The Voice
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Archbishops' Letter
'We cannot ... support this ordinance'

To the Priests, Religious and Faithful of the Archdiocese of Miami:

On Tuesday, June 7, the people of Dade County will decide in a special election whether or not they wish to repeal Dade County Ordinance No. 77.4 granting an extensive and far-reaching range of rights to homosexuals in our community. This letter is written in order to indicate clearly the position of the Catholic Church on this important moral issue.

Pope Paul VI in January, 1976 stated that, "while homosexual acts are intrinsically disordered and can in no case be approved of," nevertheless, "homosexuals must be treated with understanding and sustained in the hope of overcoming their personal difficulties." Last November the Catholic Bishops of the United States reaffirmed that teaching when they stated that, "homosexuals, like everyone else, should not suffer from prejudice against their basic human rights," and that, "they have a right to respect, friendship and justice." The Bishops further taught that, "homosexual activity...as distinguished from homosexual orientation is morally wrong," and that because of the special predicament of homosexuals, "the Christian community should provide them with a special degree of understanding and care."

However, while deeply concerned about the rights of homosexuals as, indeed, we are concerned about the rights of all people, we cannot in any way support Ordinance No. 77.4. This Ordinance while solicitous to protect the rights of some is unconcerned about seriously infringing upon the rights of thousands of others in our community. Prescinding from the other questionable and objectionable aspects of the Ordinance, we are especially concerned about the extremely sensitive areas of child care and education. Under this Ordinance parents would be left legally defenseless to protect their children from the influence and example of the homosexual life-style of teachers or counsellors. Such a situation must, of course, be morally unacceptable not only to Catholics but to all who seriously adhere to the Judeo-Christian tradition.

Accordingly, while we call upon our people to be understanding of the homosexual and while we appeal for tolerance and reason and charity on this issue in our community and while we are not indisposed to considering other solutions to this vexing problem, we are, however, left with no option but to urge our people earnestly in this moral issue to vote on June 7 FOR the repeal of this most unsatisfactory Ordinance.

Sincerely yours in Christ,

Colman Carroll
Archbishop of Miami
Coadjutor Archbishop of Miami

Abp. Carroll

Abp. McCarthy

The Inner Voice
‘Gay’ battle

Battle rages on gay law

Pentecost

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Diversity or unity?

Can there be diversity and unity in the Church?

Youth meet

Teen delegates from South Florida attend annual Youth Convention at College of Boca Raton...

Mass for 300 couples

More than 300 married couples will observe silver or golden jubilees during a Mass of Thanksgiving at 11 a.m., Saturday, June 4 in the Cathedral of St. Mary. Archbishop Coleman F. Carroll will be the principal celebrant of the Mass during which jubilarians will renew their nuptial vows and receive anniversary scrolls.

Father James Reynolds, pastor, St. James parish; and Archdiocesan Director of the Family Life Bureau, will preach the homily.

A reception will follow in the Archdiocesan Hall.

Battle rages on gay law

Dade County voters will go to the polls Tuesday, June 7, to determine the fate of what may be the most controversial ordinance ever passed by the County Commission. Ordinance No. 77-4 now commonly known as the "Gay Ordinance" prohibiting "discrimination in the areas of housing, public accommodations and employment against persons based on their affectional or sexual preferences" has been in effect since Jan. 18.

Next Tuesday voters will either vote for the repeal of the legislation which would nullify it, or against the repeal which would keep the ordinance in effect.

Meanwhile the ordinance, which has attracted nationwide attention, is the source of almost constant debate between Save Our Children, Inc., which opposes the legislation, and the Dade Coalition for Human Rights which supports it. Funds raised by both groups are being used for newspaper and TV ads.

The Archdiocese of Miami was among the first of many religious groups to oppose the ordinance on the basis that in the area of employment only church-related and private schools are affected because Dade's public schools, under the Home Rule Charter, are subject only to the Florida Legislature.

In additional areas of employment, youth agencies in Dade County which are affected are all facilities for juveniles and dependent children including Archdiocesan projects such as Boys Town of Florida, Bethany Residence, Miami Bridge, Cuban Children's Program, Catholic Home for Children, Good Shepherd Day Care Center.

According to Coral Gables

(Continued on page 3)
Spanish-speaking groups urge repeal of 'gay' law

All of the organizations within the Spanish-speaking Lay Apostle of the Archdiocese of Miami are singing the repeal of the controversial "Gay Ordinance" during the upcoming election Tuesday, June 7.

In a statement issued on Tuesday members of the apostolates numbering more than 20,000 persons agreed: "The ordinance we wish to have repealed does not in fact contribute to human or civil rights of homosexuals. Homosexuals are not discriminated against, if they abstain from promoting openly their homosexuality.

"The purpose of the Ordinance would seem to be to allow homosexuals to practice and promote publicly their life style without fear of losing their employment or the use of housing or publicly accommodations. We fear they want the law to guarantee freedom to present examples of homosexual life which can be imitated by children and youth.

"We exhort all Christians to vote IN FAVOR of the repeal of Ordinance 77-4," the Spanish-speaking people said.

Organizations signing the statement were Agrupacion Catolica Universitaria, Caballeros de Colon, Camino del Matrimonio, Corazon de N. Senora, de la Caridad, Cursillos de Cristiandad, Encuentros Familiares, Encuentros Juveniles, Pastoral Vocacional, Impacto, Legion de Maria, Movimiento Familiar Cristiano, and Movimiento de Renovacion Carismatica.

Vote on 'gay ordinance' nears

(Continued from page 1)

Children as young as three have been seen in pornographic pictures and films.

THE BILL with the most support was introduced by Reps. Dale Kildee (D-Mich) and John Murphy (D-N.Y.) in the house and William Roth (R-Del) in the Senate. Their bill would provide a maximum sentence of 20 years imprisonment and a $50,000 fine to anyone involved in the production of pornography involving children.

The bill would provide a maximum sentence of 15 years in prison and a $25,000 fine for anyone distributing or selling such material.

In Washington testimony, the American Civil Liberties Union (ACLU) supported the first part of the bill but opposes the second because it said it opposes any restriction on freedom of speech.

But Charles Rembar, an attorney who won the right to publish "Lady Chatterly's Lover" and "Fanny Hill," two books once declared obscene, supported the bill.

"In general, the bill is a good one and does not run afoul of the First Amendment," he said. He said the bill was a child abuse bill, not an obscenity bill.

Controversial Report: "Human Sexuality, New Directions in American Catholic Thought," a new study commissioned by the Catholic Theological Society of America calls for new attitudes toward sex and though the book is not scheduled for publication until June 20, it has already come under fire by a number of theologians.

Congress focusing on bill to ban child pornography

By JIM CASTELLI

WASHINGTON— More than 130 congressmen and 20 senators have sponsored legislation to prohibit the production and distribution of pornography involving children.

Two house committees—Judiciary and Education and labor—have held hearings on the proposed legislation in Washington and across the country.

The committees have heard child pornography described as a multimillion dollar business. Robin Lloyd, a Los Angeles policeman, said he has found 264 magazines showing children in sexual acts with other children or adults. The magazines sell for about $7 each, he said.

SOME of the publications are "how-to" descriptions of child molestation and incest.

Los Angeles is regarded as the capital of the pornography industry. A Los Angeles police officer, Lloyd Martin, estimated that 30,000 children in that city are sexually exploited by adults each year.

Lloyd said many of the children are among the one million children who run away from home each year.

"A 12-year-old girl, a 13-year-old boy come to Los Angeles," he said. "They've split from Omaha or someplace looking for a better deal. They're a prime target for a recruiter for pornography.

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Theological Society of America, calls for new attitudes toward sex and though the book is not scheduled for publication until June 20, it has already come under fire by a number of theologians.

Early this week, Kunst told a daily newspaper that "It's not a question of hiring, it's a question of firing. (Anita) Bryant, (president of Save Our Children,) and her people keep talking about not wanting to hire gays. The gays already have the jobs," Kunst declared.

"But there are thousands of guys who don't want to hide their lifestyles and don't want to lose their jobs. That's why it's extra crucial to have a guarantee against discrimination," Kunst said.
Pope asks Charismatics to pray for gift of unity

VATICAN CITY—(NC)—Pope Paul VI asked an ecumenical group of charismatics led by Cardinal Leo Suenens of Malines-Brussels, Belgium, to pray to the Holy Spirit for Christian unity.

"We encourage you, dear friends, as well as all other disciples of the Lord Jesus, to pray for the gift of unity in truth and love," said the Pope (May 25) to charismatic leaders from Europe and the United States.

Cardinal Suenens, a leader in the charismatic movement, is accompanying the charismatics on a pilgrimage to the Holy Land to pray for Christian unity.

The Pontiff told the group—which included Lutheran charismatics and members of the Protestant Pentecostal churches to "aspire after the higher gifts with discernment for the common good of the Church."

"We implore the light and strength of the Holy Spirit to accompany the charismatics led by Cardinal Suenens, a leader in the charismatic renewal, with the charismatic renewal."

He was accompanied from Belgium by American charismatic leaders Steven Clark and Ralph Martin who have opened up an international charismatic communications office at the cardinal's invitation in Belgium.

Near Louvain, Belgium, Clark has established a charismatic household of six celibate men who call themselves the Brotherhood.

Martin has established another charismatic household on the south side of Brussels. It is made up of charismatic families from the Ann Arbor, Mich., Word of God community.

An estimated 60,000 Charismatic Christians will gather in Kansas City, Mo., July 20-24, for one of the largest interdenominational events ever held—the 1977 Conference on Charismatic Renewal in the Christian Churches.

According to Dr. Kevin Ranaghan, Catholic chairman of the planning committee for the conference, "The overall theme of this conference is the simple but all important proclamation: Jesus is Lord. Under that banner we will gather each evening in Arrowhead Stadium to share in these nightly themes: "The Lordship of Jesus, "Wholeness, Holiness," "A People Sent Forth."

