of the enslavement of black people the same quantity, quality and equality of coverage that the Catholic press has given to abortion in the last 10 years, the average Catholic would certainly have an informed conscience on the issue of racism.

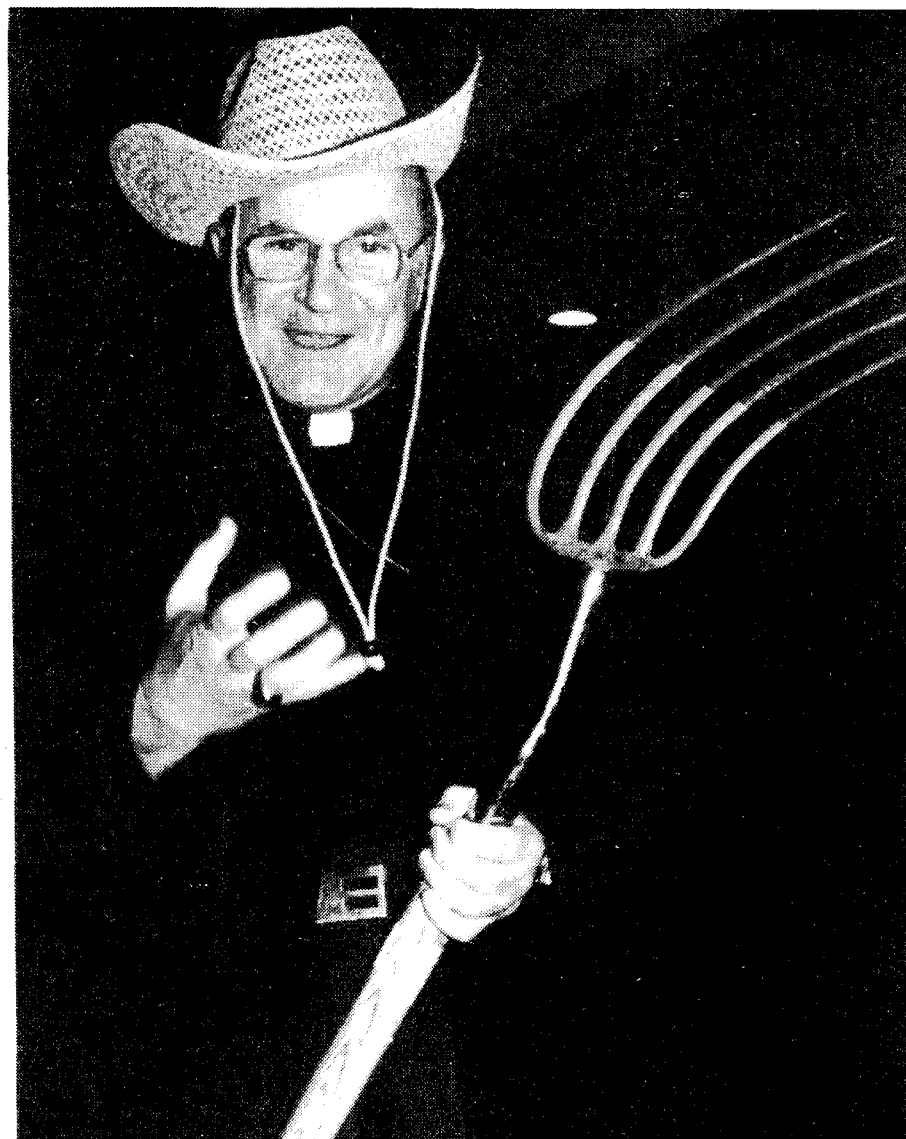
"MORE ASSUREDLY, however, the question of human dignity would have been consistently raised and then today we may not have a problem with abortion."

The bishop said he opposes abortion for a number of reasons, including his view that it is genocidal for blacks.

Bishop Lyke told the Catholic journalists that they can have an important role in helping the church be evangelized by the poor.

He urged editorial comment, interviews, news stories, photo essays and other approaches to tell the story of the needs of the poor.

The bishop, a member of the board of the Campaign for Human Development, cited a number of self-help projects funded by CHD as examples of how the church can give the poor what the Latin American bishops backed at their meeting in Puebla, Mexico, "preferential, but not exclusive, love for the poor."



THE PITCHFORK BISHOP — Bishop Daniel Kucera received a straw hat and pitchfork from the priests of the Diocese of Joliet, Ill., during a farewell dinner before he was installed as the new bishop of Salina, Kan. Bishop Kucera said the new look would not replace his crosier and miter.

Sex ed an issue nationwide

By NC News Service

Proposals to provide sex education in public schools or programs for doing so have drawn comment and criticism in California, Hawaii and New Jersey from Catholic bishops concerned about including moral guidance in such programs and allowing parents to participate in designing them.

In California, Bishops Mark Hurley of Santa Rosa and Leo Maher of San Diego called on Catholics to oppose a sex education program prepared by the state Department of Education for use in public schools. In pastoral letters read in the churches of their dioceses, the bishops attacked the state program for divorcing human sexuality from all religious or moral values. They said also it had been developed

without any effort to obtain the views of parents or religious groups.

IN HAWAII, Bishop John J. Scanlan of Honolulu submitted

education in public schools but withheld approval of the regulations recently passed by the state Board of Education because it had failed to

"Of primary concern is the program's total divorce of human sexuality from all religious or moral values, with the result that sexuality is presented in a way which is often in direct contradiction to Catholic faith and teaching, not to mention the express desires of parents of all faiths." Bp. Hurley

testimony to that state's Department of Education's ad hoc committee on sexuality in which he said, "The teaching of human sexuality cannot take place without reference to moral and religious guidelines." And in New Jersey, the state's Catholic bishops strongly endorsed the concept of mandated sex

education in public schools but withheld approval of the regulations recently passed by the state Board of Education because it had failed to give proper attention to the role of parents and guardians in developing and reviewing curriculum content. The proposed sex education program in California "is educationally unsound, psychologically harmful, morally bankrupt and inimical to the general welfare," said Bishop

Hurley in his letter.

"Of primary concern," he said, "is the program's total divorce of human sexuality from all religious or moral values, with the result that sexuality is presented in a way which is often in direct contradiction to Catholic faith and teaching, not to mention the express desires of parents of all faiths."

BISHOP HURLEY continued, "As Catholics, we accept the need for education in human sexuality; we are ready to work with others to provide an integral program which respects our faith and values, but, at present, we are being denied both the rights which we have as citizens and the responsibilities we have as Christians."

Bishop Maher accused the state Department of Education of failing

(Continued on Page 16)

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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 shameful 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)

Burning has ended... what now?

The burning appears to have come to an end and now we sort through the ashes and hope to salvage some sense of it all.

But is it really that hard to understand?

Yes, we can all be astonished and appalled at the McDuffie verdict in Tampa. Even the jury foreman's wife, when he told her the verdict, said, "You've got to be kidding."

And, yes, there had been a quietly mounting racial tension in Miami, following the mistaken-address raid on Nathaniel LaFleur's home, the shooting of Randy Heath by a Hialeah policeman, a sex molestation case involving a State Trooper and an 11-year-old black girl...

One by one, the cases counted down toward May 17.

And in not one was a white found guilty.

Then came the Johnny Jones case. Court convened. Evidence was presented.

Guilty as charged. Well, after all, the evidence did seem to be there.

And finally, the McDuffie case. A black man dead. Beaten in the presence of several white cops. By white cops. At least partly while the man was down and motionless.

followed by an apparent cover-up. Evidence seemed to be there too. Verdict: not guilty.

Any fair-minded person with an ounce of sensitivity who read about the case and watched the trial on television would have to be disgusted and outraged. Not guilty on **any** of the counts, and decided in less time than some hubcap cases.

Yes, all this in retrospect, seems obvious enough.

EDITORIAL

But the basic truth runs much deeper than these few legal incidents that happened to find their way into the courts and headlines. We must ask ourselves what we did or did not do to contribute.

One black death did not cause the most expensive riot in America's history. One foolish, if not thinly-veiled racist, verdict did not cause the deaths of some 15 persons.

Death and destruction is the step-son of complacency, of unfulfilled promises, of frustration, of unemployed young men trapped in a ghetto-of-dignity-denied by drugs and degradation and aimless nights,

of fatherless families and a nagging sense of What Martin Luther King called "nobody-ness", of, working mothers, unsupervised children playing in the streets among pimps and pushers, of high unemployment in a city of thriving emigrants, of decaying surroundings amid little-enforced building codes and absentee landlords...

And on and on.

No, we are not a nation of villains. That is not the question.

The question is, do we really care enough, not only when the city is in flames, but season after season, to pursue and demand that justice be done until it is done?

The ghetto was there before the McDuffie case. But where were our cries then? Where were the calls from the pulpits and the legislative chambers week after week, and where the media investigations of poverty so prevalent in the 60's?

Our Christian mandate is clear. We, as a society must act, must reach out, not just talk. We must demand it of our leaders and we must do our own small individual part to heal physically and spiritually this community and its people.



By Fr. John Dietzen

When daughter resists Confession

Q. Perhaps you can advise me on a problem I'm having with my daughter. She received first Communion about two years ago and made her first confession about one and a half years later. Although she receives Communion regularly, she resists confession. I have not made a big issue of it, but am hoping to persuade her to go.

Must I force her to go if she resists, or should I let it slide for a while? (Canada).

A. Yours is a widespread problem these days. For some reason this kind of question has been asked frequently in my mail recently, perhaps because of the new interest in the sacrament of penance among Catholics.

We should not be surprised, first of all, at your daughter's confusion since most adult Catholics are still trying to discover just where this sacrament fits into their own lives.

No one, even a parent, should force another to receive any sacrament. That can do no real good either spiritually or psychologically. On the other hand, you should not "let it slide for a while." I think there is a middle way.

Helping your daughter, by your own words and actions, to understand a few essential things about sin and the sacrament of penance is important. One crucial truth, forgotten by many who say confession is useless unless one has committed a mortal sin, is that all sin, even slighter sin, is an offense not only against God, but against all the church. It weakens and diminishes the holiness of all by lessening my own holiness and spiritual goodness in it.

I injure the body of Christ and, to the degree of my sin, distort the image of Christ existing in all my brothers and sisters. I become part of a sinful church. To be whole, to be honest again I need not only the "private" telling of my sin to God, I need the church, through its priest, in that

living encounter of confession and forgiveness, to say to me: "We forgive you. In the shadow of the cross of Christ, let's all undergo a change of heart, and try to be again the sign of his loving presence to each other and the world that we were meant to be."

There are other ways in which our daily faults are forgiven apart from confession — through prayer, good works for others, the Eucharist, and so on. Even most of these, however, relate closely to our ties to our fellow Catholics. But the special encounter with God's forgiving and healing love in the sacrament of penance brings him directly into the everyday realities of our guilt, our need for cleansing from sin and our identity with the death and resurrection of Jesus in a way nothing else does.

These tremendous realities must be thought through and made our own if we expect them to become real to our children. I suggest you use one of the many good books on confession, geared for younger people, available from a Catholic bookstore or through a Catholic catalog you could borrow from your pastor.

I am truly happy you want to help your child become more comfortable with the sacrament of forgiveness. One of the great priests and theologians of our time, Jesuit Father Karl Rahner, spoke once of how many Protestant leaders today recognize the need of regular confession of our sins. He added: "With this situation facing us, would it not be very strange if we began to neglect frequent confession out of carelessness and a desire for comfort in the spiritual life?"

With thoughtful parents like you, maybe that is changing.

Q. Different rules for different churches in the same city have always troubled me. But recently this affected me personally.

Our daughter was to be married late last year. We tried to have a Catholic wedding, but there was no way because no one would allow it without the required pre-marriage conferences.

My daughter and I were in a local florist shop before the wedding and a lady friend of mine told me that her son's wedding was arranged with only three week's notice. She told me they were allowing her son and daughter-in-law to take the pre-marriage course at a later date after the wedding. None of the priests in our parish suggested this. Please explain how this was allowed to happen. (Ohio)

A. The purpose of the pre-marriage conferences, which are required in most dioceses of the United States today, is to help a couple evaluate their strengths and weaknesses, and to assist them in the final decision concerning their marriage. It makes little sense to do this sort of reflection after marriage, even though the ideas might be helpful to a couple any time.

The priest in your parish followed the regulations for your diocese, and from what you reveal in your letter concerning your daughter's faith and maturity, my first reaction is that your parish priest acted quite correctly.

It is possible that under certain circumstances, in the judgment of the priest involved, some preliminaries required in an area or diocese may be dispensed with. Perhaps the priest in the other parish followed proper procedures in doing what he did also.

Your letter emphasizes the urgency of following diocesan guidelines in these matters to prevent confusion by everyone involved. If you want a fuller explanation of why the priest in your parish made the decision he did, and another priest made a different decision, ask them. They will explain the reasons to you.



By Msgr. James J. Walsh

The Holy Spirit, the forgotten God

St. Paul once met some religious-minded men in the ancient city of Ephesus who had been converted to prayer and penance many years before by John the Baptist. Apparently Paul had reason to think they knew little more than the message of the Baptist. So he went to the very heart of the matter. Only one question was necessary: "Did you receive the Holy Spirit when you became believers?"

Their answer was a surprise, for it proved they were strangers to Christianity. They replied, "We have not even heard that there is a Holy Spirit."

PAUL WENT on to instruct, baptize and confirm them, so that the "Holy Spirit came upon them and they began to speak in tongues and in prophecy."

Today no believer in Christ can say he has never heard of the Spirit. But too many of us have to say that we know practically nothing about his divine work in the soul of a Christian who has received the Sacraments. We speak his name every time we make the sign of the cross and invoke him repeatedly in the Eucharist and in many other prayers.

He is, we admit, the least known and appreciated of the three divine persons. No doubt this is due in part

to the mysterious way the Holy Spirit works among us. And his very name evokes no comparison in our experience to help us understand him better.

In reflecting on God as Father we have a term most familiar to us. It

"Because we lack such sense imagery of the Holy Spirit, he remains for most people an impenetrable mystery. And yet the work of the spirit in fulfillment of our calling as children of God is as real as that of the Father in creating us and that of the Son in redeeming us."

is an intimate and consoling title, so much a part of our daily life, and it enables us to build up an image of God which draws us closer and makes conversation (prayer) more natural.

WITH REGARD to the Second Person of the Blessed Trinity, God the Son, God become man, we have the clear portrait of Jesus on the pages of the Gospel. Not all the fine details we would wish to store in our memories, but more than enough to help us realize that he is not only God, but a man like us in all things but sin.

BECAUSE WE lack such sense imagery of the Holy Spirit, he remains for most people an impenetrable mystery. And yet the

work of the Spirit in fulfillment of our calling as children of God is as real as that of the Father in creating us and that of the Son in redeeming us.

Think of the scope of his influence in our lives. In Baptism we

are born again of water and the Holy Spirit. By the action of his grace we are brought into the family of God, given a share in his divine life and a right to everlasting happiness. He infused into the soul the supernatural virtues of faith, hope and charity.

We become temples of the Spirit, giving him sanctuary in the depths of the soul. It is by his influence we are strengthened to avoid evil and do good. From him come the graces needed to enlighten the mind and strengthen the will in struggling to be loyal to Christ.

THE SACRAMENT of Confirmation is very meaningful in the life of a young person. It indicates that he is being prepared to take an

adult attitude towards Christ and towards his own life as it unfolds. He is expected to bear witness to Jesus and his teachings in public, and to enable him to do so, he receives in this Sacrament the special grace of the Spirit.

It has to be special because, it is very difficult to remain loyal to the Lord in season and out. This grace, this special help, is the divine means of making up for our weakness.