Baptists, Catholics, Episcopalians, Lutherans, Mennonites, United Methodists, Presbyterians, Pentecostals, Messianic Jews, and other Christian groups will meet each day for workshops and other activities within their own separate conferences. Then, each evening, all of the groups will come together in the stadium for celebrations.

Some of the more than 200 speakers who will be featured at the conference include Cardinal Leo-Joseph Suenens, David DuPlessis, Ruth Carter Stapleton, Catherine Marshall, Maria von Trapp, Derek Prince, Robert Tuttle, Kevin Ranaghan, and Larry Christenson.

Persons wishing to attend the conference or receive more information about it should contact the Registration Office, 1977 Conference on Charismatic Renewal in the Christian Churches, P.O. Box 851, South Bend, Indiana, 46614.

Dr. Ben Sheppard will be the recipient of the annual Lumen Christi Award presented by the Archdiocesan Catholic Teachers Guild to an individual who has made a significant contribution to the field of education. Mass celebrated at 11 a.m., Sunday, June 5 in the Cathedral of St. Mary by Archbishop Coleman F. Carroll will precede the breakfast where the award will be presented. Father John Vereb, Guild chaplain, will preach the homily.

During the breakfast the 1976-77 scholarship of the Guild, made available annually to a high school senior planning a career in education, will be presented to Mary Ann Crotta, a member of the graduating class at Madonna Academy, Hollywood. Katherine Marie Stoklosa, Our Lady of Lourdes Academy, South Miami, received an honorable mention.

Dr. Sheppard, chairman of the Dade County Board of Public Instruction, serves as associate director of the Archdiocesan Catholic Service Bureau, and is known throughout the nation for his work in the rehabilitation of drug addicts.

He directs activities at St. Luke Methadone Center as well as at the Sheppard Medical Clinic.
Hiring of aliens who are unauthorized to work under the Naturalization Law has been passed by both houses of the legislature and sent to Gov. Reubin Askew.

Bernard G. Boudreau, first named administrator of Blessed Sacrament parish, Fort Lauderdale.

A native of Lowell, Mass., Father Boudreau, who had served in Chinese missions, was 71.

From 1959 to 1960 he served as an assistant pastor in St. Stephen Church, Hollywood; and the following year was assigned as an assistant in St. Pius X parish, Fort Lauderdale. For a few months in 1961 he was port chaplain at Port Everglades, Fort Lauderdale, before being named administrator of Blessed Sacrament parish. Illness forced his resignation in Oct., 1961.

A graduate of St. Augustine Seminary, Toronto, Canada, Father Boudreau, was ordained in 1929 as a member of the Scarboro Foreign Mission Society. He was assigned to mission in Chekiang, China and in 1942, when the area was invaded by the Japanese he went to India and then returned to the U.S.

He entered the Chaplains' School at Harvard University and in 1944 was assigned as chaplain of the 102nd Infantry. In 1948 he became chaplain of the 57th Philippine Scouts in the Philippine Islands and in 1951 was honorably discharged from the Chaplains' Service.

Prior to coming to South Florida he was a parish priest and Veterans Administration chaplain in the Diocese of Alexandria, La.

Father Boudreau is survived by a brother and two sisters including Sister Mary Hildegard, S.C. stationed in Canada. A nephew, George, resides in Fort Lauderdale.

Funeral for Mrs. A. Reiser

Funeral services will be held today (Friday) in Clarksburg, Va. for Mrs. Anna Reiser, whose son is a priest of the Archdiocese of Miami.

Father John Reiser, pastor, Our Lady Queen of Martyrs Church, Fort Lauderdale, will be the celebrant of the Mass in immaculate Conception Church for his mother who died on Tuesday at the age of 83.

A native of Munich, Germany, Mrs. Reiser came to the U.S. as a child.

In addition to Father Reiser, she is survived by her husband, John; six daughters including Mrs. Donald Bailey of Miami; and four other sons.

Memorial Day: Former St. Mary Cathedral parishioner, Mrs. Michael O'Shaughnessy, arranges flowers at Our Lady of Mercy Cemetery for her son, Michael. A graduate of Curley High School, Michael was an accident victim at 18. The O'Shaughnessys moved to Lake Wales because, "it was very difficult to stay in Miami after my son's death," said Mrs. O'Shaughnessy who visits the grave every holiday.

Local girl now Sister in media apostolate

Among those participating in the recent World Communications Day observance at St. Mary Cathedral was Sister Juliana Bernice, a Daughter of St. Paul and formerly a member of Our Lady of the Lakes parish.

In Miami for a vacation at the home of her parents, Mr. and Mrs. Henry Wolfak, Sister is presently stationed in Boston at the novitiate house of the Daughters of St. Paul whose apostolate is devoted to serving the Church through the media.

Since 1960 the Daughters of St. Paul have operated St. Paul Book and Film Center located at 2700 Biscayne Blvd. Many of the books displayed and sold at the shop are written and printed in the publishing house of the order in Boston.

Sister Juliana accompanied the Sisters who staff the book and film center to the World Communications Day Mass and reception.

A graduate of Miami Springs High School, who has two brothers, Harold and Thomas, Sister Juliana entered the congregation in July, 1973 and is now serving in the audio-visual and shipping departments of the order.

"It was the religious spirit and combined apostolic-contemplative life which attracted me to the Daughters of St. Paul," Sister Juliana explained. "Many girls today are looking for a challenge—a way of life that lives completely for God and for souls. Many have made the same choice," she said pointing out that the order presently has 30 postulants and pre-postulants and 20 novices at the Boston novitiate with 20 new applicants who will be welcomed during this summer.
From Iwo Jima, to Airline, to priesthood

By ROBERT O'STEEN
Voice News Editor
Ed Brown has experienced both the painful and the sublime more than once in his life.

While still a teenager he was married. And shortly after, he suffered a wound on Iwo Jima. Now at the age of 50 Ed Brown has again experienced the painful and the sublime. He lost his wife a few years ago. And then last Saturday he was ordained to the priesthood.

Moments before being ordained, Deacon Brown prostrated himself, not at the altar, as is customary, but in the center aisle of Immaculate Conception Church where the casket of his wife Kathlene had rested at her funeral seven years earlier. He had received permission for the variation to honor his late wife before being ordained by Archbishop Edward A. McCarthy while his father, his son, grandson, two sisters, in-laws and parishioners looked on happily. At that moment Father Edward Brown was ordained while his father, Edward Brown and his grandson Edward Brown all beamed.

"I never had any idea of becoming a priest," said Father Brown, "until after my wife died. I had married young and my life was along completely different lines. I was happily married for all those years and then cancer came in for two years." His wife died in 1970.

Those two years had a profound influence on Ed Brown. "I was always close to the Church but this brought me closer."

After it was all over he was talking to a priest at St. Joseph's parish in Miami Beach where he then lived.

"We were talking about my life and the possibility of going back to college and he said, 'Have you ever thought about becoming a priest?'" DIDN'T take it too seriously at first. He mentioned the Beda College (Pontifical Beda College for delayed vocations) in Rome and over the next two years the idea became more and more appealing. I decided not to make any decision until two years after the death of my wife."

When the time came he got in touch with Father John McGrath, then Vocations Director of the Archdiocese. After a few interviews the dye was cast and he headed for four years in Rome.

Ed Brown, was born in New York, was a Marine, a car salesman, a cabinet maker, an upholsterer and, after coming to Miami, was an inventory management supervisor with Eastern Air Lines for 10 years.

"Beda College in Rome is run by the Bishops of England and Wales primarily for the British, but they let in other English speakers from the U.S., Canada, Australia, Holland, Germany, Spain and others," he said. "IT WAS a good experience in international atmosphere. You learn there is a Church outside the U.S. and it's a little different. Even the Liturgy was a little different. The daily prayer is different and there are cultural differences.

The British are still more conservative in the way they do their Liturgy. They don't have the Sign of Peace in some churches. But they are very fine people," he added.

"And of course Rome was always there and sometimes we went out and saw the shrines and other places of historical interest. The college was directly opposite the Basilica of St. Paul where Paul is buried, and we could also walk only a mile to the Catacombs," he said.

ONE MEMORABLE experience that stood out in his mind was the trip he took to Lourdes, in his first year, accompanying handicapped children to the Shrine of Our Lady.

"I took care of a boy for a week and I remember the experience quite vividly."

"But," said Father Brown, "I was very glad to get back. This is a great country and is where I belong."

The future? "I just want to be a priest and serve the people. It's up to the bishops."

At the ordination were his father Edward V. Brown, his son Edward P. Brown, sisters Dorothy Donellan and Theresa Brown and Godparents Mr. and Mrs. Al Fuller.

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By Fr. John Dietzen

Protestant asks how anyone can be God's mother

Q. I am a Protestant reader of your column, and find it enlightening. Most things about the Catholic faith, even your dogmas, I can pretty much agree with. But calling Mary the Mother of God really turns me off. I know she is the mother of Jesus. But how can anyone be truly God's mother? (Texas)

A. Your misgivings are surely understandable. On the face of it, such a title for Mary sounds at least ridiculous, if not blasphemous.

Perhaps it will help if you understand when and how that phrase was officially applied to her. In the early centuries after Christ, a large and powerful Christian sect, the Nestorians, taught that when Jesus was born He was just a man. Later in His life, they teach that Jesus had to be both God and man from eternity. As applied to Mary.

The Greek word theotokos (“God-bearer”) had been a familiar one in the liturgy even before that, as applied to Mary. But, as you can see, the title became a dogma of our faith as a vital part of our belief about Jesus Himself, not primarily a way to honor Mary. It does, of course, reflect much honor on her to have had such an intimate sharing in God’s plan of salvation—to become the mother of the eternal second Person of the Trinity made man.

The reason is obvious. The responsibility assumed by the sponsor at Confirmation is the same as that of the sponsor at Baptism—also to be sponsor at Confirmation. Is this correct? In the interest of honesty, have sponsor have to be a Catholic? (Ohio)

A. According to the present regulations concerning Confirmation, it is not only permissible but desirable that the godparent at Baptism also be the sponsor at Confirmation, if he or she is present for the ceremony.