Moreover, the Spirit offers the soul seven gifts — wisdom, knowledge, counsel, understanding, fortitude, piety and fear of the Lord. The very titles of these gifts offer us confidence that what we find lacking in ourselves can be supplied by the Holy Spirit. Ignorance can be dispelled, cowardice can give way to courage fears banished and faith strengthened by the action of the Spirit in the soul.

When a sinner is converted, it is only because the Spirit of God has influenced him. When an unbeliever makes a profession of faith he owes that blessing to the Holy Spirit. When we find ourselves drawn to deeper prayer and love, to break with sin and to be more generous in living the Christian life by serving others, then indeed it is the Spirit working silently and powerfully within us.

By Jim Lackey

Church concern for Haitians not new

WASHINGTON —(NC)— At first glance the influx of Cubans and Haitians into south Florida may seem to be a recent development. But in the case of the Haitians, the church has long been trying to call attention to their plight and to get the United States to grant them asylum.

"For seven years," Archbishop Edward A. McCarthy of Miami recently told the Senate Judiciary Committee, "the church of south Florida has been pleading, along with many others, the cause of our Haitian boat people."

IN ADDITION to the usual humanitarian concerns, the Haitian refugees, like the Cubans, have drawn the special interest of the Catholic Church because of their Catholic roots. In 1972, out of a population of 5.2 million, 4 million were counted as Catholic.

But for many reasons the Haitian issue has been harder to press. One is political: the Haitians, unlike the Cubans, come from a country which has the backing of the United States despite the government's questionable human rights record. The other is racial: the Haitians are black while the Cubans are often perceived as "white" though most are Hispanic and many are black and mulatto. In 1973 the late Archbishop Coleman F. Carroll, Archbishop McCarthy's

predecessor in Miami, issued a call for asylum for a group of 62 Haitians who had arrived in Miami after spending a month drifting across the Caribbean. The archdiocese took the refugees under its wing, providing room and board and legal services in an attempt to keep them in the country.

"Irrespective of the legalities

"In 1973, Archbishop Carroll issued a call for asylum for a group of 62 Haitians who had arrived in Miami after spending a month drifting across the Caribbean."

involved, because of humanitarian reasons these people should be granted asylum," he said.

SINCE THEN, the archdiocese has been involved in several efforts for the Haitians, most notably a 1979 letter by Archbishop McCarthy to President Carter appealing for asylum for "some 7,500 Haitians who today are in south Florida under daily threat of deportation."

More recently, Archbishop McCarthy convinced the U.S. bishops at their spring general meeting in Chicago to approve a resolution asking the U.S. government for an immediate response to the Haitian and Cuban problems. The resolution noted that just as Americans were appalled at the way

southeast Asian countries turned away the refugees from Vietnam and Cambodia, so others would be appalled if the United States did the same to the Caribbean boat people.

And the archbishop once accused the United States of "institutional racism" for the different ways it treated the Cubans and Haitians, welcoming the former but

neglecting the latter.

The pleas of the church in Miami have brought little response, partly because of the ongoing controversy over whether the Haitians are fleeing from political oppression or whether they are simply economic refugees much like those who come across the border from Mexico.

HAITI IS controlled by President-for-life Jean Claude Duvalier, who succeeded his strongman father, Francois "Papa Doc" Duvalier, in 1971. Shortly after the ascension of the younger Duvalier, there were reports that the country's human rights problems were easing somewhat and that there were fewer restrictions on the activities of the Catholic Church.

But later there were other reports that "Baby Doc" was holding as tight a grip on the country as his father. The church, for instance, was said to be unable to protest injustice and was relegated to teaching the catechism and giving relief to the very poor.

The Haitians in the United States contend that if sent back they will be persecuted and possibly put to death. But the U.S. government's position is that the Haitians are here only for jobs. Officials at the Justice Department and the Immigration and Naturalization Service say they're willing to listen to the Haitians' arguments, but that their situation will be studied on a case-by-case basis.

PRESIDENT CARTER stuck mostly to the Cuban situation in his May 14 statement on refugee policy. But he added that he also was "greatly concerned" about the Haitians and said they would be treated "in the same exact humane manner as we treat Cubans, and others who seek asylum in this country."

But his promise of a long-term solution to the crisis likely won't satisfy church officials. The U.S. bishops repeatedly have favored amnesty for illegal aliens already in the country, and thus any future efforts to deport the Haitians probably will be met with vociferous opposition.

A family keeps in touch

By REBECCA CHRISTIAN

The Bruening's Victorian house on Maple Street was replaced long ago by a contemporary one in a newer part of Decorah, Iowa. Every year another of the eight German-American children of Eileen and Duane Bruening leaves home — for a military academy in Virginia, a retail job in Manhattan or a doctor's residency in the Southwest.

Nonetheless, all the brothers and sisters converge in Decorah for holidays and in times of crisis. In between family gatherings, an elaborate network of phone calls, letters, gifts and pranks keep the children and their parents in close touch.

HELEN IS 27 and the oldest child. She sends a famous New York architect's autograph to 13-year-old Michael, who constantly sketches skylines and buildings on notebooks. Beth, 11, calls 23-year-old Mary in Dallas to check out the fine points of costumes. Mary manages a fashion boutique.

"There's no escaping. No matter how far away any of us ever moves, we'll never really cut the family ties," Helen laughs. Eighteen months ago she learned that federal legislation on mine safety and health was going to have a profound effect on the family's rock products business. She quit her job in New York when her father asked her to help the business understand and conform to the new laws.

Despite the limitations of living in a small town where she knows few single people her age, Helen enjoys being with her family again. Though she owns her own home, most evenings find her sipping coffee or playing the piano in her

parents' home.

Eileen Bruening has no ready set of answers when asked if the values she tries to teach her children account for their closeness.

"Well," she muses, "they have to learn to share. They always have to go to church. My worst fear when they go to college is that they will stop. Just recently I was very pleased when Mary told me she is going again."

Family rules also dictate: half of money earned must be saved; education beyond high school is strongly encouraged; chores are to be performed; excellence should be sought in any endeavor; each can give his or her opinion without censure.

Just as important as the formal rules are the unwritten ones, say the Bruening kids. One unwritten rule: each child must try to establish independence upon leaving home. Eileen and Duane discourage weekend visits home until the child has demonstrated a successful adjustment to his or her new locale.

The Bruenings freely admit there are disadvantages to growing up with so many other people. Perfect chemistry does not exist among all family members, one volunteers. Some siblings are too widely separated by age to know each other very well, echoes another. Lack of privacy can be frustrating, they all chorus. Watching the parents relax strict rules for the younger kids can be annoying, the older ones sigh.

Nonetheless, whatever disadvantages there were, not a single Bruening would trade the occasional chaos he or she grew up with for the peace of another household.



THE FAMILY Christianity and community

By FATHER JOHN J. CASTELOT

St. Paul had an overwhelming sense of community, of what being a Christian means. For him, members in the Christian community enjoy a unity that surpasses even the blood ties of a family. They are all one in Christ. Because of its importance to St. Paul, some scholars consider community the central theme of his letters.

His interest in the concept may well go back to the indelible impression he received during his conversion experience. In his vision, he heard the risen Lord say, "Saul, Saul, why do you persecute me?" Paul asked, "Who are you, sir?" And the answer came back, "I am Jesus, whom you are persecuting" (Acts 9:4-5; 22:7-8; 26:14-15).

Paul had never seen Jesus nor persecuted him in person. But he had actively harassed Jesus' followers.

REFLECTION WOULD have led Paul to the unshakable conviction that the Christian and Jesus were united. I am reminded of a saying of Jesus as reported by St. Matthew: "I assure you, as often as you did it for one of my least brothers, you did it for me."

It is not difficult to see how this germinal intuition could have grown, assuming a central importance in Paul's theology. A true follower of Christ found meaning and validity as a Christian not in isolation, but only in community, in oneness with Christ and with fellow Christians. Baptism into Christ was incorporation into the community.

As a result of his conviction, Paul cannot stand divisions in his communities. Whatever their cause or nature, they are a denial of Christ himself. In the first letter to the

Corinthians (1,10-13), Paul says: "I beg you, brothers, in the name of our Lord Jesus Christ, to agree in what you say. Let there be no factions; rather, be united in mind and judgment. I have been informed...that you are quarreling among yourselves...has Christ, then, been divided into parts?"

Paul continues, "I hear that when you gather for a meeting there are divisions among you." For this reason, when the Corinthians assemble, it is not the Lord's Supper they eat (1 Cor. 11,17-34).

On the positive side, Paul urges the Corinthians to share their various talents for the good of the community. He recognizes that they have differences; all human beings do. But the source of all gifts is the same God. "There are different gifts but the same spirit; there are different ministries but the same Lord; there are different works but the same God who accomplishes all of them in everyone. To each person is given the manifestation of the Spirit for the common good" (1 Cor. 12:4-7, 11-13).

If what Paul says is true for the Christian community, it is true also of the basic community, the family. Members of a Christian family enjoy a unity which transcends that of blood. They too are one in Christ. They contribute to each other's well-being and happiness by sharing the gifts each possesses individually.

Their oneness is so profound that it can transcend even the physical separation that is so much a part of the mobility in today's world. Because of this, families separated by miles can often be more lovingly supportive than next-door neighbors.

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A mutual sharing

By FATHER CORNELIUS
VAN DER POEL

Picture a young child on the lap of an old person. A sense of happiness radiates from both. The child is playful. The old man reminisces, ponders the beauty of youth.

The picture makes one think about openness to life and dignity beyond youth; about growth and development; about a fortitude beyond physical strength; about the beauty of the inquisitive child and of wisdom beyond knowledge.

The scene depicts the greatness of human life at its beginning and in its maturity. Between these two points, the lives of both figures can intertwine and share in God's creative action.

This intertwining of generations is not always achieved. Researchers indicate that the care of older parents has become a problem in society. Through proposed legislation, some states would even allow courts to decide that adults must assist in the financial needs of their parents. This is a sad commentary on our society.

FEW EXPERIENCES are more painful for parents than being rejected by their own children. Parents have invested much of themselves in the formation and education of their children. They cannot consider this simply past history. Many parents can only maintain a sense of dignity and full happiness if they have a successful and loving relationship with their children.

Scripture says something about all this. For example, in the Book of Leviticus we read: "You are to rise up before grey hairs, you are to honor old age."

Some time ago I met an old man in Africa. He was sitting in front of his hut while a 2-year-old child played near him. I asked whose child this was and he replied, "mine." Seeing the puzzled look on my face, he explained that his son was the real father but that the child was still his flesh and blood. The old man and the young child shared a unity in their concern and love.

The relationship between

generations is important for the old and for the young. From the viewpoint of personal development, the young child needs parents — and grandparents too if possible. For the child's personal value is affirmed more through the experience of love and concern than through classroom teaching. Older people too experience the need for affirmation.

There is a gracefulness in elderly persons who can discuss values and personal progress with their adult children. For the younger generation there is satisfaction and a sense that serious discussions with their elders are important.

In today's world this kind of exchange is very different from earlier times. The rapid development of science and technology makes it more difficult for two generations to be on the same wavelength. Yet mutual exchange is not always a matter of what one knows; often it is a matter of mutual respect and concern.

Respectful sharing within the extended family has its repercussions in the community as well, particularly in the community of the parish. Older people frequently are more attached to the church and to church activities than are younger people. This does not necessarily mean older persons are pietistic or that religion is a characteristic of old age.

YOUNG PEOPLE can be concerned about religious values. They have innumerable reasons to show gratitude to the giver of all good. But they may express themselves differently. Healthy and strong, the use of their capacities to achieve success in trades or professions may at times be a form of prayer for them. I do not say that young people need not pray. But the best form of gratitude to God is the proper use of one's gifts.

Older persons experience a shift of emphasis in their lives and needs. So mutual sharing is helpful for both the young and the old.

When this mutual appreciation occurs, the seasons of life can blend and contribute to a stronger society. The communication of the young and the old can strengthen and support both groups.



'This intertwining of generations is not always achieved. Researchers indicate that the care of older parents has become a problem in society. Through proposed legislation, some states would even allow courts to decide that adults must assist in the financial needs of their parents.'

The spectacular Christians

By STEVE LANDREGAN

There is little of the Spectacular Christian in each of us.

For those who do not know what a Spectacular Christian is, let me quote a passage from "The Way," a book by the late Msgr. Jose Escriva. "Many who would let themselves be nailed to a cross before the astonished gaze of thousands of spectators, won't bear with a Christian spirit the pinpricks of each day," he writes.

The Spectacular Christian in me surfaced early when as a boy I had visions of becoming a foreign missionary and saving pagans. My fantasy centered particularly on the departure ceremony where the bishops presented me with a missionary's cross while astonished and admiring friends and relatives wept as they bade me goodbye, possibly forever. Like all such fantasies, mine did not include back-breaking and frustrating missionary labors, only glamor.

Other Spectacular Christians do not have time to teach a sixth-grade religious education class because they are saving themselves to become the Bishop Sheen of the 1980s.

WHEN IT COMES to ministry, to reaching

out in Christian love and compassion to others, especially in family relationships, the Spectacular Christian syndrome is particularly evident.

The Spectacular Christian is the busy coordinator of the parish youth program who has no time to be a loving parent to his own children. Or she is the sparkplug of the parish program for senior citizens who somehow cannot find time for her own aging parents.

Think about the Spectacular Christians in your own home and parish. Start with yourself. Are you so available to everyone else that your own family's needs escape your notice?

Yet ministry can be called love in action. The family offers many opportunities for learning to care and minister to others. For many people, both love and ministry are learned in the family first, from parents and siblings, from aunts, uncles and cousins.

Parents learn to serve through the varied experiences of raising children. Some develop the ability to comfort while sitting with mates through anxious hours waiting for a teen-ager to return with the family car. How many parents become less selfish when they unhesitatingly give up a cherished outing because a child

becomes ill?

Children learn to respect the rights of others in the give-and-take of everyday living. Younger children come to respect the needs of older brothers by learning to play quietly during homework hours. Adolescents reluctantly use earphones so their rock music will not disturb elderly aunts' naps.

Many adults grow when they assist a loved one during a lengthy illness or at the time of death. Family love also involves the enormous adjustments which occur when family members marry, bringing new persons into the family network. The adjustment often requires sensitivity and tact.

The Second Vatican Council discussed the role of the family in the Decree on the Apostolate of the Laity. This states: "The family received from God its mission to be the first and vital cell of society. It will fulfill this mission if it shows itself to be the domestic sanctuary of the church through the mutual affection of its members and the common prayer they offer to God, if the whole family is caught up in the liturgical worship of the church, and if it provides active hospitality and promotes justice and other good works for the service of all the brethren in need."

Family Life

What is the 'standard' American family?

By Dr. James
and
Mary Kenny



The year of the family sounds like a wonderful initiative. However, the word "family" has come to have so many meanings that it is difficult to know what living arrangements the year of the family is supposed to support.

Many people see this year as an opportunity to encourage old-fashioned family values. Some see the good old family as the traditional nuclear family with at least one child, the father as sole wage earner, the mother a full-time homemaker. Others see an expanded family that includes a variety of related children and adults. However, according to recent census reports, these two types of families combined comprise less than 20 percent of all households in the United States.

THE U.S. CENSUS Bureau defines a family as "a unit with two or more persons related by blood, adoption or marriage, living under

one roof." It distinguishes families from households, that is, living units with single or unrelated persons living together. In Census Bureau terminology, all families are households but not all households are families. In 1978, there were 76,030,000 households and 57,215,000 families in our country.

Below, ranked in order, are the types of households in the United States. The percentages are based on number of households.

1. Childless family; a married couple with no children: 30 percent.
2. Working family; both parents working: 21 percent.
3. Single persons; adult living alone: 21 percent.
4. Traditional nuclear family: 13 percent.
5. Single-parent family; one adult and one or more children: 8 percent.
6. Expanded family; including the very large family, extended family, adoptive families, foster

families, blended families and even communities of religious: 5.5 percent

7. Cohabiting families; couples living together without marriage or children: 1.5 percent.

THESE STATISTICS provide food for thought. People who proclaim the year of the family and think of the traditional nuclear family and-or the expanded family should realize that they are talking about a definite minority. The traditional nuclear family ranks fourth. Expanded families rank sixth.

In first position at 30 percent of all U.S. households is the childless family. If a plurality of U.S. families have no children, what will this mean for future U.S. policy regarding the family?

Many families have both parents working (21 percent), and a large

number of family units (8 percent) have only a single adult. This means that more state and institutional services will be necessary for families as less child care is provided in the home.

Single persons make up 21 percent of all households. Singles and childless couples together make up over half of all U.S. households. More and more frequently, these groups are able to rent large apartments or homes while families with children are excluded. Not only do singles and working couples have more money for housing, but without children they are more desirable tenants for a landlord who likes to avoid noise and property damage.

In sum, I think it is time for those who are concerned about the family to stop wishing for the structures of yesteryear and to take a good look at today's statistics. Proclaiming old-fashioned family values is not likely to change realities.

Because we are all one family...

By Terri Reilly

Family Enrichment
Center

This column is really written for non-latin whites to read, and to reflect upon regarding what I'd term "Exile II". Miami certainly has been the focus of attention for the exodus of persons from Cuba to the United States.

Last week our own Archbishop testified before the Senate Judiciary Committee regarding the church's pastoral care for these immigrants.

It has saddened me greatly to see the criticism and lack of ac-

ceptance of certain of the media and the community in regard to this.

WE HAVE HEARD people assert that only criminals and mental patients are coming over. I am certain some of that is the case, but I am just as sure that many many others are coming here of their own will to seek freedom, both religious and political.

All except a few bigots would agree that the Cuban exile community which has been here for sometime in Miami, has contributed very much to South Florida.

I would implore those of you who are struggling with the issue of more immigrants from Cuba coming to this country to reflect on your own family, and then seek out the gift of

empathy. Empathy is putting yourself into someone else's shoes and trying to feel as they feel.

CONSIDER YOURSELF and part of your family, say your wife and children, living here in Miami. You have a mother and a brother in Cuba. You can remember when you grew up together, going to school together and even picture the house you grew up in. You were separated rather suddenly when your mother urged you to leave the country when you had what appeared to be your last chance. You can remember the tearful farewell you had that long time ago.

You occasionally get a censored letter or are able to talk together on a monitored telephone call.

Rather suddenly, there is a chance to get the rest of your family out and you begin to dream and hope and pray.

Consider now how you feel about your own family; where you are right now. How lucky you are to be together. Your brothers and sisters are "free" to come and visit you.

MIMI AND I have a sincere deep love for the Cubans of Miami, and as a result have a love for their loved ones still in Cuba. We pray not only that there will be thousands of family reunions, but also that these new immigrants will be welcomed in solidarity by the Christian community of South Florida.

Let us all as St. Paul says "put on the heart and the mind of Christ."

Family Night

By Terry and Mimi Reilly

OPENING PRAYERS:

On the cross, Jesus, you forgave those who crucified you. We seek to follow you, O Lord, but it is hard to forgive or to ask forgiveness. Fill us with your spirit that we might say, "I'm sorry. Please forgive me."

Something to think about:
Prayer of Forgiveness

It's so hard to say to oneself, "I was wrong. I need to be forgiven" and it's even harder to admit it to others. To say, "I'm sorry" to someone and really mean it is a real accomplishment. It begins with God; we seek His forgiveness first and then have the power to go and do the same with whomever we've harmed.

Likewise, when we have been hurt by another we can forgive and forget. Sometimes it's even harder to forgive than be forgiven. The words in Matthew's Gospel, 6: 14-15 remind us, "If you forgive the faults of others your heavenly Father will forgive you yours. If you do not forgive others, neither will your Father forgive you."

ACTIVITY IDEAS:
• Young and Middle Years Families — The Prayer Box — Continue to work on the prayer box begun the first week of May. Complete the third side of the box with drawings or magazine pictures of people being reconciled. Each write a prayer asking forgiveness. Examples: a child carelessly breaks Mother's china cup, someone keeps

the family waiting, a parent thoughtlessly fails to keep a promise. Have parents play the role of children and children the roles of parents.

• Adult Families — Read aloud Mt. 6:12 and then verses 14 and 15. Share ideas about the prayer of forgiveness. Which is harder, to ask forgiveness or to forgive someone else? Is it easier to forgive when we know the other person is sincerely sorry for the wrong done to us? Why?

SNACK TIME:

Go (walk, if at all possible) to the nearest ice cream place for an ice cream cone.

ENTERTAINMENT:

Play charades; Dance to

records.

SHARING:

Tell about a time you were really angry. What did you do?

What do you think of the popular phrase from the movie, LOVE STORY: "love means never having to say you're sorry"?

CLOSING PRAYER:

Father, your forgiveness is something of which we can always be sure, if we but say we're sorry, and are willing to forgive others. You taught us to pray, "Forgive us our trespasses as we forgive those who trespass against us." Thank you, Jesus, for softening our hearts to forgive and ask forgiveness.

Naples youth experience the Good News in Kerygma

By JO OPITZ
Voice Correspondent

The Catholic Community of Naples sponsored a "Kerygma" at St. Ann's School April 18-19.

Kerygma ("Good News") is a spiritual experience program designed for High School freshmen and sophomores, focusing on the questions and needs of young people as they seek a Catholic identity in a world of confusion and false values.

It offers an opportunity to come together and share with fellow teens, and to see the meaning of Community in the family. This is developed through Scriptural themes dramatized by peer ministers.

Approximately 30 youths participated, lead by Dan Farrell, Director of the program.

HIGH SCHOOL students from the Naples area parishes meet regularly with Mr. Farrell and devoted over 42 hours to planning and rehearsing five skits to be presented during the Kerygma. Scriptural themes and the people of the Bible were brought to life in modern dress speaking in the idiom of the twentieth century. A discussion period followed each skit. Farrell portrayed God wearing a three piece suit typical of the top flight executives, the "Boss" men in today's world. Farrell, a college student, believes this to be a good learning experience for a 14 - 15 year-old group.

The consensus was that of a fun filled experience from which they gained self confidence, new friends and a greater awareness of God's love for them as individuals.

JOHN NARA who attends Naples High and whose goal is to become a lawyer, said he found the discussion on peer pressure and how hard it is to say NO to friends most interesting.

Dwight Garner, also a student at Naples High, noticed the difference the next time he met people who had attended the Kerygma. They no longer just said "hi" in the hallway at school and continued on their way. They now have much to talk about and plans are already underway for a party for all the new friends they made.

Linda and Diane Brincku agreed the whole program was "just super for kids our age." Jennifer Nolan, a Sophomore at Lely High, a "K" director this year, said, "I attended one in Miami last year. This time I felt more close to everyone and a part of all that was going on."

Mr. and Mrs. George Brincku were in charge of the meals, all of which were prepared and served in the parish hall, in an atmosphere of candlelight and flowers. A dessert buffet was served for the parents in the school library at the conclusion of the program.

Mr. and Mrs. David Nolan, Sister Kathleen Winkleman, O.S.F., Director St. Ann Religious



Participants of Kerygma in Naples relax after their weekend of sharing and praying.

Education Office were the adult resource persons. Father George E. Duffy, Associate Pastor of St. Ann's was the celebrant of the Mass and Penitential Service. Dan Farrell said "the most impressive part of the

program came when, each one holding a lighted candle, received from Father Duffy a tiny bag of salt banded with a Red Cross and was told, "You are the courier of the Good News, the Salt of the Earth."

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During a recent ceremony at St. Mark's in Boynton Beach, Marie Young, director of Birthline, Inc., a 24-hour "hotline" crisis center for women with unplanned pregnancies, is joined by counsellor Arlene Conklin and St. Mark's Prayer Community member Lelia Gomez. Baby clothes (many of them homemade) and other articles were given to the pro-life agency by the prayer group to help mothers in need. Left, Sharon, a new mother recently assisted by Birthline, shows off her new son, Christopher, to the people attending the ceremony.

Bills would help seniors

TALLAHASSEE — Senior citizens may benefit from several bills already filed for the 1980 session of the Florida Legislature.

House Bill 38 sponsored by Miami Rep. Gwen Margolis and Senate Bill 80 filed by Senator Pat Frank of Tampa would require the Dept. of Health and Rehabilitative Services to issue electric utility benefit cards to Social Security recipients and would allow a monthly deduction of 15 per cent for the first 500 kilowatt hours of electricity used.

The House bill was amended and approved by the Energy and Finance and Taxation Committees and referred to the Appropriations Committee. The Senate measure has been referred to Economic, Community and Consumer Affairs Committee as well as the Commerce and Ways and Means Committees.

Other legislation proposed by Rep. Marilyn B. Evans, Melbourne; Rep. Dennis L. Jones, St. Petersburg; and Rep. Harold Spaet, Miami; would provide for an increase in the optional state supplement for social security recipients. House Bill 798 has been referred to the HRS and Appropriations Committees.

Senate Bill 2 initiated by Miami Sen. Vernon Holloway and House Bill 93 sponsored by Rep. James F. Eckhart, Coral Gables, would extend the homestead exemption for the totally and permanently disabled to all legally blind persons. The measure would also delete the wheelchair requirements now a part of the existing law.

In other areas of concern, a measure on Determination of Death is in both houses. A committee substitute for SB 293 has been rewritten to meet various objections including those of the Florida Catholic Conference. It would permit a determination of death when there is "irreversible cessation of the functioning of the entire brain, including the brain stem" and has a variety of protective provisions.

Sister Theresa Kane honored

CHICAGO —(NC)— Mercy Sister Theresa Kane, president of the Leadership Conference of Women Religious, has been given the 1980 U.S. Catholic magazine award for furthering the cause of women in the church.

Chile, Argentina pray for peace

BUENOS AIRES, Argentina —(NC)— As papal mediation continues in the territorial dispute between Argentina and Chile, the bishops of the two nations are calling for renewed prayers for peace as new political frictions develop. The bishops released a joint statement calling for rallies by Catholics on the feast of Corpus Christ, June 8.

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S. Florida Scene

Women's Clubs

New elected officers of the St. Stephen's Council of Catholic Women, Miramar, for 1980-81, will be installed at a candlelight ceremony on May 29, Thursday Evening during the 6:00 Mass. Fr. John Madigan, O.M.I., will administer the oaths of office. A dinner will be held in the social hall immediately following Mass.

Fr. Mooney's 40th

Congratulations are in order to Fr. Walter F. Mooney, O.M.I., on the attainment of 40 years in the priesthood. Fr. Mooney is a native of Lowell, Mass., and has been an assistant at St. John Fisher parish in W. Palm Beach since September 1977.

Car Wash

The Youth Ministry of Visitation Parish will hold its monthly Carwash, May 25, at Kinney's Shoe store on U.S. 441 and 189 Street. The Carwash will be open from 10:00 a.m. until 4:00 p.m. Donation is \$1.00

High Blood Pressure

St. Michael's Council of Catholic Women will sponsor Blood Pressure Sunday, May 25, following all morning Masses. Blood Pressures will be checked at Msgr. Philbin Hall on the porch at 2987 W. Flagler St.

Women's Guild

St. Henry's Women's Guild Installation Banquet will be held on June at the Sea Garden Restaurant at 615 N. Ocean Drive, Pompano, following ceremonies at the 5:00 p.m. Mass at St. Henry's. Cocktails at 6:00 p.m., dinner at 7:00 p.m. Donation is \$10.00 per person. All reservations must be made by May 29. Call Louise DePretoro, at 794-7752.

Fr. O'Hara's 50th

Fr. Harold O'Hara, retired, will celebrate his 50th Anniversary of his ordination on May 31, at a special 11:00 a.m. Mass at St. Henry's Pompano Beach. A reception will be held afterwards in the Church Hall. A Brunch will be served by the Women's Guild.

Cemetery Memorial Day Masses

The annual Memorial Day Masses in each of our three Catholic Archdiocesan Cemeteries will be offered at 10:00 A.M., Monday, May 26, 1980.

Pace H.S. Hosts Soccer Camp

Biscayne College and Pace High School will be the site of the Star Soccer Camp to be held for two weeks in June. The first one-week session runs from Monday June 16 - Friday June 20 (9 a.m.-5 p.m.). The second one-week session runs from Monday June 23 - Friday June 27 (9 a.m. - 5 p.m.).

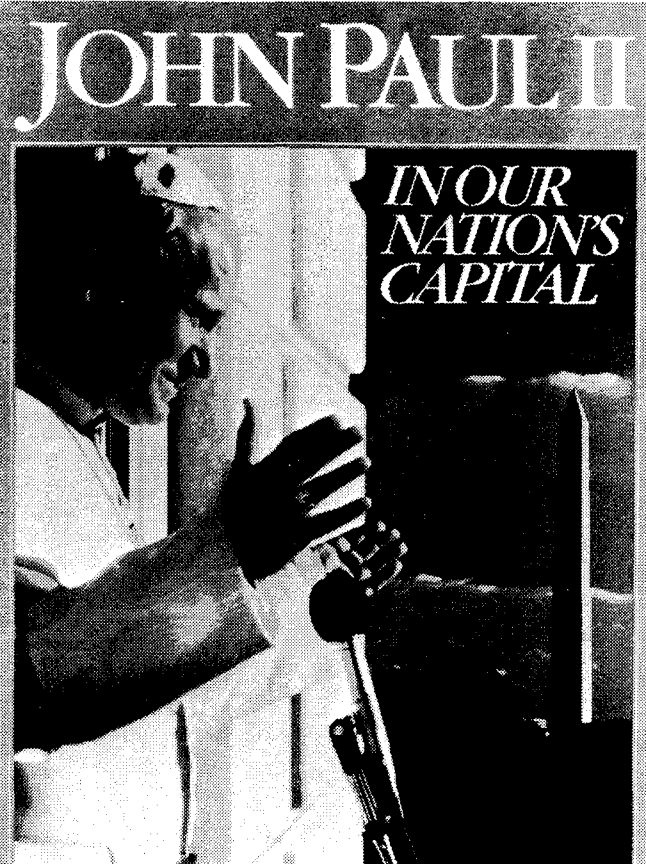
Michael E. Coyle, a U.S.S.F. "B" Licensed Coach and Head Soccer Coach at Msgr. Pace H.S. (Fla. REGION 3 CHAMPS) and Biscayne College, will be the camp coordinator for both sessions. Activities at the camp will include instruction in soccer fundamentals, tactics, and full field games. Each player in attendance will be exposed to the latest and most modern training techniques available. In addition, facilities are available for films and supervised swimming.

Boys and girls between the ages of 7 - 18 can attend the camp. The cost for each one-week session is \$85 inc. a Sportcraft Soccer Ball, an official A.I.S. soccer jersey, and a soccer camp accident and insurance policy. Campers must provide their own lunch. For more information, an application, or brochure please call Coach Coyle at 624-8534 (8 a.m. - 2:30 p.m.) or 893-5901 after 6 p.m., or write: Star Soccer Camp, c/o Mike Coyle, 11400 Griffing Blvd., Biscayne Park, Fla. 33161



"Mother" Howard Avril gives his team an assist during a mother-daughter basketball game at St. Mark's in Boynton Beach. Just "one of the girls"?

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Sex ed an issue nationwide

(Continued from Page 7)

"to provide any real opportunity for parents and churches to be involved in the development of this program" and of developing it "in a manner that would leave the public ignorant of it until after the guidelines have become official."