The main body of Christians realized even then that Jesus had to be both God and man from the very beginning of His life. They recognized that this Nestorian doctrine was dangerous to the whole theology of salvation. If Jesus was not really God as well as really a human being, something essential would be lacking in the saving work which we believe was accomplished by Jesus—reuniting God and mankind.

The matter came to a head in the year 431 at the Council of Ephesus (the third ecumenical council). After long and heated discussion, the council decided

Only his rank protects him, says Archbishop Camara

The Archbishop added, “I have said it all over the world, that on the South American continent there is a strong rebirth of neo-nazism. You can except Costa Rica, Venezuela and Colombia which are not military dictatorships. And Mexico is in a class by itself. But neo-nazism means nationalism, with all its implications. In the name of national security you can do anything, even what is against the law, like torturing people.”

He continued, “I do not speak against Brazil, but against justice wherever it is in the world. And just because I refuse to limit myself to a criticism of Communism, I am for that reason branded a Communist.”

SPEAKING of his recent visit to the 41st International Eucharistic Congress in Philadelphia where he and Mother Teresa of Calcutta were among the most sought-after personalities, Archbishop Camara said that he refused to go on radio or television or to grant interviews “to avoid needless provocations and also to preserve the margin of freedom they still grant me to travel outside the country.”

He spoke of unemployment, insecurity, and starvation wages in his country. “We will end up like India,” he said, “where 700 million human beings have nothing, where daily are found in the streets those who died of hunger, all to insure the pleasure of a few hundred maharajas.”

Admitting that the present regime in Brazil had retained in some respects, he finished, “But don’t be deceived, they are and remain implacable. For them, all that counts is national security. Justice and humanity take second place, and thus, they have no value. And outside Brazil, in Argentina and Chile, it is worse still.”

Voting time, be it for candidates or policies, is always a time to carefully examine those values which we wish to promote, cherish and defend within our community. June 7th, when the citizens of Dade County vote for or against repeal of the ordinance dealing with the housing and employment of homosexuals, is no exception. We must be certain we do our best to promote the welfare of the community, protect the rights of individuals, and confirm human law to the will of God.

Unfortunately, the ordinance in question is not a black or white issue. For example, it purports to defend the rights of individuals when the same time it is discriminatory in its application. The ordinance applies to private and parochial and does not apply to schools run by the government. All persons and institutions should stand equally under the law if the law is just. Why should restrictions be placed upon private education and not public education?

Is it not possible that this legislation is an affront to parents who sacrifice to place their children in an educational environment where they hope to achieve moral standards consistent with their religious beliefs. It is difficult to be enthusiastic about an ordinance which seeks to defend one group only to find that it discriminates against another.

The ordinance does have one worthy goal in that it recognizes that no one should be deprived of the means of livelihood and housing because of a personal and private mode of behavior. It is in our best tradition to see that rights are always defended and human freedom promoted. Unfortunately, though, this ordinance does not achieve this goal without an equally bad side effect detrimental to the common good of the whole community. The ordinance in question can easily give the impression that our community approves of homosexual activity. Does not a law specifically championing the rights of the homosexual give the appearance of approving of homosexual activity itself?

We wish to be clear that, while homosexuals are permitted some rights, arising from the fact that they are children of God, not from their homosexuality. Homosexuality is contrary to God’s order of nature. God, a loving father, will deal with the subjective culpability of each man as God sees his heart, but the right order of nature should be reflected in wise human law.

As a final note it might be pointed out that for all practical purposes the homosexual community has been unable to document actual cases of discrimination. One would think, therefore, that their zeal in maintaining the present ordinance is more an attempt to promote a way of life than to repress real injustices.

We sincerely hope that all men of good will will search their consciences, and seek the best interests of the common good as outlined by our Archbishops voting for the repeal of the Dade County ordinance 77-4 on Tuesday
but gays aren't gay—they're beleaguered people

By Dale Francis

The two great feasts of Pentecost and the Trinity remind us very forcibly that religion has, and must have, mysteries. This poses a problem for some people who are searching for a faith which can bring them peace. Along with peace of soul, they want satisfaction of mind in being able to understand and analyse what they cannot fully explain. I put believe in quotes, because if you can reason it all out to the satisfaction of the intellect, there is no room or need for faith. You do not then believe. You know. And religion is not based on that principle.

It's understandable that some people think that way, especially if they have had some higher education, where they were taught to worship at the shrine of the intellect. Perhaps most of the authors they studied considered the human mind alone as the gauge and standard of all truth.

This, of course, knocks out the Scriptures, revealed truth, doctrines about God, eternity, the soul and a host of other teachings. All these are richly veined with mysteries. It cannot be otherwise.

Perhaps it is the word mystery which has been an obstacle. When rationalists were attacking religion or merely discarding it as useless, they seemed to look upon mysteries as insults to the intelligence. A kind of intellectual suicide or mental cowardice, since religious leaders propose as truths what the mind of man cannot discover or prove by himself. More than that, it is a kind of intellectual suicide or mental cowardice to say that there is no truth.

Let's look brief ly at mysteries. Are we asked to accept as true a teaching that we can know nothing about? Are we expected to believe a theory that we cannot prove? They are a beleaguered people—and they are their own purgers.

It may be true—I suspect from some things I read and hear it is true—that some people have been deceived by the weight of propaganda from homosexual organizations into believing they are a happy and self-confident group of people. But, no matter how much they may protest, the sad fact is that the "gays" aren't gay at all.

The response of what they would call the straight people should obviously be one of compassion. Certainly the scorn and even hatred they use of so many to homosexuals in the past is wrong. It is both right and necessary that the Church should show pastoral concern for homosexuals. The question is how far this compassion and concern should go.

Among the recommendations from A Call to Action was one that asked "the Church actively seek to serve the pastoral needs of those people with homosexual orientation, to root out those structures and attitudes which discriminate against homosexuals as persons and to join the struggle by homosexual men and women for their basic constitutional rights to employment, housing and immigration. That the Church encourage and affirm the pastoral efforts of Dignity, the organization of gay and concerned Catholics to reconcile the Church with its homosexual brothers and sisters."

There is much in this resolution that needs to be examined carefully. There has been concern that the moral magisterium of the Church, as saying it does that responsible and ethical homosexual love is not sinful, continues to insist that all overt homosexual acts are sinful.

If YOU ARE to understand the issue then you must understand that what organized homosexuals seek is not compassion and understanding. Rather they are demanding that society accept homosexual activity as both normal and moral. It is not without significance that the Call to Action proposal does not ask that homosexuals be reconciled to the Church but that the Church be reconciled with its homosexual brothers and sisters.

In the May issue of Dignity, there is an article that steps the Dignity position at the very place that must be the concern of the Church. That article demands that the Church "understand the heart of the issue . . . a radical confrontation with the moral magisterium of the Church, as saying it does that responsible and ethical homosexual love is not sinful, that otherwise, the Church continues to insist that all overt homosexual acts are sinful."

But the bishops did not side-step the issue at all but pointed to the heart of the matter.

The A Call to Action recommendation asked the Church to "encourage and affirm the pastoral efforts of Dignity, the organization of gay and concerned Catholics, to reconcile the Church with its homosexual brothers and sisters." That may seem to be a compassionate proposal but you must know what Dignity asks to understand what it asks.

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Church changers should be patient

Fr. John Reedy, C.S.C.

We Americans, especially in this generation, are an impatient people; we seem to have little tolerance or respect for others, and we demand an instant upheaval which inevitably goes into any process of development and change.

The micro-wave oven, expressing our impatience at the time required for cooking, might be taken as a symbol of our generation.

DURING the late 60's such impatience characterized the crusaders for civil rights, for peace, for ecology. When these goals were not achieved by a couple of years of marches, sit-ins and national gathering, many of these people became frustrated and drifted away from their involvement.

Today I see some of the same impatience, the same intolerance for the process of historical change, among many crusaders for change in the church.

It shows up in current issues such as the ordination of women, a broader use of general absolution, the pastoral care of the divorced, remarried, homosexuals and others.

There is an admirable element in this impatience. On several of these issues, the activists are motivated by compassion for the hurt of people who are experiencing various kinds of privation.

Such compassion finds little satisfaction in the prescription that relief might come in a generation or two. Why, these people ask, should the people of today have to live and die without relief while the processes of history grind out their goals?

I have no answer to this compassionate indignation, and I have great respect for the concern which gives rise to it.

Yet, looking at history, I know that any significant change in a society as large as the Church does take time. From the same perspective, it seems clear that when such changes do come quickly, they are usually handled badly.

I have a long enough memory to recall those years before Vatican II when the thought of the council—men like John Courtney Murray, Henri de Lubac and Yves Congar—ended years of bad treatment by church authorities.

If justifiable indignation and impatience had turned these men from their work, the thought of the council would have suffered: the theology of today's church would be impoverished.

All of these men at least had the satisfaction of seeing their work vindicated during their lifetime. The Jesuit, Teilhard de Chardin, lived and died under years of official suspicion and disapproval. He must have been sustained by the conviction that eventually, whether he lived to see it or not, his work would have its effect.

In fact, it's astonishing to see how few of the great men and women, whose work and thought changed the course of church history ever lived to see their goals achieved. These people struggled on, under years of hardship and loneliness, with the conviction that their cause was right, that their effort was justified by this righteousness, even if they had little hope of seeing their purpose accomplished.

God knows, I would not argue for any lessening of the compassion that motivates the impatience of today. That human concern is too important to be lost.

Instead, I would simply plead for realism in recognizing the time required for most historical changes.

I would plead for the kind of perspective which sustains the enduring commitment. Refusal to accept needless suffering and privation can provide the motivation for heroic dedication. If it does not, it will probably generate the poison of frustration, bitterness and abandonment of the effort.

Unfortunately, the vocation to justice and compassion does not carry a guarantee of satisfaction.

The strength must come from a realization that we are called to live according to our values; such a life will not be a failure even if it ends long before the values are achieved.

Patience can be a cop-out; it can also be wisdom.