The controversial program, entitled "Education for Human Sexuality: A Resource Book and Instructional Guide to Sex Education for Kindergarten through Grade Twelve," originated in the U.S. Department of Health, Education and Welfare when Joseph Califano was HEW secretary, said Joseph McElligott, education director of the California Catholic Conference.

"In response to Califano's identification of teen-age pregnancy as a major problem," McElligott said, "HEW region offices developed task forces, with Public Health Service personnel assuming lead positions."

"The means to combat the identified problem in California was to get Planned Parenthood groups

into the schools."

McELLIOTT said "the proposed guides based upon the stated assumption that the majority of adolescents are sexually active and have no intention of abstaining from sexual activity until marriage; therefore students need birth control information at ages nine through 11."

The draft instructional manual proposes to acquaint teen-agers with available contraceptives and to provide them with road maps and bus routes to family planning centers, he noted. It presents abortion as an option in dealing with an unintended pregnancy.

California Superintendent of Education Wilson Riles said 16 workshops around the state, involving more than 1,600 parents and educators, had reviewed the draft of the teacher guidebook.

McElligott, however, said the workshops were not well publicized. And apparently few parents were invited to attend.

More than 100 parents and clergymen attended the meeting of the Hawaiian education depart-

ment's committee on sex education. Some of those attending the meeting argued that academic freedom is essential to sex education, but Bishop Scanlan, in testimony submitted through a spokesman, and many parents and Protestant ministers said the important issue was morality.

"THE RELIGIOUS-MORAL nature of this subject would indicate that no government agency has the right to determine the content of the teaching involved," Bishop Scanlan said.

The Rev. Peter Anderson, a Presbyterian, said, "It is impossible for sex education to be an amoral or neutral subject. There is no way to exclude the teachings of moral values in dealing with subjects like premarital and extramarital sexual intercourse, abortion, divorce and remarriage, and homosexual conduct."

He added, "The teacher may try to represent all values equally. However, this method leads students through a confusing maze of conflicting opinions and gives them the idea that there are really no values."

One mother, who is also a teacher, stated, "We are teaching our children all the 'hows' and we have denied ourselves the right to teach the 'why not's.'"

Tj Bosgra, a leader in the right-


to-life movement, said he and others opposed Planned Parenthood programs in the schools. Planned Parenthood had been operating in Hawaii for about 11 years, he said, and in that time venereal disease and illegitimate pregnancies had skyrocketed.

THE REV. RUTH SENTER of the United Church of Christ, representing the Hawaii Council of Churches, said providing information on Human sexuality "is the mutual responsibility of the family, the school, and the church, so they need to work together."


The New Jersey bishops, through their legislative liaison, Elmer Matthews, told a committee of the state Senate that the state Board of Education's sex education regulations do not properly recognize the role of parents and guardians in developing and reviewing curriculum content. The regulations, therefore, "are unacceptable to anyone who sincerely recognizes the necessity of parental partnership in the formation of a family life education program," Matthews said.

The committee passed a resolution, later approved by the full Senate, which directed the Board of Education to review the regulations. The board has agreed to do so without any promise of revisions.

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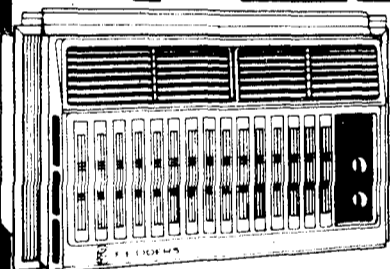
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St. Brendan's Youth Group, under the direction of Father Ricardo Castellanos, organized a Pro-Life Walk-a-Thon from St. Brendan's Church to the Shrine of Our Lady of Charity, a 10-mile trek, to collect money for the Pro-Life movement. After two hours, one of three groups of walkers (pictured above) had reached Bird Road and S.W. 36 Ave. Another group had already passed 27th Ave.

Catholic press lacks funds

NASHVILLE, Tenn. — (NC) — Catholic Newspapers are seriously underfunded and some will be forced to cease publication unless something is done, according to a report at the annual Catholic Press Association convention. The report was based on a joint study of the CPA and NC News Service.

Ordination set for three area deacons

WEST PALM BEACH — Three priests will be ordained to serve in South Florida Catholic Churches during sacred rites of ordination at 2 p.m., Saturday, May 24 in St. Juliana Church.

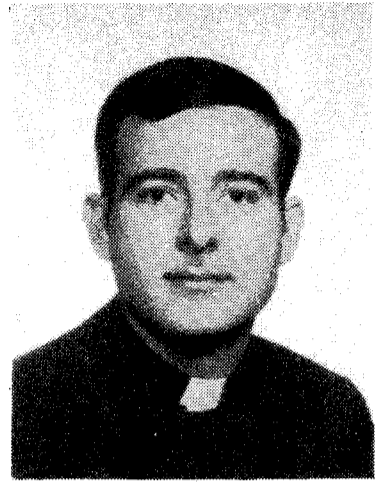
Archbishop Edward A. McCarthy will confer the Sacrament of Holy Orders on the Rev. Mr. Michael Hoyer, W. Haverstraw, N.Y.; the Rev. Mr. John Barrow, Delray Beach; and the Rev. Mr. Eduardo Rene Oliva, Miami, in the presence of the families and friends of the ordinands.

The Rev. Mr. Hoyer, who has been serving as a deacon in St. Juliana parish, was born in W. Haverstraw, N.Y. and is a son of Mr. and Mrs. Francis J. Hoyer, who reside in that city.

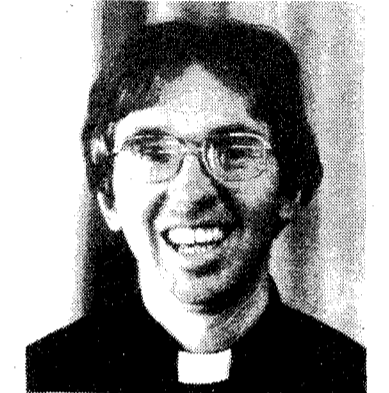
He studied at Catholic University of America where he received a BA degree and was recently graduated from St. Vincent de Paul Seminary, Boynton Beach, where he was student body president for two years.

The ordinand will celebrate his first Solemn Mass after ordination at 11 a.m. Sunday, May 25 in St. Juliana Church.

The Rev. Mr. Oliva came to Miami with his parents, Mr. and Mrs. Rene Oliva, more than 20 years ago. He



REV. MR. EDUARDO R. OLIVA



REV. MR. MICHAEL HOYER

also studied at Catholic University before entering the major seminary in Boynton Beach. He will sing his first Mass after ordination at 10 a.m. Sunday in St. John Bosco Church, Miami.

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Msgr. Joseph Caramanno will observe his 50th anniversary in the priesthood with a Mass of Thanksgiving at St. Thomas More Parish, 10701 Military Trail, Boynton Beach on May 31st at 5:30 p.m.

Auxiliary Bishop John J. Nevins, will preach the homily. A reception will follow.

Msgr. Caramanno was born and educated in Italy and studied for the priesthood at St. Joseph Seminary, Dunwoodie, N.Y. since 1971 Msgr. Caramanno has resided in Boynton Beach.



PENTECOST, which is this Sunday, May 25, is depicted in this contemporary painting by Corita Kent in the Cincinnati Art Museum collection of 20th century religious prints.

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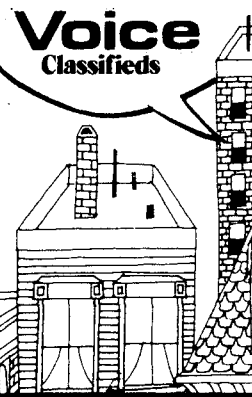
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“La Ley se Quedó Corta” Declara Arzobispo McCarthy



TESTIFICANDO SOBRE REFUGIADOS. Monseñor Bryan Walsh, (izq.) del Buró de Servicios Católicos de Miami y el Arzobispo de Miami Edward McCarthy, testifican ante el Comité Judicial del Senado en las sesiones sobre refugiados que se celebraron en Washington, D.C. la semana pasada. El Arzobispo declaró que “la ley se quedó corta” en sus alcances.

“LOS ESTADOS UNIDOS NO PUEDEN DEVOLVER ESTA GENTE. LOS ESTADOS UNIDOS CRITICARON ACCIONES SIMILARES POR PARTE DE NACIONES DEL SUDESTE DE ASIA HACE SOLO UN PAR DE AÑOS...” DIJO EL ARZOBISPO MCCARTHY.

Washington, D.C.— “La nueva Acta sobre Refugiados de 1980 está mostrando ser un saco de confusiones y una ley que se ha quedado muy corta

en la implementación del convenio y protocolo de las Naciones Unidas sobre refugiados, siendo los Estados Unidos la nación de primer asilo para las personas sin documentos que llegan aquí como refugiados,” dijo el Arzobispo de Miami, M.R. Edward McCarthy el lunes 12 de Mayo ante un Comité Judicial del Senado.

Señaló el Arzobispo que en los pasados 25 años las agencias de servicios sociales del Sur de la Florida han trabajado con refugiados de muchas naciones, incluyendo no sólo cubanos, sino también indochinos, nicaragüenses y haitianos.

“El presente éxodo fue un accidente que se esperaba ocurriera. Nuestras advertencias cayeron en oídos sordos. Cuando los Vuelos de la Libertad aminoraron y se extinguió la ayuda en 1973, ningún proceso razonable para la reunificación de las familias lo sustituyó, aún cuando la necesidad era evidente. En la euforia creada por los mejorados contactos entre los dos gobiernos, la urgencia de algún procedimiento aunque reconocida, fue por largo tiempo ignorada.

“Aun cuando 3,600 prisioneros políticos fueron li-

berados por el gobierno cubano, la reacción de nuestro gobierno fue penosamente lenta. Dieciocho meses más tarde, unos 1,000 prisioneros y sus familias están aún en Cuba esperando”. El Arzobispo McCarthy enfatizó añadiendo que hace 18 meses el gobierno de EE.UU. acordó traer estos prisioneros políticos y sus familiares antes de Agosto de 1978, unas 20,000 personas en total.

El Arzobispo dijo a los legisladores que, él personalmente sabe de miles de cubanos que han estado tratando de salir de Cuba desde 1960, pero que nunca cayeron en la precisa categoría en el momento preciso.

“La enorme frustración que esta situación creó, en ambos lados del estrecho de la Florida entre las familias separadas, estaba destinada a buscar una salida una vez que la oportunidad se presentara”, y recordó al Comité, “Sucedio en 1965 y hoy la historia se ha repetido nuevamente”.

También hizo notar el Arzobispo que la Iglesia Católica en el Sur de la Florida ha estado pidiendo, junto a muchos otros, por la causa de los haitianos que llegan en botes y

(Pasa a la Pag. 2A)

Conciliación Claman Líderes Religiosos

Su Excelencia Edward McCarthy, Arzobispo de Miami, y otros dirigentes religiosos del área metropolitana, han pedido un fin de semana de conciliación que debe observarse en todas las iglesias el sábado 24 y el domingo 25 de Mayo.

En carta dirigida a todos los clérigos Protestantes, Católicos y Judíos, los dirigentes religiosos llaman a “un tiempo especial de oración, de reconciliación y de renovado compromiso a la justicia y la armonía interracial”.

También piden la participación en un programa ecuménico separado cuyo propósito es recordar a la comunidad tri-étnica de Miami que esta es “una ciudad bajo Dios”.

La carta urge a los clérigos de todo el Condado que pidan a sus congregaciones permanecer en calma y ser instrumentos de reconciliación mientras insistan en “seguridades de justicia y respeto para los derechos y el bienestar de toda nuestra comunidad”.

“Hemos experimentado esta pasada semana la furia de la ira y el odio liberado en una comunidad que ha sentido la creciente privación de justicia y de amor. Los dirigentes de nuestra comunidad y nuestras hermanas y hermanos de color, están dispuestos, hasta el punto del agotamiento, a prevenir cualquier otra pérdida de vidas y de propiedad y a erradicar las raíces que causan estas tragedias”.

Termina la carta recordando a los pastores pedir a sus congregaciones alimentos enlatados para las víctimas y la participación en el programa ecuménico, comenzado hace varios años “Una ciudad bajo Dios”, “que debe demostrar nuestra dedicación a sanar nuestra comunidad”.

Entrevista con Joven Refugiado Cubano

Joven refugiado cubano narra sus aventuras para salir de la isla castrista

Por Eugenia E. Acosta

New Orleans— “La isla de Cuba es una cárcel. Todo el mundo vive con un miedo e incertidumbre constante, sin saber si los vienen a buscar para llevarlos detenidos por haber hecho algún comentario contra Castro o su gobierno”. Con estas declaraciones llenas de convicción y tristeza “Alberto” — cuyo apellido omitimos a petición suya pues puede perjudicar a sus padres, aún en Cuba — describe la vida en su patria, después de 21 años de gobierno castrista.

Alberto estuvo refugiado en la embajada peruana en La Habana durante 10 días para lograr salir de Cuba. “Tuvi- mos que alimentarnos de hojas de mango hervidas para poder sobrevivir durante todo ese tiempo. Aquello era una masa

humana, cansada, desesperada y hambrienta”, sigue diciendo Alberto. “Constantemente oíamos los insultos de los enviados por Castro a gritarnos obscenidades, arrojarnos piedras y escupirnos por “traidores a la revolución.”

Este joven sólo tiene veinte años de edad. Al nacer, ya el gobierno de Castro había tomado el poder en la isla de Cuba. De acuerdo con los planes del gobierno cubano, jóvenes como Alberto son verdaderos “productos de la revolución” ya que no han sido “corrompidos por vivir bajo otro sistema, excepto el de Castro”. Al preguntarle por qué arriesgó su vida por salir de Cuba y venir a este país, del cual no conocía más que la propaganda ofrecida por Castro, Alberto contesta rápidamente y sin dudar un segundo: “Nunca yo ni mis padres hemos estado a favor del gobierno castrista. Aunque en la escuela siempre

nos insistían en lo mal que se vive en otros países no comunistas, especialmente en los Estados Unidos, yo sabía que no era cierto. Ahora, gracias a Dios, lo puedo ver con mis propios ojos”.

Alberto trabajaba en una planta de autobuses en La Habana. Su salario era de menos de 100 pesos al mes “que no es mal sueldo hoy en día en Cuba”, enfatizó.

Al preguntarle cuánto cuesta comprar un refrigerador o una cocina eléctrica, Alberto nos informó que cada uno de estos aparatos por lo menos cuesta \$1,600. Una familia tiene que ahorrar durante años para poder obtener algo tan básico como esto. Una comida en un restaurante cuesta no menos de \$150 para cuatro personas, casi el sueldo completo de una familia en una mes.

Al crecer en un ambiente (Pasa a la Pag. 2A)

Pentecostés: Realidad Actual

Por JOSE P. ALONSO

"Y al cumplirse el día de Pentecostés, estando juntos en el mismo lugar, se produjo de repente un ruido del cielo, como viento impetuoso que pasa y llenó toda la casa donde moraban; y se les aparecieron como lenguas de fuego que se posaron sobre cada uno de ellos y todos quedaron llenos del Espíritu Santo". Hechos: 2, 1-4.

¡Pentecostés! Venida del Espíritu Santo! La gran Promesa de Jesús a sus apóstoles y a toda la iglesia. "Os he dicho estas cosas estando entre vosotros; pero el Consolador, el Espíritu Santo, que el Padre os enviará en mi nombre, El os enseñará todas las cosas y os recordará cuanto os he dicho". (Jn. 14, 26-27).

El Espíritu Santo, definitivamente presente en el Nuevo Testamento, fue ya manifestado en el Antiguo Testamento: "El Señor bajó en una nube y le habló (a Moisés). Tomando del Espíritu que estaba en él lo confirió a los setenta ancianos; y a como el espíritu vino a descansar en ellos, profetizaron". (Num. 11, 24-25). En I Reyes 10,9-10 se lee también sobre la acción del Espíritu Santo en Saúl: "Así cuando él se separó de Samuel, Dios puso en él otro corazón, y todas estas cosas sucedieron aquél día... Y el espíritu del Señor vino sobre él y él profetizó en medios de ellos".

Los Salmos, atribuidos al Rey David, de cuyo linaje nacería el Mesías, son prueba irrefutable de la acción del Espíritu Santo; porque sólo El, Espíritu de Oración, puede haber inspirado tantas y tan hermosas plegarias, dentro de las cuales, tanto como en pasajes del profeta Isaías, se han las más claras profecías sobre la venida y carácter del Salvador.

¡Espíritu Santo! Amor único que funde en un sólo Ser al Padre y al Hijo y mediante el cual Jesús nos une a El y por El al Padre. Así lo manifiesta Jesús en la más hermosa oración que el amor ha podido crear: La Oración por el Pueblo Santo, en el capítulo 17 del Evangelio de San Juan, versículos 20-22;

"No ruego solamente por ellos, sino también por todos aquellos que por su palabra creerán en Mí. Que todos sean uno como Tú, Padre, estás en mí y yo en Ti. Sean también ellos uno en nosotros: así el mundo creerá que tu me has enviado. Esa gloria que me diste, se la di también a ellos para que sean uno como Tú y yo somos uno".

El Espíritu Santo es el amor recíproco del Padre y del Hijo. Por este amor, que en forma de lenguas de fuego llega a los apóstoles colmando sus vidas, se lanzan ellos a la prédica de la Buena Nueva. Es el Espíritu Santo espíritu de Sabiduría, que pone en sus bocas todo el Saber Divino para levantar la iglesia. Es el Espíritu de Sacrificio, de Valor y de Fortaleza quien los hizo capaces de sufrir incontables penas y dolores cuando anunciaban la Salvación a "todas las naciones".

Es el Espíritu Santo, que nos manda el Padre en nombre de Jesús, quien vivifica el agua del Bautismo para perdonar nuestros pecados y hacernos hijos del Padre, nacidos a la Iglesia y por este nacimiento espiritual, hermanos de Cristo mismo.

¡Pentecostés, venida del Espíritu Santo! Por este nuevo Pentecostés que se realiza en el Sacramento de la Confirmación nos convertimos en Templos del Espíritu Santo y soldados del Ejército de Cristo, como los apóstoles, testigos activos, obrantes, de la Fe. Por El recibimos la llamada de Dios para que los sirvamos y a cada uno le da el Espíritu su vocación particular para servir a sus hermanos en Cristo: la Iglesia.

Por esta unión en la Iglesia se desprende que las gracias del Espíritu Santo tienen una cualidad comunitaria, que obran más efectivamente dentro de la unión de todos; y así pedimos....

"Ven, Espíritu Santo, llena los corazones de TUS FIELES y enciende en ELLOS la llama de tu amor...."

Vigilia de Pentecostés en la Divina Providencia

El próximo sábado 24 de mayo se celebrará en la iglesia de la Divina Providencia, W. Flagler St. y 102 Avenida, una solemne Vigilia de Pentecostés que comenzará a las 8 p.m. Terminada la misa habrá adoración al Santísimo Sacramento y bendición, quedando ex-

puesto el Santísimo para la adoración de los fieles durante toda la noche.

El Rvdo. P. Ernesto García Rubio invita a todos los fieles a estos actos de amor y devoción al Espíritu Santo y al Santísimo Sacramento.

Nuevo Centro Para Adictos a Drogas

El Departamento de Recursos Humanos de Metro-Dade County, anuncia la apertura de un centro de ayuda en problemas con drogas, en el Southwest de Miami.

El Centro Consejero para Familias de la Comunidad, anteriormente conocido como Programa Familiar, está situado ahora en el 7221 Coral Way, Suite 201, abriendo diariamente de 8 AM a 5 PM; los sábados y noches, solamente por previa cita.

Como parte del Comprehensive Drug Program, el centro ofrece ayuda profesional a personas, matrimonios, familias y grupos, con problemas de drogas. Cuenta también con personal

bilingüe.

La asistencia de este Centro está disponible a personas con problemas de drogas y alcohol, pero no a problemas relacionados con el alcohol solamente, no importando edad, sexo o educación. Los servicios de este Centro son pagados, basados en las posibilidades económicas de los que lo soliciten, estando exentos de pago alguno las personas con Medicare y Medicaid. El Centro Consejero para las Familias de la Comunidad, tiene licencia del estado de la Florida, habiendo sido fundado por el National Institute on Drug Abuse y por el Metropolitan Dade County. Para más información, llamar a Susan Hollander al 266-8686.

Obra Teatral a Favor de Refugiados

El próximo Sábado 24 de Mayo se llevará a escena "El Divino Impaciente", de José M. Pemán, basado en la vida de San Francisco Javier. Los fondos que se obtengan con esta presentación serán destinados a socorrer a los refugiados cubanos recién llegados a Miami.

"El Divino Impaciente" será dirigido por Rolando Fernández Padrón y los papeles principales estarán a cargo de Domingo Rogés, como San Francisco Javier, el Dr. Humberto Pérez será San Ignacio

de Loyola y Jorge Pérez personificará a Dn. Alvaro Atayre.

La entrada general es sólo de \$3.50 y como ya hemos dicho será a beneficio de los refugiados. La obra es auspiciada por la Cofradía de Ntra. Sra. de la Caridad.

El Gusman Hall está situado en el 174 E. Flagler St., donde pueden obtenerse las entradas el día de la función o pedirse a la Ermita de la Caridad por los teléfonos 854-2404 y 854-2405 o en la consulta del Dr. Pérez, 223-0420.



BAUTIZADO BEBE REFUGIADO. El Padre Todd Hevia sostiene en sus brazos al bebé de 7 meses David Pérez Márquez, primer niño refugiado cubano que recibe las aguas del bautismo en Fort Walton Beach, Fla.

Tendrá Misas en Español Iglesia de la Epifanía

Los fieles hispanos de la Parroquia de la Epifanía, 8235 S.W. 57 Avenida, podrán asistir a la Santa Misa en español todos los domingos desde el domingo

Monseñor John O'Dowd, V.F., Pastor de la Parroquia de la Epifanía, ha dispuesto que la Misa en Español se celebre todos los domingos a las 7 p.m. para beneficio de los muchos fieles hispanos que no hablan inglés.

Dicha Misa será celebrada por el Rvdo. Padre Rogelio Esquivel.

Además, es digno de elogio y agradecimiento el gesto de Mons. O'Dowd de poner una línea telefónica para aten-

der todas las llamadas en español, las que serán contestadas por el propio P. Esquivel. El número a llamar es el 666-3568.

Nueva Sede Para Encuentros Familiares

Los Encuentros Familiares desean comunicar a todos los miembros e interesados que el Próximo Encuentro Familiar tendrá lugar los días 7 y 8 de Junio y se efectuará en el Colegio Inmaculata-La Salle, al lado de la Ermita de Ntra. Sra. de la Caridad.

Se ruega a todos tomen no-

La Ley Quedo...

(Viene de la Pag. 1A)

destacó las prácticas discriminatorias del gobierno de los EE.UU. en este caso y su impacto en la comunidad.

"Nosotros no somos abogados pero se nos ha informado que el Presidente y el Fiscal general tienen autoridad legal para conceder asilo político a ambos grupos, haitianos y cubanos. Si esto es así, urgimos a este Comité a aconsejar al Presidente para que ejercite su autoridad, dejando a un lado las consideraciones políticas. Deseamos enfatizar que esto es una responsabilidad nacional".

En conclusión, dijo el Arzobispo de Miami, "El gobierno Federal ha respondido en forma lenta, confusa e inadecuada. Los Condados de Dade y Monroe no pueden rechazar estas gentes; sabemos que los EE.UU. no pueden devolverlos a su patria. Los EE.UU. criticaron acciones similares por parte de algunas naciones del Sudeste de Asia hace tan solo un par de años atrás.

"Acogemos con gusto la decisión reciente en relación con el tratamiento igual para ambos grupos, haitianos y cubanos, aunque en este momento el tratamiento es para ambos grupos igualmente inadecuado."

Refugiado...

(Viene de la Pag. 1A)

donde el ateísmo es recomendado por parte del gobierno y donde el asistir a misa es mal visto y puede resultar en despido del trabajo o en más dificultades, le preguntamos a Alberto qué ha pasado con sus creencias religiosas, con su fe después de tanto tiempo de vivir en un régimen ateo. Su respuesta nos sorprendió algo pues fué rápida y vibrante:

"Todo esto que he pasado — nos dijo Alberto — me ha hecho tener más confianza en Dios. Mi fe en El ha aumentado pues, sólo El me pudo sacar de ese infierno con vida."

"Bajo el sol agobiante, bajo la lluvia y las tormentas, y teniendo que vivir entre desperdicios humanos y la miseria durante más de 10 días yo rezaba constantemente por que mis hermanos y yo pudiéramos algún día estar reunidos y libres".

Sobre sus planes inmediatos Alberto nos explica: "Pienso comenzar a estudiar inglés cuanto antes y a trabajar. Yo siempre seré cubano, pero ya he comenzado a querer a este país pues nunca olvidaré el cariño y la generosidad verdaderamente cristiana con que me han tratado".

ta de la dirección del mencionado Colegio que será sede de los futuros Encuentros:

3601 South Miami Avenue, Miami, (junto a la Ermita de la Caridad). Para más información pueden llamar al teléfono 751-2453 de la oficina de Encuentros Familiares.

Walk-A-Thon Pro-Vida desde St. Brendan a la Ermita



El grupo "Jóvenes de St. Brendan" forman para la marcha de diez millas hasta la Ermita de la Caridad portando cartelones con mensajes de Pro-Vida.

La juventud de St. Brendan, bajo la dirección del Rev. Padre Ricardo Castellanos, organizó y llevó a cabo el pasado sábado 17 de mayo un "walk-a-thon" para recaudar fondos para las actividades antiabortionistas de Pro-Vida.

Como es habitual en este tipo de marcha cada joven "caminante" tuvo patrocinadores que contribuyeron una cantidad de dinero por cada milla recorrida. La marcha salió a las 11 a.m. de la Iglesia Parroquial de St. Brendan, 32 Calle del SW y Avenida 87 hacia la Ermita de la Caridad, una distancia alrededor de diez millas, llegando a su meta a eso de las 2 p.m.

No sabemos si fue coincidencia o si el Padre Castellanos escogió la fecha con la idea de celebrar de esta manera el 10º aniversario de su ordenación sacerdotal, que tuvo lugar en Roma y fue objeto de un privilegio especial al ser ordenado por Su Santidad el Papa: primer sacerdote cubano que recibe la ordenación de un Papa.

Este mismo día ofició la Misa de las 6:45 en la men-



Parte del grupo llega a Bird Rd. y la Avenida 36 del SW después de dos horas de caminata. Ya se han dividido, algunos están en la Avenida 27 mientras otros no han llegado a Ponce de León.

cionada Parroquia en acción de gracias por su aniversario, concelebrando con él los Rvdos. Padres Alvaro Guichard, de Little Flower y Héctor González, también de St. Brendan y quienes estudiaron para el sacerdocio con el P. Castellanos.

Terminada la Misa hubo una fiesta que le ofrecieron los

miembros del grupo Jóvenes de St. Brendan y de la cual participaron todos los asistentes a Misa y amigos.

En la Santa Misa sirvieron los diáconos permanentes Jorge González, de St. Agatha, José M. García y José P. Alonso, de St. Brendan, invitados por el P. Castellanos con quien los une una estrecha amistad.

NOTICIAS DE LA SEMANA

Resumen de la visita a Africa

Roma (NC)—Al regresar de su visita de once días a seis naciones africanas el Papa Juan Pablo II declaró que el momento más emotivo de su experiencia pastoral fue quizás el saludo del rey Opoku Waje de la tribu Ashanti en Gana: "Mi predecesor recibió a los primeros misioneros," le dijo. El papa habló también de la madurez de la joven cristiandad en Africa, lista para soportar sus pruebas, evocando las palabras que le confiara al salir de ocho años de cárcel bajo un régimen anti-cristiano Mons. Raymond-Marie Tchidimbo, quien fuera arzobispo de Conakry en Guinea.

"Pude confirmar con profunda satisfacción la obra magnífica del pasado y la labor que se hace por el reino de Dios," dijo al salir del avión que le trajo desde la Costa de Marfil. "Que este desarrollo sea impulsado por los mismos africanos, leales a su propia personalidad, y de acuerdo con sus tradiciones y cultura".

Durante las ceremonias y misas del recorrido, el papa reiteró la doctrina de la iglesia sobre la familia, la castidad, el celibato, la justicia; tocó además temas sociales de actualidad. Pero el mensaje principal para los africanos fue su simple presencia como vicario de Cristo. Aunque los católicos sean minoría—8 por ciento en Volta, 45 por ciento en Zaire— en todas partes acudieron a saludarle inmensas multitudes (quizás un total de 5 millones), con danzas y cantos folklóricos para celebrar su visita, aunque muchos no entendieran plenamente sus puntos doctrinales.

Al referirse a los esfuerzos por el desarrollo, Juan Pablo advirtió a los africanos que no se dejen seducir "por el materialismo", pues la "tentación es muy fuerte de destruir en lugar de construir, comprar armas cuando los pueblos necesitan pan, de conquistar el poder."

"No imitéis ciertos modelos extranjeros que desprecian al hombre y se rinden al egoísmo," dijo al despedirse de Africa con una crítica "a la intoxicación de la ganancia, al beneficio de una clase privilegiada," cuando en la tradición africana lo que cuenta es la aspiración comunitaria del bien común.

Con frecuencia el Papa clamó contra la dominación extranjera, contra las rivalidades domésticas entre los estados africanos, y contra la corrupción y abuso del poder. Lamentó además las sequías que han diezmando la vida en la región Sahel al sur del Sahara, que como otras ha sido convertida en desértica no sólo por causas naturales sino también por errores humanos en agricultura y desarrollo. "Imploro de los hombres de ciencia y de los técnicos que dediquen su investigación a contrarrestar los efectos de la 'desertización', para servir a la vida humana," dijo el Papa.

Su visita tuvo primordialmente rasgos apostólicos. En Zaire ordenó a ocho obispos, en Gana bautizó a varios catecúmenos y dio a seis catequistas el premio Juan XXIII. En la Costa de Marfil, cuando celebró la misa para la juventud, confirmó a diez jóvenes. En el aspecto ecuménico, habló con dirigentes protestantes como el arzobispo anglicano de Canterbury, Inglaterra, Mons. Robert Runcie, cuya visita coincidió con la suya; con dirigentes mahometanos y con uno hindú.

He aquí otros aspectos de la visita pontificia:

—En la misa ante 200,000 personas el 10 de mayo en Ouagadougou, Alto Volta, (se trata de un país abrumado por la sequía constante, con apenas \$110 de ingreso anual por habitante) el Papa pidió ayuda internacional para las naciones pobres, pero sin interferencias. "Desde el corazón de esta tierra sedienta, llamo a la solidaridad humana para que

(Pasa a la Pag. 4 A)

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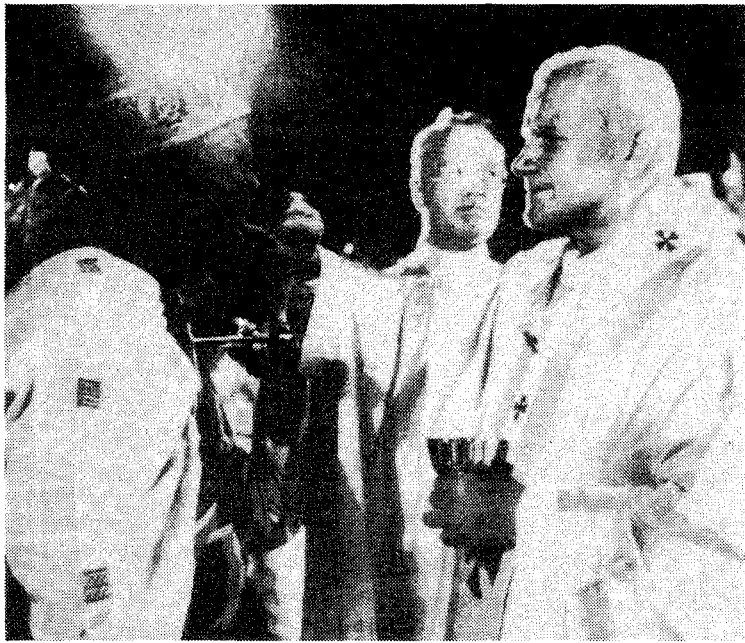
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Noticias de la Semana...