Is Church democracy? Yes, no

By Joseph Breig

Is the Church democratic? Yes, it is. Emphatically it is democratic.

Is the Church a democracy? No; not in the democratic sense. But nothing else on earth is as democratic as the Church.

Am I uttering a paradox? That is perfect democracy; it shows up in current issues such as the ordination of women, a broader use of general absolution, the pastoral care of the divorced, remarried, homosexuals and others.

In God's eyes we are totally equal. When our lives have been lived, what we are in God's eyes will depend completely on how we lived our lives—not on ancestry, or wealth, or worldly position or power.

God sees precisely what we are, not what we might pretend or appear to be, and accordingly we are judged.

That is perfect democracy; and that is something the Church never loses sight of, no matter what airs some members might put on.

When we are drifting from this divine democracy, the Church reforms itself, as the Second Vatican Council began the process of re-democratizing the structures and procedures in the Church.

In the Church, the first is last, the last first. And that is perfect democracy. It is the democracy of God, who in the Church came not to be served but to serve.

Yes, the Church is democratic. But the Church is not a democracy in the political sense that majorities decide everything.

Let it be noted that often the consensus, the general agreement, among the people does rule in the Church. The voice of the people is very influential. We see this in many great Church decisions through the centuries. But the timeless truths given to the Church by God, and taught by the Church, are not dependent on the voting of noses. Those truths remain true even if they were denied by most members of the Church.

No amount of ballotting can change fundamental truth. One could wish that this truth about the Church might come to be understood by journalists and others—in print and on the air.

The head of the Church is God; and against God's truths and divine power no one can successfully vote.

Christ entrusted those truths to persons he had chosen to continue, through time and space, the work he began in his life in the Holy Land.

Upon the rock called Peter, he built his Church. To Peter and the other Apostles he gave his own authority: "Feed my lambs; feed my sheep. Go, teach all peoples. Whatever you loose on earth will be loosed in Heaven; whatever you bind on earth will be bound in Heaven."

"Who hears you, hears me," said Jesus to those whom he had chosen as his first followers.

Is the Church a democracy in the political sense? No.

But is the Church democratic? Emphatically yes. The Church is the most democratic thing under the sun, because its mission is to serve all God's creatures, as God-in-Christ came to earth to do.

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Canon Law revision continuing

VATICAN CITY-(NC)—A revised draft of the controversial lex Fundamentalis (basic law) was given May 26 to a top-level international commission of cardinals, Vatican sources said.

The lex Fundamentalis, which has been likened to a constitution for the Church, is a new feature in the mammoth Code of Canon law which has been going on for almost 14 years.

Sources said that the confidential document is 30 pages long and contains 86 canons.

The first codification of Canon law was finished 50 years ago in 1917, taking about 20 years. The most optimistic guess says that a new code will be issued in about six or seven years.

After consultation on sections of the new code with experts is completed, the cardinal-members of the commission are required to debate and vote on issues where important differences of opinion were expressed by those consulted.

One of the questions discussed in the closed meetings was how the code should define matrimony. The result of the votes was not made public.

The 45-cardinal Commission for the Revision of the Code of Canon law, which met in Rome May 23-27, held important votes on five key questions regarding the new norms of Canon law on marriage and on Church penal law.

Others say that the revision will continue until at least 1991.

The first codification of canon law, which was completed 50 years ago in 1917, took 13 years.

Well-informed sources say that parts of the old code may not be revised at this time of accord on key points cannot be reached.

"We will simply have to say in such a case that the matter is not mature enough yet and that the old canons will remain at least temporarily in effect," said one cardinal on the revision commission.

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Bishop John Neumann: becoming a Redemptorist

In 1840, after four years of diocesan priesthood, Father John Neumann was dissatisfied with his progress toward the goal of holiness that he had set for himself when he was ordained. He thought again of joining a religious order to gain the advantages of regular observances, or of a rule of life, the companionship of a community and an atmosphere of contemplation.

So, at the age of 29, Neumann wrote to Redemptorist Father John Prost, a friend of his, to ask about joining the Redemptorist. Soon afterward, he received a letter of acceptance and on Nov. 29, 1840, he was given the garb of a Redemptorist by Father Prost and thus became the first Redemptorist novice in the United States.

He began his novitiate in a newly founded and understaffed Redemptorist house in Pittsburgh. Because he was a priest, he was in demand as a preacher, so he spent most of his novitiate year doing priestly work.

Father Neumann also lacked the companionship for which he had joined the Redemptorists. He was the only novice and the other priests were busy with pastoral work. Nevertheless he persevered and on Jan. 16, 1842, he made his first vows as a Redemptorist in St. James Church in Baltimore. Again he was the first man to do so in the United States.

Because Father Neumann said he was used to country work, he was given assignments that took him on long journeys by horse, canals, and stage coach down the Shenandoah Valley in West Virginia, up to Cumberland in the Alleghany Mountains and over the Susquehanna River to York and Columbia in Pennsylvania.

Two years after he had made his vows, the Redemptorists made him superior of their house in Pittsburgh, where he had the job of building St. Philomena's, the mother parish of all German Catholics in western Pennsylvania. In 1844 there were only two other children of the parish, and took all the sick calls that came in the early afternoon or in the dead of night when the other priests were resting. Eventually his health failed under the strain and the Redemptorist superior in Baltimore recalled him there.

In 1847, the Redemptorist superior general in Europe appointed Father Neumann superior of all the Redemptorists in the United States.

In the provincial residence at St. Alphonsus Church on Saratoga Street, Father Neumann never seemed the superior. His room was a cubbyhole near the entrance. Though as superior, he could give himself whatever assignment he wanted, he usually took the task of leading the recitation of the rosary before the main sermon. He spent the rest of the time hearing confessions and was often cramped in the confessors for 12 hours a day.

Many of his fellow Redemptorists, regarding him as too strict, reported their views to Europe and in 1849, he was removed from office. During the next two years, people came from all over Baltimore to go to confession to Father Neumann. Among them was Archbishop Francis P. Kenrick of Baltimore, who came every Friday afternoon.

One day, as he was leaving, the archbishop said: "You'd cut a fine figure in purple, Father." Then he added: "They know all about you in Rome, Father Neumann. If I were you, I'd go out and shop for a mitre."

One afternoon in early March, 1852, Father Neumann returned to the Redemptorist house after having given a talk to black Sisters at a nearby convent and teaching catechism to black orphans. On the table in his room, he found a jewelled ring and a pectoral cross. Before the month was over, he was consecrated bishop of Philadelphia.

Bl. Neumann, Crossroads' topic

The life-work of the soon-to-be-canonicalized St. John Neumann will be discussed on CROSSROADS radio in a four-part series during June. Fathers Max Pauli, C.S.S.R. and Robert Graf, C.S.S.R., will speak about Neumann's life as a seminarian, diocesan priest, missionary, pastor and bishop. The four talks center on the concrete accomplishments of John Neumann initiating the first Diocesan School System; beginning the practice known as 40 hours devotion; and spending much of his life helping immigrants.

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LARGE CATHOLIC STAFF

Including Three Of Our Managers
Celebrating the differences

By MICHAEL WARREN

One of my more vivid childhood memories is passing by one of the many Protestant churches near Union Square in Somerville, a Boston suburb, and being tempted to go in. I was with a group of fellow sixth-graders, and we were curious about the Protestants. We had been told it was sinful to worship in a Protestant church, and somehow we had extrapolated that notion to mean that it was sinful to even enter a Protestant church. So we stood there and debated whether it would be a sin to look inside a Protestant church, without actually going in. After all, if it was a mortal sin to worship there and a venial sin to enter, there might be some bit of sinfulness in have a look. However, we must have set aside our moral scruples, since we finally decided to have a quick peek through the front door. Our moral anguish resolved, we dashed up the stairs to the door, only to find it firmly locked!

I'm glad those days are over.

And so today, like children discovering and celebrating their ethnic roots, local churches are called to tolerate the differences but to love the differences. Our attitude is to be that of parents with regard to their children. Every parent I have ever known has spoken glowingly about the very different personalities they find in their children. To parents there is something astonishingly yet beautiful about these differences. One family, very different children—unity in diversity. If these parents experience anguish it is when these children bicker and fight with each other. Their fondest hope is not that the children will be the same but that they will love one another. These parents realize that love both affirms and overcomes these differences.

My hope is that the understanding of unity-in-diversity fostered by these activities for children will break down some of the attitude of diversity-as-bad which I was taught. I'm glad the children I know get very excited when they have a celebration of cultures in school. They dress up in their parents' costumes, grandparents', or distant ancestors' costumes. Like children discovering and celebrating their ethnic roots, local churches are called to tolerate the differences but to love the differences.
By FATHER JOSEPH M. CHAMPLIN

Last Saturday night two other faculty members and myself left the college by car for dinner in one of Rome’s countless restaurants. A scheduled massive protest demonstration by Italian college students and young people apparently, we thought, had fizzled out because of the continuous rain that day. However, as we drove along the Tiber River and passed the large jail near our seminary we saw about 200 riot policemen and soldiers lined up ready for battle.

We quickly altered plans and headed back toward St. Peter’s, only to discover a traffic jam one bus abandoned in the middle of an intersection, and obvious signs of turmoil.

After a short delay we crossed the Tiber and made our way to the “Via Conciliazione,” that wide street leading up to the great basilica and its huge piazza. Suddenly we noted a fire engine and moments later passed two cars burning in this avenue of reconciliation or unity or harmony. However, you wish to translate the word “Conciliazione.”

As we passed the flaming autos and headed toward the church and home of Paul VI, vicar of Christ, apostle of peace, man who said to the United Nations, “War no more, war never again.” I spotted a slowly advancing column of riot soldiers on the opposite side of the boulevard. The first 50 or so wore plastic masks, carried shields before them and held night sticks in their hands. The second 50 had rifles with tear gas grenades pointed in the air.

For the rest of that evening I could not get those ugly sights out of my mind or remove an eerie feeling from my heart.