(Viene de la Pag. 3A)



JEFE TRIBENO COMULGA. El Santo Padre Juan Pablo II da la Sagrada Comunión al jefe tradicional de la tribu Baoule durante la Misa celebrada en Yamoussoukro, en la Costa de Marfil.

acuda en ayuda a las víctimas de países que no pueden por sí resolver de inmediato tales crisis y superar la amenaza de ruina económica... es cuestión de justicia internacional... Quiero ser la voz de víctimas inocentes que han muerto por falta de pan y agua."

—En el estadio de Abidjan, Costa de Marfil, continuó el tema: "Se profundiza peligrosamente la diferencia entre países ricos y pobres." En otra ocasión observó que la concentración urbana y el progreso puramente material ponen a prueba a la familia, cuando el desarrollo "debe contribuir a elevar al hombre, su dignidad, su honor." En su mensaje a la juventud desde Yamoussoukro, pidió a los jóvenes: "Conservad vuestras raíces, los valores de vuestra cultura... construid una sociedad según el modelo típicamente africano, salida de una forja del pasado cultural con lo más valioso de la civilización moderna." Guardaos del materialismo importado del Este o

del Oeste que degrada al hombre y le esclaviza bajo el egoísmo o el colectivismo.

—En Kumasi, Gana, el Papa tuvo la experiencia de ser recibido, por casi un millón de personas, y de recibir con toda pompa de la tribu Ashanti el homenaje en palabras, cantos, tambores, danzas y regalos típicamente africanos. Fue un espectáculo deslumbrante de coloridos trajes, parasoles y adornos de cabeza. Juan Pablo ostentó una guirnalda de flores rojas y amarillas como collar, y paseó mientras saludaba a los dignatarios bajo los parasoles del jefe de la tribu, Mpompomsuo, con su cortejo de danzas y tambores.

—En Yamoussoukro celebró la misa con 13 sacerdotes recién ordenados, símbolo del progreso de la cristiandad africana en las vocaciones nativas.

Prensa Católica en Crisis
Nashville, Tenn. (NC) — De 91 semanarios católicos consultados, el 53% informó que su circulación no cambia,

lo cual significa en la presente inflación que su futuro es incierto pues el 60 por ciento de sus ingresos depende de dicha circulación (en el caso de la prensa secular es sólo el 14 por ciento, el resto procede de anuncios). Los resultados de la consulta, patrocinada por la Asociación de Prensa Católica y el NC News Service, fueron presentados a la convención nacional de la APC. Revela además que los semanarios gastan solamente dos por ciento de su presupuesto en promoción y circulación, y una quinta parte no gastan nada en ese renglón. Deducen los patrocinadores que los directores se preocupan más de noticias y editoriales que el aspecto administrativo de la empresa.

Ayuda a Refugiados

Washington D.C. (NC)— Los católicos de Miami y de Newark han establecido fondos de ayuda para los refugiados de Cuba y Haití pero persisten problemas de alojamiento para ellos, según informan las autoridades eclesásticas en ambas arquidiócesis. Los gobiernos locales prestan ayuda, pero el federal tiene hasta ahora una política confusa e inadecuada, según declaró ante un comité del Senado Mons. Edward McCarthy, arzobispo de Miami. Su región recibió en años pasados un total de 600,000 refugiados cubanos y haitianos, estos últimos venidos en frágiles botes. Mons. John R. Quinn, arzobispo de San Francisco y presidente de la U.S. Catholic Conference, pidió a la comunidad católica que contribuya en colectas parroquiales de emergencia al reasentamiento de estos refugiados y de los que vengan próximamente. Cuando se presentó la crisis de Camboya en Asia, los católicos contribuyeron con \$13 millones a la labor de rescate y asistencia.

Oraciones pro Paz

Argentina (NC)— Los obispos de Argentina y Chile han pedido en declaración conjunta que los católicos renueven sus plegarias por la paz y el feliz arreglo de la disputa sobre el canal de Beagle y tres islotes

vecinos. Negociaciones presididas desde hace un año por el cardenal Antonio Samoré en nombre del Papa Juan Pablo II habían progresado al punto de discutir puntos específicos del conflicto, pero Argentina protesta porque Chile aumentó ahora su comercio ganadero con las Islas Malvinas, hoy en disputa también con Inglaterra bajo el nombre de Islas Falkland, y la prensa argentina renovó sus ataques a Chile. Los obispos piden rogaciones en la próxima fiesta de Corpus Christi, y proponen levantar un monumento a Nuestra Señora de la Paz en la zona disputada. Ya a principios de siglo argentinos y chilenos dirimieron pacíficamente un conflicto fronterizo, lo cual conmemora el famoso Cristo de los Andes.

Misa por martires de Guatemala

Guatemala (NC)— Miles de campesinos asistieron a la misa concelebrada por Mons. Mario Enrique Ríos, obispos de Escuintla, y 50 sacerdotes, en sufragio por el misionero belga P. Walter Voordeckers, de Santa Lucía de Cotzumalguapa, y otros dos campesinos asesinados el 12 de mayo por bandas de la ultraderecha. Así lo afirman fuentes de la Sociedad Misionera del Inmaculado Corazón de María, a la que pertenecían este sacerdote y el P. Conrado de la Cruz, secuestrado con un catequista el 1 de mayo no han aparecido. El P. Richard Krasnick, superior de los 35 misioneros de esta orden en Guatemala, declaró que "la oligarquía de Guatemala resiente profundamente cualquier preocupación pastoral por la suerte de los pobres; muchos consideran una amenaza a sus privilegios el ideal cristiano de solidaridad y justicia."

USCC Reasienta cubanos

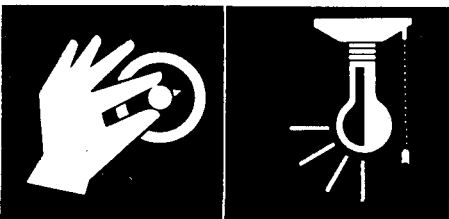
Miami (NC)— El Servicio de Migración y Refugiados de la U.S. Catholic Conference viene reasentando un promedio de 300 refugiados cubanos por día, o sea el 70 por ciento de los que llegan en el nuevo éxodo permitido por las autoridades de La Habana. John

McCarthy, su director, declara que más de la mitad encuentran acogida fuera de la Florida, pues "contamos con oferta de alojamiento y trabajo en toda la nación; nuestra meta es primero reunir a las familias, tanto los que tengan parientes en la región de Miami, como aquellos en otras partes." Agregó que el gobierno federal de Estados Unidos contribuye a cubrir los costos. Desde fines de abril han arribado en botes unos 63,000 cubanos en busca de asilo, motivados por la escasez de alimentos y otros productos básicos, y por el régimen de restricciones a su libertad. El gobierno de Fidel Castro, según informes comprobados, obliga a los capitanes de botes a incluir reos y enfermos mentales en su pasaje.

Denuncian Torturas en Colombia

Colombia (NC)— Los obispos Mons. Pedro Rubiano, de Cúcuta y Mons. Dario Castrillón de Pereira, declararon que deben investigarse las denuncias de torturas de prisioneros políticos que ha hecho Amnesty International, organización pro derechos humanos. También apoya la denuncia el grupo Sacerdotes pro América Latina (SAL), dando más detalles sobre la tortura, los asesinatos y el terrorismo, que considera conjuntamente "resultado de la violencia institucionalizada" apoyada por "un régimen militar inhumano." Mons. Rubiano afirma que el gobierno debe contestar a la denuncia, "diciéndole al pueblo la verdad absoluta: si hay tortura, aceptar el hecho y corregirlo, si no existe, demostrarlo." Mons. Castrillón dijo por su parte que "necesitamos verdad y justicia como fundamento de la paz." SAL envió en enero una comisión investigadora, que en Abril informó haber comprobado la existencia de 33 campos de detención y prisión donde se practicaban diversos métodos de tortura física y psicológica. Recomendaba que se levantara el estado de sitio y la ley de seguridad pues facilitan el arresto político, la prisión sin juicio, el asesinato.

Unas Ideas Para Ahorrar Energía



EN LAS CASAS

Acondicionador de Aire: En el verano, ajuste el termostato a 78o. Si este ajuste es seis grados menos que el año pasado su costo actual debe ser sobre 13% menos que lo que pagó entonces.

Calefacción: En el invierno, baje su termostato entre 65o. y 68o. durante el día y a 60o. mientras duerme. Si este ajuste es unos seis grados menos que el año pasado su ahorro será sobre un 15%.

Piense en un termostato-reloj; este cambia sus ajustes automáticamente en la mañana y en la noche. Son una buena inversión. Asegúrese de que sus equipos acondicionadores de aire están limpios y funcionando bien. Cambie los

filtros según indica el manual.

Otros aparatos eléctricos: Ventiladores, planchas, etc. deben estar desconectados o apagados cuando no son necesarios; las luces también deben estar apagadas cuando no están en uso. Reduzca el tamaño de las bombillas donde quiera que pueda usar menos luz y mantenga limpias lámparas y bombillas.

Insulación: Asegúrese de que su casa está propiamente insulada.

Esto sólo puede ahorrar un 20% en su consumo. **Consulte con un profesional.**

Las puertas y ventanas bien selladas pueden representar otro 10% de ahorro. Este trabajo puede ser hecho por usted mismo.

Haga esto ahora mismo: Repare las llaves (plumas) de agua que gotean; cubra con material de insulación los tanques y las tuberías de agua; use lavadoras sólo en su capacidad total.

Pruebe si los sellos de goma de las puertas de los refrigeradores están cerrando a prueba de aire, pasando una

tarjeta o carta de baraja entre el sello y la caja del refrigerador, si la carta pasa libremente hacia adentro, debe reemplazar los sellos de goma.

En las regiones frías, si su secadora de ropa tiene tubo de ventilación hacia afuera, puede desconectarlo durante el invierno para mantener en aire tibio y húmedo dentro de la casa, pero póngale un filtro de nylon en el escape para atrapar las hilazas que disparte.

Agua Caliente: Es la segunda fuente de más consumo de energía. Úsela con cautela. No la desperdicie.

EN LOS APARTAMENTOS

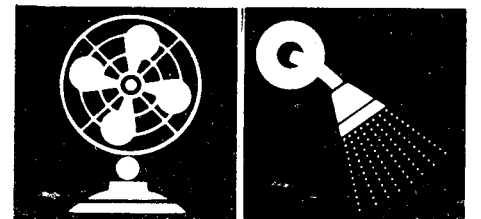
Recuerde que aún cuando electricidad y agua estén incluidos en el alquiler, usted ahorra combustible a la nación si usa todas las medidas que señalamos. Si usted paga por estos servicios, razón de más para que los use sabiamente, siga todas las ideas que se ofrecen en la sección "En las Casas".

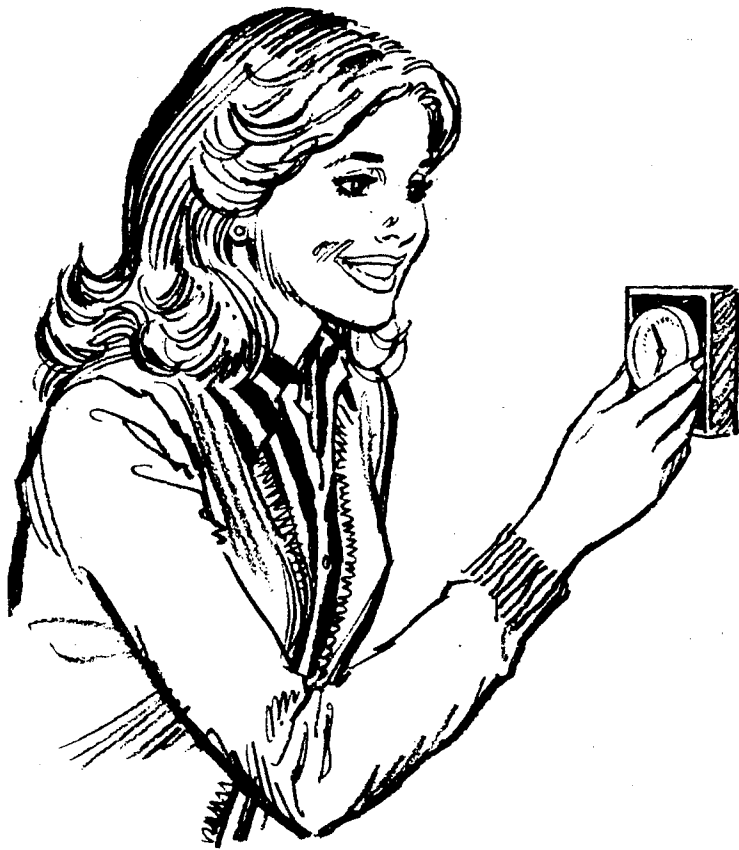
LOS CRISTALES SON UNA GRAN AYUDA

Si está construyendo una casa o

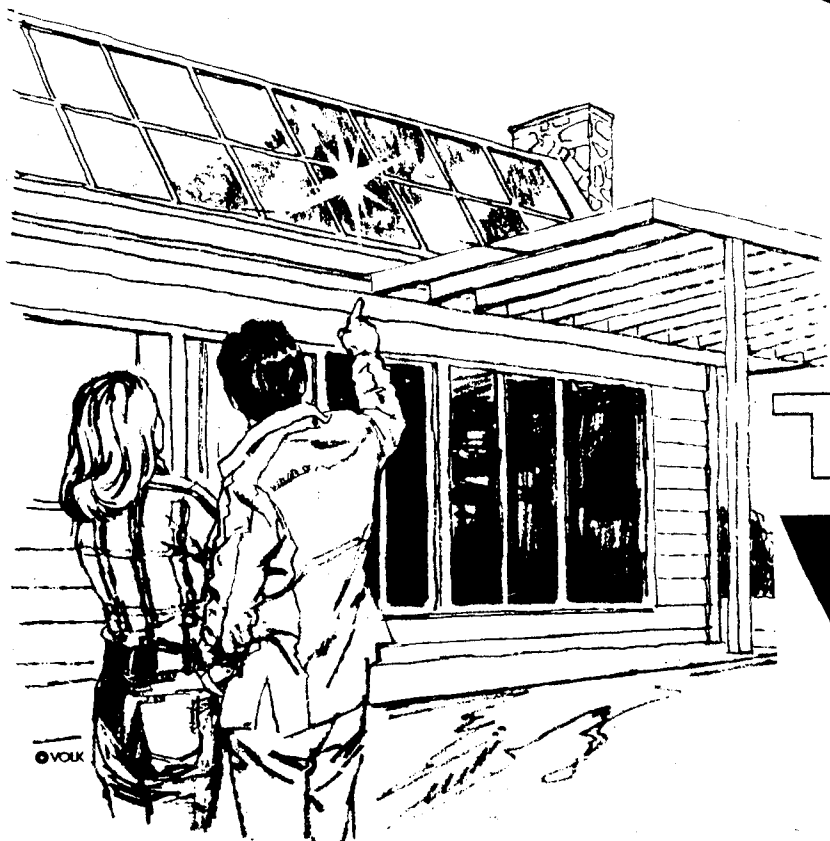
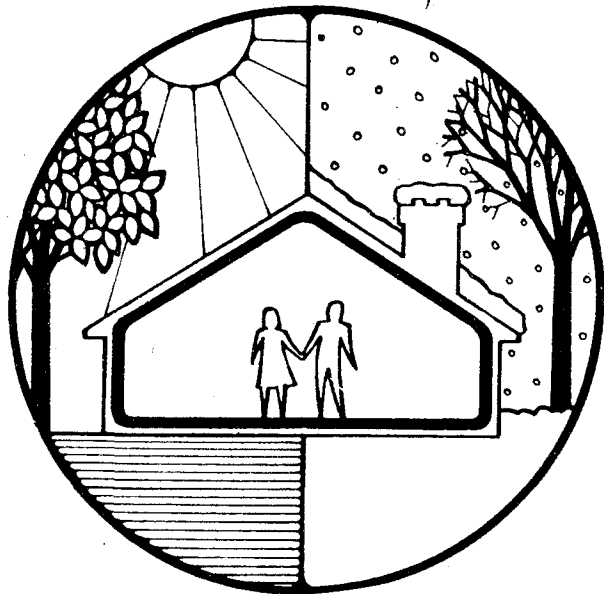
apartamentos, considere el empleo de cristales especiales para el sol; estos reducen calor solar haciendo el aire acondicionador más eficiente en el verano y guardando mejor la calefacción en el invierno. Si ya posee una casa y no tiene éste tipo de cristales, considere las ventajas de "reglasearlos" con alguno de los nuevos productos para tal efecto. Pregúntele a técnicos experimentados sobre las ventajas y las garantías que ofrecen.