THIS MORNING, as several students and I returned from Mass at the center city church of St. Lawrence (bombed one grudgingly as he preached the gospel of love, we rode the bus past a store whose two main windows had obviously been shattered during the Saturday evening demonstrations.

Somebody had printed in Italian on the wall between the two broken and boarded up windows a phrase familiar to Christians in every area of the world. “Peace on earth to men of good will.”

Father Champlin describes a student demonstration in Rome which involved cars being burned, damaged property, and 100 riot soldiers with sticks and tear gas grenades.

By FATHER JOHN J. CASTELOT

Nothing could be more obvious than the fact that the modern Church is in ferment, a ferment of ideas, ministries, structures, theologies. This understandably disturbs many people. They conceive of the Church as an unchanging rock, a monolithic structure in which there is no room for differences of opinion about anything. Certainly there should be no question of change. The Church is one, and that’s that. They sometimes voice the wish that we could go back to the ideal, untroubled days of the apostolic Church, the Church of the New Testament. Such an attitude betrays a woeful ignorance of history.

The fact is that the Church has been changing ever since it was born, and the Church of the New Testament was far from being either ideal or untroubled. It enjoyed a basic unity, but a unity amid ferment of ideas, ministries, structures, theologies. This question of change. The Church as an unchanging rock, the Church as an untroubled. It enjoyed a basic unity, but a unity amid ferment of ideas, ministries, structures, theologies. This question of change. The Church as an unchanging rock, the Church as an untroubled.

Certainly there should be no room for differences of opinion about anything. They conceive of the Church as a changing rock, a monolithic structure in which there is no room for differences of opinion about anything. Certainly there should be no question of change. The Church is one, and that’s that. They sometimes voice the wish that we could go back to the ideal, untroubled days of the apostolic Church, the Church of the New Testament. Such an attitude betrays a woeful ignorance of history.

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The Turbulence

Is the Church really united?

AVERY DULLES, S.J.

Theologians idealize the Church in our

\textit{Liturgy Today} Summer 1963


day is not just a local

center of the whole universe

and head of the Church. That

church is not just a local

community, to which the letter

in some passages if Paul's

writings was addressed, but the

universal Church. Salvation is

not only something to be

achieved in the future; it 

is realized, actualized in the life 

of the Christian. Read Eph. 7, 

7-10, 22-23; 2, 4-5.

Again, there was no 

uniform structure in the 

Church. Local communities 

had developed. The Palestinian 

churches had theirs; Paul's 

churches had theirs, and even 

within his 

foundations there was no 

strict 

uniformity. Some were 

fairly well 

organized (Phil 1,1), while 

others, like Corinth, were 

largely 

chaotic and less 

wheeling. The later, non- 

Pauline letters to Timothy and 

Titus reflect yet another 

stage in the 

developing 

organization of 

the 

churches. Unity? Yes. 

Uniformity? No.

ONE SERIOUS division 
amost split the Christian 
movement wide open, and that 

was caused by the question of 

the 

admission of Gentiles 

into the Church. The very first 

Christians, all devout Jews, 

insisted that if Gentiles wanted 
to become Christians, they had 

to first become Jews. When 

Peter baptized the Roman 

Corin thus without benefit of 

the

Catholicism was already 

without benefit of 

the

Church, who cannot be 
divided from 

Hisself. Christ, not Paul, was 
crucified for 

their 

sins. At the Lord's 

Supper they all partake of 

the 

one 

loaf and 

one 

cup, 

symbol of 

their 

unity in Christ. Further, Paul 

asserts, all genuine 

gifts of the Holy Spirit help to build up 

the Body 

in unity, so that 

whatever divides the community 

or separates believers from it cannot be 

true from 

the 

Spirit. Finally, he stresses that the greatest 

gift of the Spirit is charity—a virtue that makes 

us humble, patient, and considerate toward 

others.

In later books of the New Testament we 

begin to read of doctrinal heresies, including the 

Denial of the Incarnation, the assertion that our 

resurrection has already occurred, and the belief 

that marriage is sinful. Against such aberrations 

the biblical writers insist on the givenness of the 

faith, the inviolability of tradition, and the 

authority of the approved teachers—those upon 

whom the 

apostles and 

presbyters have laid 

hands.

In our day there is a widespread fear that 

the maintenance of unity may suppress a healthy 
diversity of style and expression within the 

Church. The New Testament gives no ground for 
such fears. The biblical images suggest a unity 

that is not merely of ideas, but also of 

personalities, and among big 

men, like Paul and 

Barnabas 

(Acts 15, 36-39) and 

Paul and 

Peter (Gal 2,11-14). The church 
at Corinth was torn by fac- 
tions; for a realistic picture of the 

stormy inner life of a New Testament church, read the 

letters to the Corinthians.

If there is a natural tendency to 

idealize the apostolic Church 

day and to sigh after the good 

old days. But it is reassuring to 

know that they were days of 
kerfuffle, too. Through it all the 

Church remained united 

and strong. Without the 

kerfuffle, indeed, it would have 

been much less dynamic. In 

looking for unity, it is easy to 

forget that unity within 
diversity is a dynamic unity.
Lonely Boy

He was born on a summer day
Nineteen fifty-one
And with the slap of a hand
He landed as an only son

His mother and father
Said what a lonely boy
We'll teach him how to fight
To be nobody's fool

In the summer of fifty-three
His mother brought him a sister
She's so much younger than you
Well he ran down the hall and he cried
Oh, what a lonely boy

When they said he was an only son
She dressed him up warmly
She gave him a gun
Oh, yes, a lonely son

They taught him how to fight
They sent him to school
They taught him how to fight
To be nobody's fool

Oh, oh, what a lonely boy
Oh, what a lonely boy

He thought he was the only one
She's so much younger than you
In the summer of fifty-three
They taught him how to fight
They sent him to school

Oh, what a lonely boy
Oh, what a lonely boy
Oh, what a lonely boy

By Andrew Gold
(p 1975 Asylum Records, BMI)

By THE DAMEN S
What a paradox! No generation of people have ever been exposed to so many people. And yet, loneliness remains one of the most pressing problems of our days. Andrew Gold sings about this painful reality of our modern times. In his song it is clear how strangely we live. We are jammed in with travelers on subway and jet, with classmates in computerized schools, with nameless transients in our church congregations, with mobs at our shopping malls. And still we are lonely.

For, in the faces of all these people we can clearly see the defenses, the distance between them and us. We have learned how to tune others out in football stadia and homes. And there is a loneliness as Prof. Martin Buber points out that is born, or comes to life, from the very act of being in a social world.

Andrew Gold gives us a quick view of one boy's life, a son who is lonely and unsure of himself. His loneliness began in early childhood when he felt his parents gave more attention to his younger sister. The loneliness continued through his school years when his parents encouraged him "to fight to be nobody's fool." And the loneliness echoed in his heart as he grew older and nurtured the hope that he could "find all the love he had lost in that earlier time." But even then he was robbed of love and attention. For it was at that point that his sister was married and had a child. And then the cycle of life began again. They started teaching the new child how "to fight to be nobody's fool."

Andrew Gold's song, "Lonely Boy," is not just about the frustration which has come in one person's life. It is about a more widespread problem which is passed from generation to generation. It is about something which is learned and then taught to others. It is about people who try to protect themselves against life's hard knocks by maintaining distance from involvement and others.

When it is put in these terms, it is obvious how foolish and frustrating this type of life is. Loneliness does not just come because of life's happenstance. Very often, it is we who create loneliness in ourselves because of the stories we tell ourselves. We live out of attitudes of distance and fear. And it is we who contribute to the vicious and painful cycle of loneliness today.

I cannot help but believe that the Christian is a person who lives differently. The Christian looks at the vicious cycle and realizes in light of Jesus that the only way to bring life is to be open. And it begins with us. For, if we remain closed and wait for someone else to treat us with love, then we will be waiting through our own lifetimes and those of our children.

This song is not very cheery in its tone. But it does make clear how foolish we are when we do not take to heart our openness towards others. It calls out to us to break the cycle by a more courageous and trusting type of life. "Lonely Boy" is such a cry for relief from those who dare to listen.
Fr. Lang, once crippled, to mark silver jubilee

LAKE WORTH—Father Joseph Ralph Lang, M.M., will celebrate his silver jubilee Mass on Sunday, June 12 at 3 p.m. in his home parish, Sacred Heart Church.

"Father Joe" is a Maryknoll priest and native of Lake Worth. As a child his hipbone began to disintegrate and he was confined to a wheelchair, it was thought for life.

His mother, their pastor Father William Nachtrab, and Joe began to visit a shrine erected by Father Nachtrab to St. Therese the Little Flower and offered a novena. They promised that if the boy was healed he would devote his life to God. After several weeks Joe began to improve, walking first on crutches and later without them.

After graduating from eighth grade at St. Ann's School in West Palm Beach, Fr. Joe entered St. Charles College in Catonsville, Maryland. In 1946 he entered Maryknoll Seminary in Maryknoll, New York. He received his Master of Religious Education in 1952.

From 1950 until 1968 Father Lang worked in the Maryknoll missions in Peru. He then returned to Maryknoll Society's International headquarters to work in the treasury department. In 1974 he was sent to Rome as Procurator General of the Society.

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All Expressways Lead to
Mercy Auxiliary head

Mr. William Krug is the newly elected president of the Mercy Hospital Auxiliary. Other officers elected were Mrs. Chiliano Casa, Mrs. Eugene Joyce and Mrs. William Hegamyer, vice presidents; Mrs. Joseph Carlow, treasurer; and Mrs. G.O. Wiggins, secretary.

At their installation luncheon Mrs. Krug presented Sister Mary Emmanuel S.S.J., Vice President of Mercy Hospital with a check for $35,000. The group raised the money for the hospital’s new linear accelerator for radiation therapy treatment on cancer patients.

Sr. Electa honored

PERRINE—Sr. Electa, S.S.J., principal of Holy Rosary School for the past 12 years, will be honored at a farewell celebration on Sunday, June 5.

Mass celebrated at 1:30 p.m. will be followed by a picnic dinner on the parish grounds.

A presentation entitled, “This Is Your Life Sister Electa” will be staged by the school children to honor the principal who will now join the staff of Mt. Gallitzin Academy, Baden, Pa.

PB Serra dinner

WEST PALM BEACH—The Serra Club of Palm Beach County will serve its annual bursé dinner at 6:30 p.m. Monday, June 6 at Cardinal Newman High School.

The club’s annual contribution to the Bursé Fund for the education of priests for South Florida will be made during the dinner to Archbishop Coleman F. Carroll.

Dr. Carney honored

Dr. Thomas Carney, a member of the board of trustees at Biscayne College, is the recipient of the annual C.H.I.E.F. award of the Independent Colleges and Universities of Florida.

A retired orthopedic physician, Dr. Carney is a founder of the Osteopathic Hospital, a member of the board of the Thomas Doolay Foundation and of the Florida Board of Governors of the National Conference of Christians and Jews and also serves as a trustee of the Miami Opera Guild.

Bro. Pro-lifers meet

Broward County Right to Life meets at 8 p.m., Tuesday, June 7, at Atlantic Federal Savings, 1771 NW 40 Ave. (State Rd. 7) in Lauderdale.

For further information regarding the organization and membership call Rita Mocarski at 484-6494.

Dental Asst. program

High school graduates are eligible to register now for the Dental Assistant program offered at Lindsey Hopkins Technical Education Center.

Applications are being accepted for the 11-month course which will begin Aug. 1. and meet Mondays through Fridays between 8 a.m. and 2:30 p.m. Trainees gain clinical experience working with dentists in the Dade County Research Clinic at the Center where the program is accredited by the American Dental Association. For additional information call 350-3341.

FCCW officers

Two officers of the Florida Council of Catholic Women have been nominated for offices of the National Council of Catholic Women.

Mrs. Donald LeFils of Osteen, FCCC president, and a member of the NCCW board of directors, has been nominated as first vice president.

For “Mrs. Hal,” Mrs. Joel Sayers of Daytona Beach, presently first vice president of the FCCC has been nominated for national secretary.
By FRANK HALL  
Voice Feature Editor  
Ron Cleveland and Judy Landry stood in the hallway of a building on the College of Boca Raton campus last weekend in the middle of the Archdiocesan Youth Convention. Trapped by a sudden downpour of rain, there was no damper to their enthusiasm about renewing the youth club at St. Joseph’s Church in Stuart. Wednesday, June 1, was to be the first meeting of the fledgling youth group and "we expected at least ten people to come," Gino Martinez and Rudy Martinez, both a little wet from not finding shelter fast enough, listened with interest and talked about their youth group at St. Stephen Church, West Hollywood. Going strong for the past 10 years, St. Stephen's group would walk away with an impressive number of awards later that evening at the banquet.

Perhaps this meeting best exemplified one of the most important aspects of the Youth Convention. It was a weekend of young people meeting young people who share the same ideas, goals and values. It was a chance to share problems, exchange plans for projects, and feel strongly a sense of Christian community.

Workshops throughout the weekend ran the gamut of interests from family life and sportsmanship to death and dying and excitement.

One of the highlights of the weekend was the concert and workshops conducted by the Dameans.

Some areas discussed by the Dameans included ideas on choosing music, how to use that music for Liturgy and sources of music. The audience quickly expanded that list by suggesting that music for Liturgy and choosing music, how to use it, and what to use it for. "We don’t change to follow society but to better serve society."

Following a picnic lunch and time for recreation, delegates gathered in the lobby of Patton Hall for election of Archdiocesan officers.

Claudia Grillo, current president, helped build suspense with little comments like the introduction to the winner in the contest for secretary which had two females nominated, of "It’s a girl!"

Gina Ulino of St. Bartholomew’s Miramar, was the name finally revealed as the new secretary along with Steve Frazier, St. Louis, winning the office of treasurer, Anne Marie Flynn, St. Juliana, West Palm Beach, vice-president, and Mike Troppe, president. Mike’s brother, Mark, had also served as president of the Youth Board for 1975-76. Mike is a member of St. Stephen’s group which he joined before his parish of visitation formed a youth club.

Billed as "A Rap With Archbishop McCarthy," the lecture hall of the library building was filled to overflowing capacity.

Fielding questions, Archbishop McCarthy noted, among other things, that we have to consider if one facility for youth activities as exists now is the best idea and expand the facilities or if consideration should be given to creating a new facility. (Continued on page 18)
'Why does the Church butt into lives?'

Straight Talk

Disasters like this usually end in divorce, and every divorce shakes our belief in marriage as something sacred just a little more.

As one of the people who helped set up these guidelines, I can tell you honestly that our intention was not to butt into your life. Our intention was to help people make the best possible choice in something that will affect them for the rest of their lives.

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"Islands in the Stream" is a daring movie by today's standards, a film about basic human relationships instead of the passions of giant apes or sharks, or possessed children, or old Hollywood movies. Unfortunately, it could be better. That may be why the man complaining when he gets a drink of water that isn't properly chilled.

"Islands" is also a new movie version of an Ernest Hemingway novel—nearly all of them have been done at one time or another—but for good or bad, not much of it depends on the original.

Hemingway probably wouldn't care much. It was a long work, written about 1950 (even before "The Old Man and the Sea"), that he hadn't cared to release in his lifetime. It was finally published in 1970, nine years after his death, to generally unenthusiastic reviews. The chief rap was that it was too clearly autobiographical, covered familiar ground, and seemed designed to shore up Ernest's public macho image as the man who knew everything about fishing, drinking, shooting and women.

The movie, which is crafted by the same director-camera-composer team that produced "Patton" and "Papillon," comes out quite differently. Its rare poignancy comes from the fact that the artist-hero, Hemingway-vogue Thomas Hudson, realizes his crusty independent nature (George C. Scott is ideally cast in the role) has cost him life's dearest reward—the knowledge and experience of loving, and being loved by, wife, sons and friends. Hemingway has provided the characters and situation, and a few precious and touching passages of dialog, but the film is mostly a new creation.

For all its warmth and insight, the movie is slow and introspective and distant, especially in its first half.

Hudson has opted for the life of the recluse artist in the Bahamas in 1940, where he lives in ailing isolation with mostly male companions. (There is also a "loose woman" who clearly knows her place). The chief friends are Eddy (David Hemmings, grown chubby from his "Blow-Up" years), a likable beachcomber constantly razzed by Hudson for his boozing, and Joseph (Julius Harris), the loyal black servant that Hudson keeps at an amiable distance.

The fun is enhanced by the visit of Hudson's three sons by his two broken marriages. Although the boys have doubts because of the scars left by divorce, the vacation turns into a glorious interlude of reconciliation.

There are several rites of passage, including an encounter with a shark and the struggle to catch a large marlin, and Hudson realizes his mistakes and his loneliness. In the remainder of the film, he comes to the same realization about his first wife (beautifully played by Claire Bloom) and his friends Eddy and Joseph. The tragic note is that all these insights come too late: Hudson is killed when he takes responsibility for some refugees who accidentally end up on his boat. But at least there is comfort and catharsis in his understanding. As he puts it, "I was learning fast there at the end."

The unique effect of "Islands" is in its tender treatment of masculine affections—between father and sons, brother and brother, a man and his friends—as well as between husband and a cherished wife he knows he has lost. It's something good to be said for a movie that it's structured around a deep series of realizations and expressions of love, many of them coming just before death. The performances are understated and low-key. There is one fine moment when the oldest boy says to his father, about his younger half-brother: "You love Davey the most...You ought to...he's the best of us." The father replies, "I've loved you the longest." It's a simple exchange as rare in art as it is in life. (A-2, PG)

Free Summer movie program for children

The Summer Movie Program for Children at Wometco Theatres will be sponsored by Burger King. The first show starts on Tuesday, June 5 and will run every Monday and Tuesday for six weeks through Aug. 5.

The theatres running the program will be the Dadeland Twin, and the Palm Springs Twin.

The Burger King Club program will feature all "G" rated movies, especially selected for children. Free tickets will be available at Burger King restaurants every week while the supply lasts. Tickets are free to members with Burger King Club membership cards, and if children are not already members, they can sign up and show their sign-up form to a cashier at a restaurant to get their free movie tickets. Tickets are given out each week prior to the following week's show. There are different tickets available for each week's movie. They are given out on a first-come, first-served basis. Parents with small children will also be able to get a free ticket for the movie.

At the Wometco Carlyle Theatre on Miami Beach, there will also be a Summer Movie Program for Children, sponsored by the City National Bank of Miami Beach. The Summer Movie Program for Children at Wometco Theatres has been running for 23 years.
Dameans' concert witnesses to power of music potential

By SR. MARY TRINDEL

Parents, children, teachers, musicians, and a large contingent of young people chanted and settled back for a musical evening. The Dameans, a group composed of four Catholic priests, adjusted microphones and tested acoustics for the concert at Holy Family Church in North Miami, Sunday evening.

The Dameans, who use guitars, bass, and tambourine, had played at the Youth Convention in Boca Raton, and their success was witnessed by the invited crowd of students who had driven down after the convention, and who eagerly occupied the front pews of the church.

In the first half of the program, the group played a medley of their own songs, "Is There Any Word from the Lord," "All That We Have," "Sing Out His Goodness," and "Service." The introductions and comments by Fathers Darryl Ducote, Mike Balhoff, Buddy Caesar, and Gary Ault provided a strong personal witness to Gospel values that was grasped empathetically by the audience. They also introduced a few selections from their newly released album, "Day of the Son.

Besides their own music, the Dameans, who write a weekly column for The Voice newspaper, introduced a few standards that included many well-known folk and rock tunes, encouraging—and getting—much audience participation. A particularly striking medley blended, "You've Got a Friend," "He Ain't Heavy; He's My Brother" and "Bridge Over Troubled Waters." As the repertoire developed, and each got his particular story or comment in, it became apparent that in addition to musical ability Gary Ault has the talent of a first rate stand up comic.