Todo pequeño ahorro de energía ayuda. Así que buena suerte en sus esfuerzos. Se sorprenderá al comprobar que usted está ahorrando dinero, tanto como que tiene sentido seguir estos consejos.





ENERGY



South Floridians: You don't always need to sacrifice comfort or convenience to conserve energy. And you don't have to spend a lot of money before you can start saving money.

In this Energy section, written especially for you, are conservation measures that are absolutely free, and some that will pay for themselves very soon. Read and follow.

—Robert L. O'Steen

The Voice

MAY 23, 1980

Energy savers - Energy savers - Energy savers

- Set your thermostat at 78° F, a reasonably comfortable and energy-efficient indoor temperature.

- Don't set your thermostat at a colder setting than normal when you turn your air-conditioner on. It will NOT cool faster. It WILL cool to a lower temperature than you need and use more energy.

- Set the fan speed on high except in very humid weather. When it's humid, set the fan speed at low; you'll get less cooling, but more moisture will be removed from the air.

- Clear or replace air-conditioning filters at least once a month. When the filter is dirty, the fan has to run longer to move the same amount of air, and this takes more electricity.

- Turn off your window air-conditioners when you leave a room for several hours. You'll use less energy

cooling the room down later than if you had left the unit running.

- Consider using a fan with your window air-conditioner to spread the cooled air farther without greatly increasing your power use. But be sure the air-conditioner is strong enough to help cool the additional space.

- Don't place lamps or TV sets near your air-conditioning thermostat. Heat from these appliances is sensed by the thermostat and could cause the air-conditioner to run longer than necessary.

With or without air-conditioning...

- Keep out daytime sun with vertical louvers or awnings on the outside of your windows, or draw draperies, blinds, and shades indoors.

- Keep lights low or off.

Electric lights generate heat and add to the load on your air-conditioner.

- Open the windows instead of using your air-conditioner or electric fan on cooler days and during cooler hours.

- Consider turning off the furnace pilot light in summer, but be sure it's reignited before you turn the furnace on again.

- Repair leaky faucets promptly.

- Do as much household cleaning as possible with cold water.

- Insulate your hot water storage tank and piping.

- Add insulation around the water heater you now have if it's inadequately insulated, but be sure not to block off needed air vents. That would create a safety hazard, especially with oil and gas water heaters. When in doubt, get professional help.

- Check the temperature on your water heater. Most water heaters are set for 140° F or higher, but you may not need water that hot unless you have a dishwasher. A setting of 120° F can provide adequate hot water for most families.

- If you need to purchase a gas oven or range, look for one with an automatic (electronic) ignition system instead of pilot lights.

- If you have a gas stove, make sure the pilot light is burning efficiently — with a blue flame. A yellowish flame indicates an adjustment is needed.

- Never boil water in an open pan. Water will come to a boil faster and use less energy in a kettle or covered pan.

- Keep range-top burners and reflectors clean. They will reflect the heat better, and you will save energy.

- Match the size of the

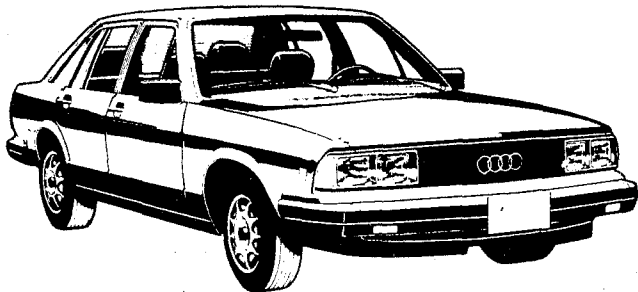
pan to the heating element. More heat will get to the pan; less will be lost to surrounding air.

- If you cook with electricity, get in the habit of turning off the burners several minutes before the allotted cooking time. The heating element will stay hot long enough to finish the cooking for you without using more electricity. The same principle applies to oven-cooking.

- When using the oven, make the most of the heat from that single source. Cook as many foods as you can at one time. Prepare dishes that can be stored or frozen for later use or make all oven-cooked meals.

- Watch the clock or use a timer; don't continually open the oven door to check food. Every time you open the door heat escapes and your cooking takes more energy.

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Compare these estimates to the "estimated mpg" of other cars. Mileage varies with speed, weather and trip length. Actual highway mileage will probably be less.

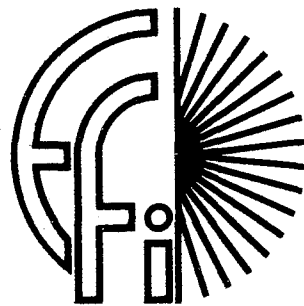
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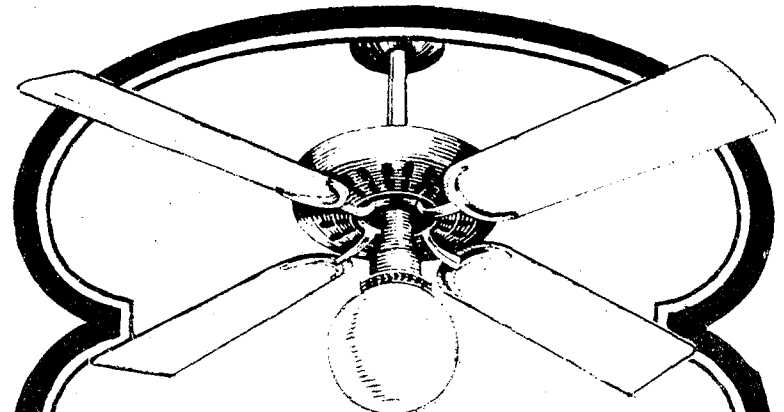
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While it's true that solar system installations require a moderate initial investment, the long range benefits from such an investment are becoming more attractive every day. In years to come, when traditional heating methods have become price-prohibitive, a solar system, installed today, will have paid for itself and will be providing its services at little or no cost to the user.

Solar offers us an opportunity to slow down the alarming depletion of our fossil fuel reserves. By using solar energy systems as supplements to fossil fuel systems, we can theoretically reduce consumption of these fuels by as much as 25 percent to 50 percent. And unlike coal, oil and natural gas, the sun is an unending source of energy. No other form of heat energy is so reliable, in comparison to fossil fuel heating methods which generate smoke and gasses that pollute the air we breathe. Solar energy heats without combustion — making it the cleanest form of heat energy.

HARNESSING THE power of solar energy is certainly not a new idea. For centuries, inventors have experimented with various devices to capture and use the sun's warming rays. Some of the ideas worked, to a limited degree. But because designs were crude and very inefficient, the cost of building and installing them (when compared to the then inexpensive and plentiful fossil fuel methods) was too high.

Only in recent years has the interest in solar energy intensified to the point of seriously considering solar as a primary source of heat energy. The main reason for this consideration is the realization that we are rapidly depleting our fossil fuel reserves. This scarcity of oil,

coal and natural gas has increased fuel prices to record highs, and as these precious natural resources become scarcer, solar energy will be economically competitive.

In the United States, residential users of solar energy number in the thousands. Solar energy is being successfully used in hundreds of large commercial buildings, many schools, hospitals, universities, and other types of institutions are experiencing significant savings in heat energy costs from their solar installations. Business and industrial engineering people are starting to explore the uses for solar energy. Theoretically, many hot water oriented manufacturing

processes can be converted to fuel-conserving solar systems. With this kind of track record, one thing's for certain...solar energy systems are here to stay!

The Federal government is aware of today's development of solar energy systems and their potential value to the American economy. Because of this awareness, Congress has enacted special tax laws designed to stimulate the installation and use of solar energy systems.

Incentives, in the form of tax credits, are available to home owners, business, institutions and industries who install and use approved solar systems.

Residential users: The tax credits are: 30 percent on the first \$2,000 plus 25 percent on the next \$8,000 investment in solar equipment.

Business, industrial and institutional users: Tax credits are: 10 percent investment credit on all solar equipment installed, plus an additional 10 percent for using solar energy in day to day operations.

State governments are also impressed with solar energy's economic advantages. Many states have passed solar energy legislation offering additional tax incentives through property and — or sales tax exemptions on solar installations. Some states offer income tax credits up to 50 percent of the cost of equipment.



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'Batts' and 'fills' of insulation

BTU... Kilowatt Hour... Peak Load Period... Retrofitting.

Confused by all the "jargon" surrounding home energy efficiency and insulation?

"If so," says Charles Hartmann, market manager for a leading manufacturer of residential insulation, "remember that there are only three basic things the homeowner needs to know about insulation: where to install it, how much to install, and the right type for the job."

SINCE INSULATION'S main function is to resist heat flow into or out of a home — helping it stay cooler in summer and warmer in winter — the material must be installed in all areas where heat gain or loss can occur.

"These areas not only include attics, but crawl spaces under the house, exterior walls and basement walls — basically, those areas that adjoin unheated spaces of the home," Hartmann points out.

It is relatively easy for

the homeowner to determine whether a house has insulation in all but exterior walls and finished basements.

"Generally," Hartmann explains, "insulation in unfloored attics and crawl spaces is exposed and visible, and unfinished basements usually have no insulation at all."

"If the attic is floored," he adds, "you simply can pry loose one of the floor boards and glance between the joists — that's where the insulation is normally installed."

"As for checking exterior walls and walls in finished basements, you should consult a local insulation contractor. He'd be able to determine if these areas contain insulation, and if you have enough by today's standards."

You may find, Hartmann says, that your home is underinsulated.

For many years, 6 in. of insulation in attics and 3 1/2 in. in walls was regarded as "full insulation."

As energy costs have risen dramatically and



shortages have become a reality, however, many utilities and government agencies have begun recommending higher levels of insulation.

"These recommendations vary across the country according to regional climates and local utility rates," Hartmann explains. "Your insulation contractor can tell you the recommended insulation levels for your area, as can the local utility or building supply dealer."

When you ask about

proper insulation levels, you will find they are generally expressed in "R-values".

"R-VALUE, not thickness," Hartmann explains, "indicates insulation's thermal efficiency. The higher a material's R-value, the greater its insulating power. One brand of insulation may be thicker than another, but if they're both marked with the same R-value they'll both resist heat flow equally well."

You can be assured of an insulation's R-value performance by checking the package for the National

Association of Home Builders Research Foundation, Inc. certification label. This label assures that samples of the manufacturer's insulation have been tested and meet thermal performance stated on its package. Mr. Hartmann says.

There are two basic types of insulation found in most homes today — "batts" and "loose-fill" — and you should become familiar with both to choose the right type for your job.

"Batt insulation is easiest for the do-it-yourselfer," Hartmann explains, "because it is prefabricated into dimensionally stable blankets, which must simply be cut to size. Batts also offer the greatest assurance of proper R-value, since they maintain uniform thickness and density."

"Loose-fill, on the other hand, consists of tufts of chopped-up insulation, and must be carefully poured or blown into place with special pneumatic equipment. Loose-fill must be applied in certain thicknesses and densities."

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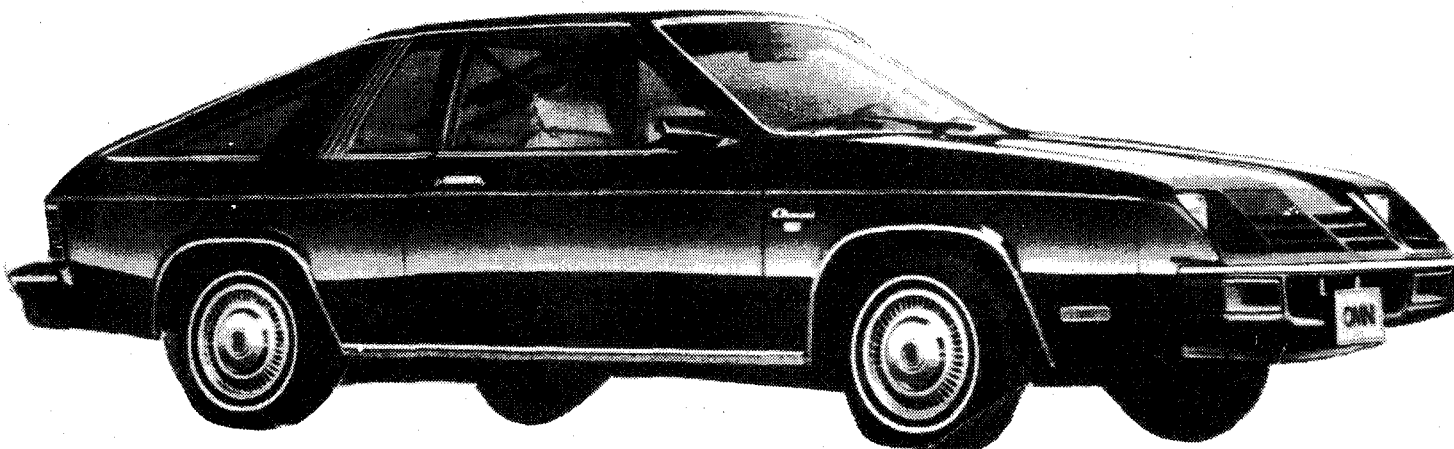
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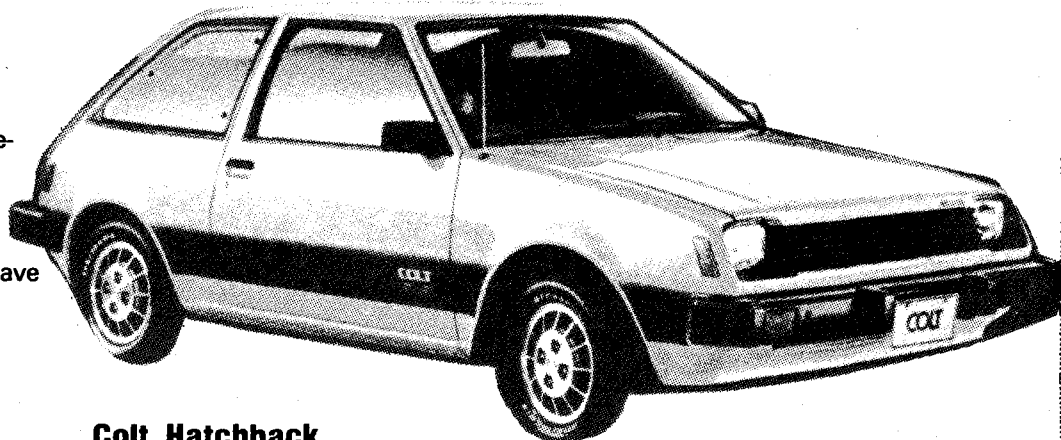