He delighted the audience with a dialogue between himself and an imaginary chimpanzee dressed as a character called "Herbie." He brought the routine to a climax singing "You're So Vain" with Herbie, which ended, seemingly impossibly using both voices at once. In a duet! By this time the general audience was enthusiastic as the group of students who had driven back from the convention to hear them again, though not quite as vociferous.

The Dameans took time to explain that they began performing and composing while they were at Notre Dame seminary in New Orleans, La. (Dameans being a shortened form of Notre Dameans.) That was nine years ago, and although they have since composed and performed their music, it has been deeply involved in priestly ministry in many different dioceses in Louisiana and Texas, with the approval of their bishops, to use music as a part-time ministry. This is a "folk group," if we can use that term any longer, that has continued to mature. They play in an easy, likeable style and are strong performers instrumentally and vocally, yet they are not on an ego trip. They have come to feel that they do not compose, so much as allow God's creative ability to work through them.

The Dameans provide an example of faith-inspired performance, and bear witness to the potential power of music in the life of the people of God, vocally, yet they are not on an ego trip. They have come to feel that they do not compose, so much as allow God's creative ability to work through them.

After the concert closed with a standing ovation, a large portion of the audience surged forward to get autographs and talk to the Dameans. Clusters of people feeling entertained, inspired, and refreshed stayed a while to share their impressions of the evening.

Other goals of the Council are to provide special services such as lectures, seminars, films and publications, to provide guidance and referral services to persons in need; to serve as an advocate for the alcoholic in Dade County; to stimulate public awareness of the alcoholic's problem through educational and informational programs. The Council will also serve as a medium to maintain communication between local agencies serving the alcoholic; to encourage professional support of the Council's activities through educational seminars and to conduct surveys to determine the extent and needs of the alcoholic.

Says media impact calls for response

CHICAGO—(NC)—The global impact of all of the communications media today will decide the spiritual image of the society of tomorrow, in the view of one of the world's most prominent media observers.

Bishop Andre-Marie Deskur, president of the Pontifical Commission for Social Communications, said in a Chicago interview that this global media impact requires a special response from Christians.

"What is expected from every conscientious Catholic," Bishop Deskur said, "is curiosity, an interior need to share with the universal and the local Church a constant concern for both reflection and updating. This requires the conscientious Catholic to read constantly and widely, and at the very least to be a reader of the weekly Catholic press."

If the individual Catholic does not, Bishop Deskur imagines he "will be educated by the other media without knowing it. He will wake up after 10 years with a completely different vision of life.

"The individual Catholic cannot help but be exposed to a 10-minute homily each week, while being exposed to 50 hours a week from other communications media."

"The weekly Catholic newspaper provides a necessary instrument of reflection and comparison."

"The media have introduced into society a tremendous flow of information, entertainment and exchange, every person is confronted almost constantly with news, facts, interpretations and opinions."

"Of course this represents a form of progress, but there can be a danger if the Christian is not preparing to act upon this flow of information in a very personal way.

"For example," Bishop Deskur continued, "what is expected from every conscientious Catholic is curiosity, an interior need to share with the universal and the local Church a constant concern for both reflection and updating."

"This requires the conscientious Catholic to read constantly and widely, and at the very least to be a reader of the weekly Catholic press."

Bishop Deskur said that the Catholic press has a special voice with this "round table" concept of exchanging information and ideas in the future.

Alcoholism Council established in Dade

Alcohol education in Dade County is one of the main thrusts of the recently established Dade County Council on Alcoholism, a voluntary non-profit organization.

Father Michael Hogan, O.S.A. serves as secretary of the Council which includes on its board of directors, Father Ross Garashek, director of Bethesda Manor Alcoholism Rehabilitation Center. Other goals of the Council are to provide special services such as lectures, seminars, films and publications, to
La Voz tiene opinión ...

Una cuestión de bienestar común

Ya se trate de elección de candidatos o de paso de medidas políticas, el asunto que nos ocupa nos recuerda que los valores que promover y defender deben ser respetados. La cuestión que queremos tratar es la que ha sido objeto de debate en Miami, Florida: la Ordenanza 77-4.

La Ordenanza 77-4 busca proteger el derecho humano a elegir el estilo de vida, la educación, el lugar de trabajo, etc., independientemente de las orientaciones sexuales de la persona. Esta Ordenanza busca establecer una protección especial para los homosexuales.


discriminatoria en su aplicación. En mi opinión, la Ordenanza 77-4 es incorrecta y discriminatoria en su aplicación. No protege el derecho humano a elegir el estilo de vida, la educación, el lugar de trabajo, etc., independientemente de las orientaciones sexuales de la persona. Esta Ordenanza busca establecer una protección especial para los homosexuales.

¿Queremos Suicidio Social?

EDITOR: Son muchos los que tratan de presentar la Ordenanza 77-4 como una cuestión de Derechos Humanos. Creo que es importante aclarar si de hecho existe alguna relación entre Derechos Humanos y la sexualidad.

El principio de igualdad de derechos humanos está basado en la existencia de una naturaleza humana común. Una naturaleza que incluye no sólo los aspectos biológicos, sino también los aspectos típicamente humanos como, inteligencia, amor y libertad. De estas características se deriva un sentido de responsabilidad, moralidad y respeto hacia los derechos de los demás. Además, esta naturaleza humana no está asociada artificialmente por el hombre a través de declaraciones legales, sino que es verdaderamente natural y lo que hoy realizan los líderes del Creador, así como la Constitución de los Estados Unidos.


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Rechazar la Ordenanza es...

(Viene de la Pág. 24)

Suarez.

"Es verdad que el derecho al trabajo es un fundamental, pero también los padres tienen derecho a elegir la educación de sus hijos y no deben intervenir en lo que hacen. La infancia y adolescencia no es un lugar donde puede recibir tortura, sino que se le limita en sus oportunidades, ya que el fondo de la Ordenanza es que nadie debe ser privado de derecho a elegir la educación de sus hijos.

En enero de 1977 fue aprobada la Ordenanza No. 77-4 que prohibía la discriminación contra los homosexuales en materia de vivienda, acomodamiento público y empleo. Muchos ciudadanos, preocupados por las posibles consecuencias de esta Ordenanza, firmaron una petición que logró que esta Ordenanza fuera sometida a un referéndum, el cual tendrá lugar el próximo martes 7 de junio. Este referéndum se pondrá a votación el rechazo de la Ordenanza 77-4.

En su carta pastoral del 11 de noviembre de 1976 sobre los valores morales, los Obispos de la nación señalaron la importancia de la educación y que debe ser adoptada de acuerdo con los valores morales, y que la actividad sexual no debe ser sacrificada en aras de la libertad individual.

"En su carta pastoral del 11 de noviembre de 1976 sobre los valores morales, los Obispos de la nación señalaron la importancia de la educación y que debe ser adoptada de acuerdo con los valores morales, y que la actividad sexual no debe ser sacrificada en aras de la libertad individual.

La Ordenanza que se desea en realidad no contribuye a salvaguardar derechos humanos o civiles de los homosexuales. Los homosexuales no son discriminados si se abstienen de promover abiertamente su homosexualismo. El propósito que se persigue con esta Ordenanza parece ser el de obligar a los homosexuales a que practiquen y promuevan de manera pública su estilo de vida sin temor a perder sus empleos o el uso de alojamientos o acomodamientos públicos. Nos tememos que lo que ellos desean es que la ley les garantice la libertad de expresión y de asociación de los homosexuales que puedan ser limitados por los niños y los jóvenes.

Para estos fines, elIr a votar no es sólo dar cumplimiento a un deber ciudadano sino también expresar con el voto los valores morales y cristianos. Como ciudadanos y como católicos, nos corresponde rechazar esta Ordenanza que contraría la libertad de todos al igual que los padres de familia, a sus hijos de maestros y otras personas que podrían influenciarse a adoptar una orientación homosexual o a aceptar la actividad homosexual como moralmente permisible.

Por este medio exhortamos a todos los cristianos a votar A FAVOR del rechazo de la Ordenanza 77-4.

Firmadas:

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DEERECHOS HUMANOS

Por el P. JUAN Sosa

El ser humano, al

examinarse ante Dios y ante

la sociedad, descubrirá que
debe realizar una serie de
tareas que no le permiten

tener felicidad pero no

le permite vivir en la presencia

de otros; tiene que construir una

sociedad cuyos miembros manifiestan
tendencias irresponsables, y lo

que tiene que hacer es

construir una sociedad llena de hombres y

mujeres responsables; tiene que

el amor para satisfacerse a sí

mismo, pero sabe que el amor

no puede ser de conveniencia sino de entrega, se

promete a fundar un hogar saludable, pero no

puede olvidarse del hogar del vecino y de sus necesidades más

agudas.

Al hablar de derechos humanos, por lo tanto, hablamos de la forma en que

la persona humana participa

en la sociedad en que vive, en la

búsqueda del apoyo y la

protección de los gobiernos

que la representan y que le

orientan. Existen derechos

inexistentes a la persona

humana: derecho al trabajo,

la vivienda y el vestido, la

salud y la educación, la

libertad y el transporte. Pero

a la vez existen derechos que

concernen al mundo, ya

que todos somos tratando de

compartir la responsabilidad

de construir juntos un mundo

propio: guerras motivadas

por el desorden mutuo de

líderes que no entienden a sus

pueblos; hambre y miseria

mientras otros sectores de la

asociación se engalanen para

celebrar fiestas de debutantes y

bailes de caridad; prisioneros políticos donde se

proclama simultáneamente el

progreso de una sociedad

avanzada y sin prejuicios,

desigualdades en los salarios

y en el trato de grupos étnicos

que viven al margen de la

libertad.

Ante esta ruptura de los
derechos humanos el cristiano

tiene la obligación de

denunciar las injusticias que

ocurren en el mundo para

santa la justicia de Dios. Siguiendo al

Señor Jesus que proclamó la que no

transformadora, liberación para todos los

pueblos, el cristiano ha de

proclamar y de tratar de

lograr esta liberación

en Cristo, una liberación que se

realiza cuando nace de la

verdad y no de la mentira del

crime.

En Estados Unidos, como en todos los países del

mundo, se viven también las

injusticias sociales que surgen

del amor desordenado al

dólar y de la falta de Cristo

como única ‘verdad’ que

sienta a la vida de los

hombres. En este ambiente

viven nuestras comunidades

hispanas que deben

frenar a los peligros de

nuestra sociedad: desin-

tegración de la familia.

Ahora más que nunca los

hispanos han de buscar en la

Palabra de Dios las fuentes

esenciales para romper con

estos males que hacen

afrontar a tantos. Esta es una

Palabra firme pero lleno de

comprensión; directa pero

que no hierve; transformadora,

pero no destructiva; una

tabla en el amor de

los hombres y dirigida a

la construcción de una nueva

sociedad: el Reino de Dios.

Ahora más que nunca el

hispánico que es cristiano

debe ser llamado a

convertirse para proclamar la libertad de sus

hermanos. Aún en esta forma de

hacer realidad (profeccion de almas) y reflejar a

Dios en el Mundo:

Todos los ciudadanos de este

planeta pasan al menos una vez al año por el

holocausto del sol. Se ve en los

pueblos de toda la tierra una de las cosas

más subidas de la tierra que se tienen en la
tienda. Se ve el cielo y se ve el

hombre. En este ambiente

nuestro se desarrollan las
cuestiones del amor, el

desarrollo de las
televisores, en este ambiente

nuestra coherencia como
desintegración de la familia.

Ante esta ruptura de los
derechos humanos el cristiano

debe ser llamado a

convertirse para proclamar

la libertad de sus hermanos. Aún en esta forma de

hacer realidad: profeccion de almas y reflejar a

Dios en el Mundo:

También los trabajadores

agricolas

Durante varias semanas las familias de trabajadores

agricoles migratorios en la

Parroquia de Ntra. Sra. Reina

de la Paz en el área de la

misión de Ntra. Sra. Reina de la Paz.

En el Encuentro Nacional.

Se trató de ambicionar

la gente con reuniones activas

que favorecieron la pa-

sionalización, dijo la Hna.

Margarita Ramírez, al frente

de las reuniones para el

Encuentro.

Después de tres

reuniones abiertas tendremos

otra para profundizar y sacar

conclusiones," dijo. "Han

asistido personas de todas

las edades, jóvenes y adultos. Hasta una persona

de 78 años.

Para conmemorar la

reuniones hemos usado el

canto "Un Pueblo que

Camina.

Como muchos de los

trabajadores agrícolas de

la región, el Sr. Ray se ha

contentado en terminar con

los temas antes de su

cargamento. Ahora un equipo

estable

reunirá las aportaciones y

en la foto, la Hna., Margarita,

junto a muchas de las

mujeres de los grupos de

trabajadores agrícolas de la

misión de Ntra. Sra. Reina de la Paz.

En el Encuentro Nacional.

La Escuelita de Vida

Cristiana de los Encuentros

Jovenes de la Región de la

misión de Ntra. Sra. Reina de la Paz.

Jovenes pro

Encuentro Nacional

Pedro Jové: Derechos Humanos.

La próxima semana 5 de

junio y el 6 de junio, tendrá lugar en la

Parroquia de San Juan Bosco

la Jornada de Trabajo Juvenil

Jovenes de la Región.

Acudirán a la Jornada de Trabajo Juvenil

12 representantes de los grupos de al

región de la Región.

Además participarán 6

representantes de las Escuelitas de la

Estación de Trabajo.

Jovenes de la Región.

A partir de las 9 de la

mañana los participantes

van a revisar las fases de

la Jornada de Trabajo Juvenil.

Se agradecerá la Presencia de los grupos por su

participación.

A las 12, 30 se

realizará el almuerzo.

Los participantes que

hayan querido participar en

la Jornada de Trabajo Juvenil de la Región

van a continuar con los

representantes del Escuelita de la Región.

A las 5 se

cerrará el Encuentro Nacional.

En el Encuentro Nacional

no sólo se van a discutir los temas de la Jornada de Trabajo Juvenil,

sino que se van a discutir también los temas de

la Escuelita de la Región.

Pedro Jové: Derechos Humanos.
Arzobispos contra Ordenanza

A los Sacerdotes, Religiosos y Fieles de la Arquidiócesis de Miami:

El martes 7 de junio los residentes del Condado Dade decidirán, en elecciones especiales, si desean o no rechazar la Ordenanza del Metro No. 77-4 que concede una extensa y avanzada gama de derechos a los homosexuales de nuestra comunidad. Esta carta se escribe para indicar claramente la posición de la Iglesia Católica en esta importante cuestión moral.

El Papa Pablo VI, en enero de 1976, afirmó que "aunque los actos homosexuales son intrínsecamente desordenados y en ningún caso pueden ser aprobados", sin embargo, "los homosexuales deben ser tratados con comprensión y en el esperanza de que puedan vencer sus dificultades personales". En noviembre último los Obispos Católicos de los Estados Unidos reafirmaron esta enseñanza declarando que, "Los homosexuales, como todas las demás personas, no deben ser víctimas de prejuicios que les nieguen sus derechos humanos fundamentales" y que "ellos tienen derecho al respeto, al amor y la justicia". Los Obispos afirmaron además que "la actividad homosexual, distinta de la orientación homosexual, es moralmente mala" y que, debido al difícil dilema de los homosexuales, "la comunidad cristiana debe tomar hacia ellos una especial comprensión y ayuda".

Sin embargo, aunque con profundo interés en los derechos de los homosexuales, como siempre, es profundo nuestro interés en los derechos de todas las personas, no podemos de ningún modo apoyar la Ordenanza No. 77-4. Mientras en esta Ordenanza se muestra gran atención en proteger los derechos de algunos personas, no se da en ningún caso a los demás derechos de miles de otras personas de nuestra comunidad. Prescindiendo de otros interrogantes y aspectos objetables de la Ordenanza, estamos especialmente preocupados por las áreas tan sensibles como el cuidado y la educación de los niños. Bajo esta Ordenanza los padres quedarían legalmente indefensos para proteger a sus hijos de la influencia y ejemplo del estilo de vida homosexual de maestros o consejeros. Tal situación, por supuesto, debe ser moralmente inaceptable no solo para los Católicos sino también para todos los que seriamente se adhieren a la tradición judaico-cristiana.

De acuerdo con lo anterior, a la vez que pedimos a nuestros fieles que tengan comprensión hacia los homosexuales, y a la vez que pedimos tolerancia y discreción y caridad en esta cuestión en nuestra comunidad, y a la vez que estamos abiertos a considerar otras soluciones en este delicado problema, no nos queda, sin embargo, otra opción que urdir en cada caso una disposición moral a votar A FAVOR de la revocación de esta inaceptable Ordenanza.

Sinceramente en Cristo,

[Señalización de firma]

Arzobispo de Miami

Arzobispo Coordinador de Miami

El Icono de Ntra. Señora de América, arriba, desapareció el 23 de Mayo de la Iglesia Melkitona en West Paterson, fue recuperado después de una llamada telefónica anónima. El Icono contiene unas 5,200 piedras preciosas entre ellas 144 diamantes y un rubí de 76 carates, piedras esmeraldas y esmeraldas. Diseñado por Maria Menettas de Atenas, fue bendecido por el Patriarca de Etiopía en Julio de 1976 y fue expuesto por primera vez durante el 21 Congreso Educativo Internacional en Filadelfia.

"Rechazar la Ordenanza 77.4 es rechazar un estilo de vida", dicen católicos hispanos.

"Para mi, el rechazar la ordenanza 77.4 no significa rechazar a los homosexuales como personas," dice el Doctor José Ignacio Lasaga, psicólogo de la Clínica Encuentro de la Universidad de Miami. "Creo que de hecho existen homosexuales que son personas totalmente honestas, e incluso modelos de conducta para la juventud desde el punto de vista religioso." La limitaciones que su problema sexual les trae, merecen toda nuestra simpatía y nuestro respeto. Pero esa simpatía, y respeto tienen que basarse en la actitud que han tomado ante sus dificultades, no tratan de usar su privacidad para llevar una vida llena de dificultades, no tratan de usar su condición humana para inducir a los jóvenes a caer en la homosexualidad."

El Doctor Lasaga ejerció como psicólogo en Cuba desde 1949 y posteriormente fue durante 10 años Director de Educación Psicológica en un hospital en el estado de Maryland.

"Porque si consideramos la homosexualidad como alternativa razonable y válida, sería casi como decir que la homosexualidad es... homosexualidad, como dicen los principales grupos que apoyan la Ordenanza, entonces no tendríamos ninguna dificultad en apoyar este tipo de legislación," dice.

Actualmente trabaja en el departamento de Ciencias de la Clínica Encuentro, pero nos aclaró sus opiniones sobre la Ordenanza no representan necesariamente las de la clínica, sino que habla como "simple ciudadano con larga experiencia en psicología clínica."

"Se puede decir que hoy día existe consenso general que afirma que las preferencias sexuales son resultado de influencias ambientales en la niñez y la adolescencia," dice.

"Las viejas teorías que atribuían la homosexualidad a los problemas cromosómicos o glandulares, están superadas," añade. Y cita estudios como los del psicoanalista Irving Biebery de Nueva York, y Marcel Saghir, sexual, el Doctor Lasaga explica que por ambiente se siente toda una serie de factores varios, que pueden incluir desde las ideas de la sociedad, la familia, las relaciones con hermanos, amigos, maestros y vecinos" y en nuestros días también la televisión, por la influencia que tiene en la formación de los jóvenes.

"Hoy también se habla de ‘terapia de conducta’ y se afirma que las primeras experiencias sexuales, si son continuadas y en la misma línea, pueden marcar definitivamente a los individuos."

"Pero no cabe duda de que la cuestión básica en lo referente a la Ordenanza es una de filosofía, dice el psicólogo cubano.

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