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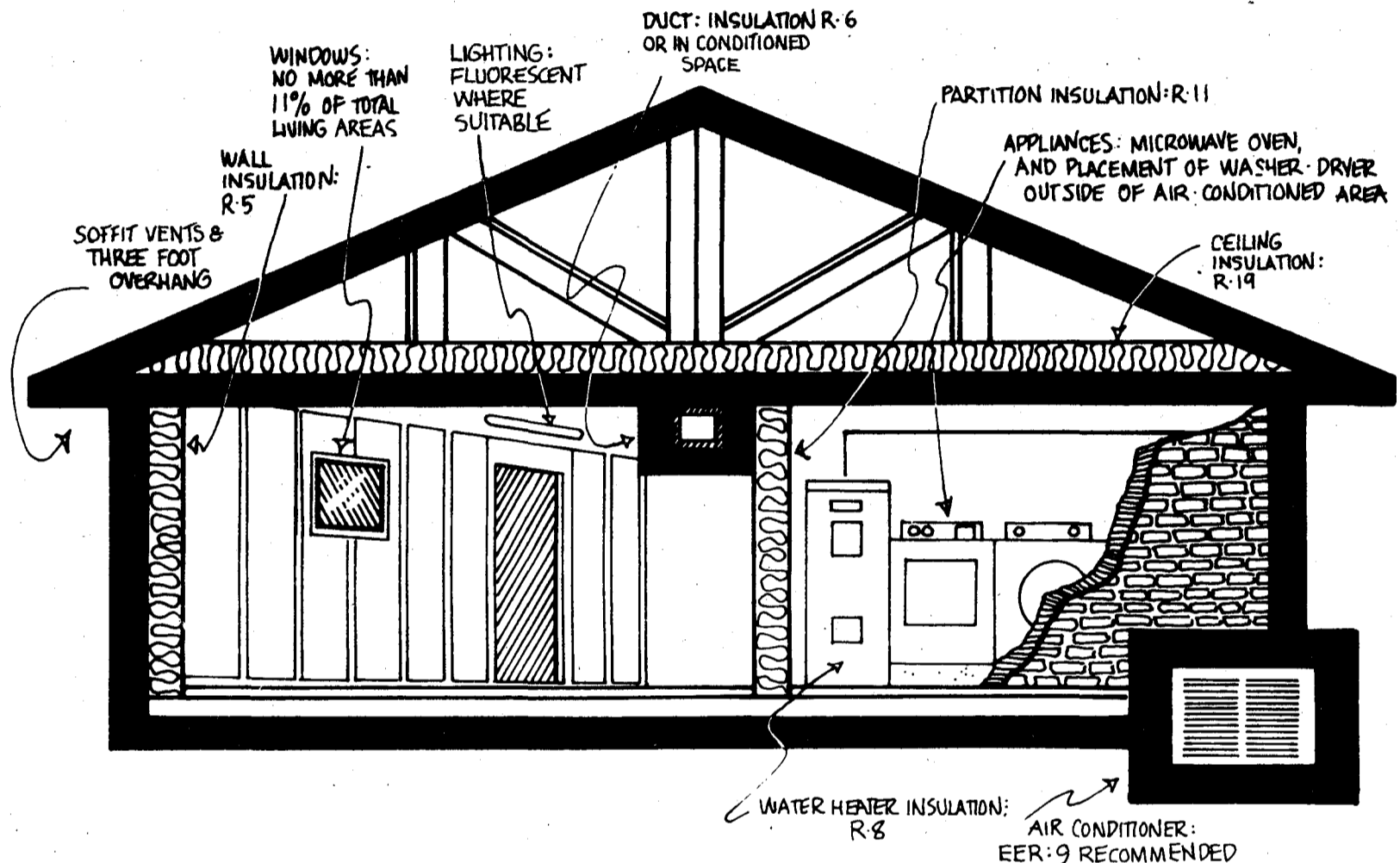
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ing and a microwave oven, and thermally efficient windows and doors, (with glass areas planned to minimize heat build-up).

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By saving gasoline, we can extend domestic oil supplies until alternate sources of energy can be developed.

Passenger automobiles account for about 13 percent of all end-use energy consumption in the United States, and about 31 percent of all the petroleum used. If every driver of the more than 100 million private automobiles, plus some 20 million light trucks, reduced gasoline consumption just 5 percent the total savings would be more than 5.5 billion gallons of gasoline per year.

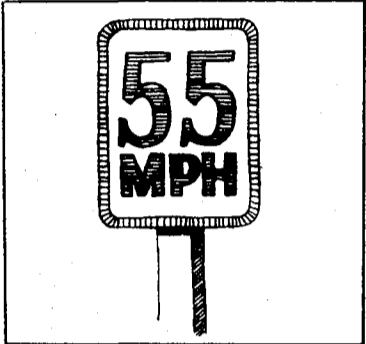
That's between New York City and San Francisco about 25 million times — or for all of New York City's 8 million people to drive coast-to-coast three times.

- **Drive at a moderate speed.** The most efficient range usually is 35 to 45 miles per hour. On the highway, where you may need to maintain a higher speed, stay at 55 mph. Most automobiles get about 18 percent better mileage on the highway at 50 than at 65 mph,

and 20 percent better mileage at 55 than at 70 mph.

- **Drive at a smooth and steady pace.** Press lightly but steadily on the accelerator so that you flow smoothly through traffic. Avoid tailgating, unnecessary accelerating, and braking.

- **Drive "defensively."** Anticipate traffic flow 10 to 12 seconds ahead. Maintain 2 or 3 seconds of buffer space between your car and the others around you — calculated by noting when the



car ahead passes a fixed point, and counting the seconds until you reach that point.

- **Don't idle the motor for longer than 30 seconds.** Idling gets zero miles to the gallon. Driving slowly for the first few minutes is a much more efficient way to warm the motor than excessive idling, even after the car has stood overnight. Also, turn off the ignition any time you expect to wait more than 30 seconds or so; restarting will take less gasoline than idling.

- **Keep windows closed when driving at highway speeds.** Open windows increase wind resistance by creating drag. If the outdoor temperatures permit, use

flow-through ventilation. If heating or cooling is needed, use a moderate setting.

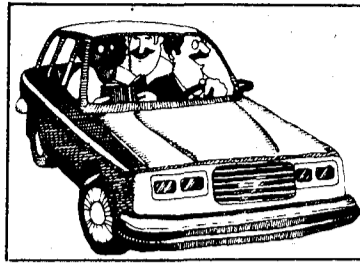
- **Share the ride.** About one-third of all private automobile mileage is for commuting. When two people ride together, say to work, they use about half the gasoline required if each drove alone. Many employers offer incentives such as free or reduced-rate parking for carpools. Consider organizing or joining a vanpool; the trend towards vanpools is increasing.

- **Combine trips.** Plan your trips — to market, to the library, to school, or to visit friends. You'll often find that one neighborhood jaunt could serve two or three purposes, and you could help your neighbors by offering to run errands for them. Gasoline costs about 5 cents per mile, and much more for short trips. Make your shopping or optional trips when traffic is lightest, and return home before the rush hour starts. Patronize your nearest group of stores.

- **Eliminate unnecessary trips.** Find one trip a day which might be better handled — or even eliminated — by telephoning, writing, or combining with another trip. For instance, banking often can be done more quickly and more efficiently by mail or telephone than in person.

- **Take public transit if available.** On buses and trains one can read, daydream, sleep, or catch up on work. When public transit isn't available, groups of commuters sometimes charter buses, or form vanpools, frequently with support from employers.

- **Check tire pressures regularly.** Keep tires inflated to the manufacturer's highest recommended level. Most such recommendations



are for cold pressure, so buy a good quality gage and take readings before starting out.

- **Replace all four tires with radials.** They will generally give 3 to 5 percent improvement in gas mileage in the city, and up to 10 percent on the highway. But don't mix radials with conventional tires — it can be dangerous.

- **Have wheels properly aligned.** Improper wheel alignment can increase fuel use and cause unnecessary tire wear.

- **Adjust your brakes.** Brakes that drag or grab unevenly rob you of gasoline, and can be dangerous. Be sure that the brakes both grip and release properly.

Use gasoline of the proper octane rating. The owner's manual gives the gasoline octane rating and gasoline type recommended by the auto manufacturer.

- **Check and change oil and oil filter at recommended intervals.** Every time you add gasoline, check the oil. Dirty oil or a low oil level can cause friction and wear that rob you of gasoline mileage and can seriously damage your engine.

- **Use a good quality SE multi-grade (multi-viscosity oil).** Look for the API SAE rating on the container. Multi-grade oils like 10W-30 and 10W-40 help reduce internal engine friction and give better gasoline mileage than single-grade oils. Do not use an oil of higher viscosity than recommended in your

owner's manual since heavier oils tend to increase friction and decrease miles-per-gallon efficiency. Always use oils that are marked SE.

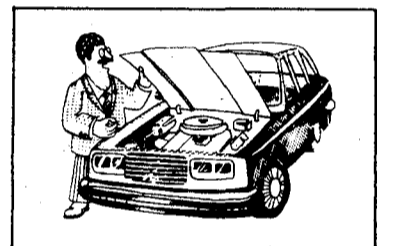
Also:

- **Don't overfill the gas tank; eliminate any chance of spillage.** Don't carry unnecessary weight. For every additional 100 pounds, mileage goes down as much as four-tenths of a mile per gallon. For safety's sake, never carry a can of gasoline in the trunk.

- **If your engine is hard to start, hesitates, sputters, idles roughly, or the like, you are losing mileage and should check its condition immediately.** You may need to clean and adjust spark plugs and ignition points, replacing if necessary; check timing, and replace air and fuel filter elements.

- **Remove foreign matter from the exhaust gas recirculatory valve and hoses, and check the controls following the manufacturer's specifications.**

- **Check for leaks in the fuel system.**



- **Check, clean or, if necessary, replace the positive crankcase, ventilating valve (PCV)**

- **Check all electrical ignition wiring and connections for voltage drop and resistance; clean, tighten, and replace if necessary.**

- **Inspect the choke for proper operation.**

- **Set idle speed to manufacturer's specification.**

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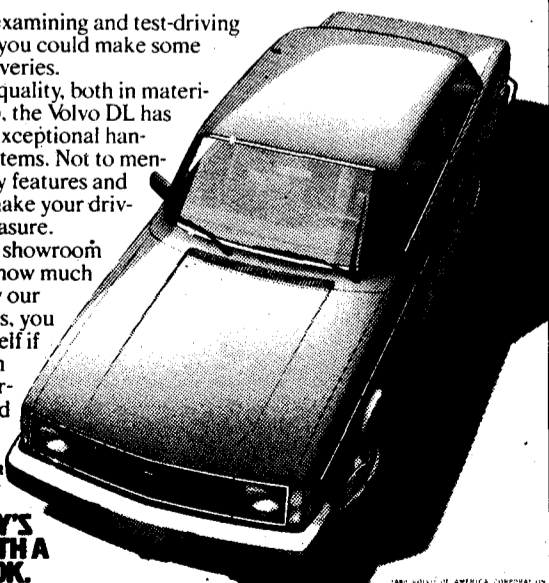
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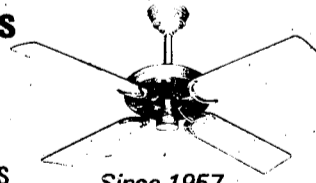
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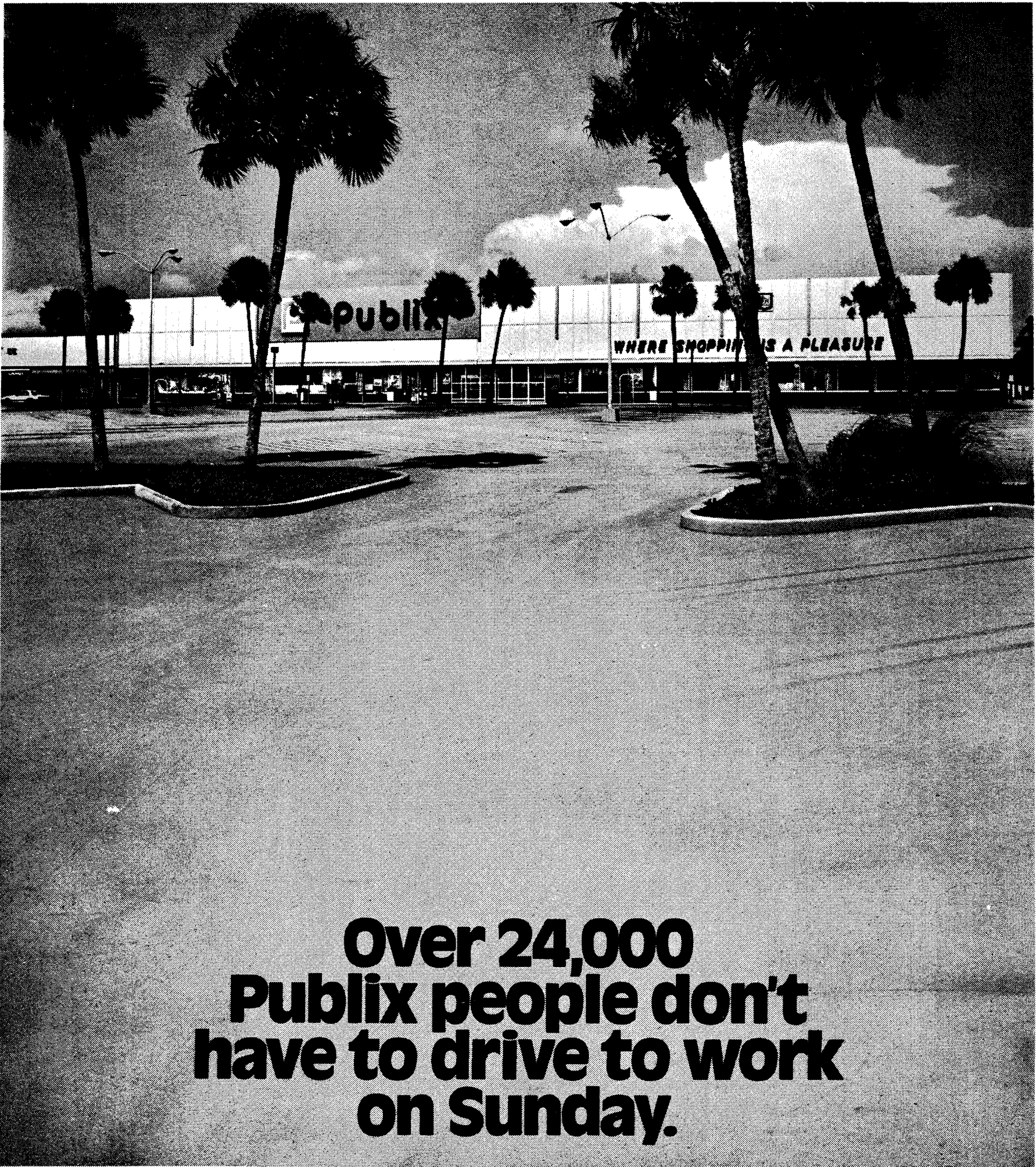
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