Poor face tax boost, no State aid

TALLAHASSEE—The impoverished and those most in need may have their taxes increased and not be helped by the state legislature this year, the executive director of the Florida Catholic Conference warned early Wednesday.

Thomas Horkan, Jr., pointed out that "Regardless of how much of the sales tax is paid by tourists or others, inevitably it is also paid by the poor and when you increase the sales tax you increase their tax burden," he declared.

"This is inevitable," Horkan continued, "but now those in need find themselves caught up in a huge battle over dollars for education, for roads, for new prisons. Strong lobbies advocate spending in these areas; groups must go on the capital demanding more money. But little is heard in behalf of the poor, especially those receiving Aid to Families with Dependent Children," he explained.

According to Horkan, a small coalition of which he is a member, has been urging the cause of the poor. Another member, Bob Williams, a Florida Legal Services attorney, has charged that the legislature has turned its back on 80,000 families in Florida who are recipients of AFDC.

"Florida has fewer welfare recipients per capita than almost any other state," Williams said. "It also has one of the best records for avoiding overpayment. For this reason, any expenditure for these programs will surely go to those who are truly in need."

The Senate Appropriations Committee not only adopted the recommendation of Gov. Reubin Askew for an increase of $14 per month raising the monthly payment to a family of four from $181 to $196, but it also added funds to assist pregnant women prior to the birth of the first child. This would afford poor, pregnant women better nutrition and medical services, thereby cutting down on birth defects and complications.

Meanwhile the House Appropriations Committee, amid stories of welfare "cheating," recommended only a $2.50 per month increase, Williams pointed out.

Attempts to add funds on the floor of the House were beaten back and then the Appropriations Conference Subcommittee backed away from the Senate position and agreed to that of the House.

"This was a devastating blow to welfare recipients," Williams declared.

"In a last minute compromise before the legislature adjourned, the Subcommittee agreed to add more administrative jobs for HRS, but money for welfare increases was apparently bargained away."

Williams said that about 60 per cent of the cost of the increase would have been paid for by federal funds.

"The compromise budget contains huge increases for education and transportation which will require a tax increase. The poor will be hard hit by a tax increase and now stand to gain almost nothing from the appropriations bill."

Anti-gays to go nationwide

"Save Our Children, Inc.," a group of volunteers representing various faiths, is planning to take their campaign across the nation following Tuesday's overwhelming repeal of Dade County's Gay Rights Ordinance.

Organization leaders indicated Tuesday night that the group initially will crusade nationally to repeal similar ordinances in San Antonio, Tex., and Minneapolis, Minn., but would confine their activities only to cities where they will be invited.

Meanwhile in Tallahassee, where Florida Governor Reubin O'D. Askew favored repeal of the controversial Dade ordinance in effect since Jan. 25, Thomas A. Horkan, Jr., executive director of the Florida Catholic Conference, welcomed the repeal as an affirmation of society's regard for the family, and for marriage, "as essential to its very existence."

"The concern of parents and relatives for the rearing and teaching of children was undoubtedly one main cause of the large voter turnout and margin of victory," he said. "Another was the basic moral issue which became defined during the campaign and which was met so squarely by so many religious leaders of the community."

"Now is the time for healing in Dade County," Horkan continued. "The humanity and dignity of persons who are homosexual must be respected just as the moral, religious and familiar sensibilities of the majority must be. Dade County has gone through an ordeal. We should all pray that it now be overwhemed by Christ's love," he concluded.

A pastoral letter read at Masses in South Florida Catholic Churches last Sunday, Archbishop Coleman F. Carroll and Coadjutor Archbishop Edward A. McCarthy called on the faithful to be understanding of the homosexual and appealed for tolerance, reasoning and patience.

Corpus Christi Is a Holy Day

Mass celebrated at 10 a.m. with Coadjutor Archbishop Edward A. McCarthy the principal celebrant will mark the traditional feast of Corpus Christi parish on Sunday, June 12 in the parish church.

A procession with the Blessed Sacrament will also highlight the feast of Corpus Christi following Mass.

(Continued on page 20)

Pastors for two new parishes, 18 assistants, administrator named

Two pastors were named to newly established parishes last week: Msgr. Noel Fogarty, Archdiocese Chancellor. Others who spoke against the ordinance are L-R: Rabbi Phineas Weberman, Rabbi Irving Lehman, Rev. Thedford Johnson, and partially hidden, Episcopal Bishop James Duncan.

Speaking at a news conference on the "gay rights ordinance" at the Dade Courthouse, called by concerned religious leaders last week, is Msgr. Noel Fogarty, Archdiocese Chancellor. Others who spoke against the ordinance are L-R: Rabbi Phineas Weberman, Rabbi Irving Lehman, Rev. Thedford Johnson, and partially hidden, Episcopal Bishop James Duncan.

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(Continued on page 20)
300 couples mark marriage jubilees

The Christian family is based on the sacrament of marriage and like all the sacraments provides a special way of participating in the mystery of Jesus Christ, hundreds of married couples were told last Saturday in St. Mary Cathedral.

Almost 300 couples observing the silver or golden jubilees of their marriages participated in a special Mass of Thanksgiving celebrated by Archbishop Coleman F. Carroll.

Each couple received a scroll of recognition from the Archbishop after the Mass during which they renewed their nuptial vows lead by Msgr. Francis Fazzalaro, officialis of the Archdiocesan Matrimonial Tribunal.

A reception followed in the Archdiocesan Hall where the jubilarians were greeted by Coadjutor Archbishop Edward A. McCarthy.

In his homily, Father James Reynolds, director of the Archdiocesan Family Life Bureau, reminded the jubilarians that "Marriage and family life find their source, their inspiration and their final hope in Him who is the author and giver of life.

"In these days of women's liberation St. Paul's words, 'Wives be submissive to your husbands as if to the Lord' sound to the modern ear a bit naive or disturbing. Yet he quickly exhorts husbands: 'Husbands should love their wives as Christ loved the Church and sacrificed Himself for her to make her holy.'

"The daily living of Christian marriage and family life - with all the joys and the sufferings of human existence - mirrors the life-giving covenant of love between Christ and His Church," Father Reynolds said.

"Love in marriage, and the family models the covenanted love of God for his people," Father Reynolds continued.

"The total, unconditional and faithful commitment of married love is well expressed in the traditional marriage promise enshrined in the ritual: 'For better, for worse, for richer, for poorer, in sickness and in health until death do us part.' Between married partners 'I love you' means 'I love you alone' and 'I love always,'" Father Reynolds stated.

"Your love and your faithfulness to one another through the years encourages us because you are truly an inspiration to all of us," he told the jubilarians.
Vatican approval sought

WASHINGTON—(NC)—Optional Communion-in-the-hand has been approved by the bishops of the United States and will now go to the Vatican for final approval before going into effect.

The announcement came four weeks after the bishops had failed to resolve the issue conclusively at their spring meeting in Chicago, May 3-5. At that meeting, the two-thirds vote necessary for approval of the measure had failed, but the National Conference of Catholic Bishops’ rules call for solicitation of absentee votes if the margin is small enough that the outcome could be changed by their being cast.

While no figures were announced at the Chicago meeting, it was known that 28 of the bishops entitled to vote—that is, active Ordinaries—rules call for solicitation of votes from the meeting, and that 183 favorable votes were needed for a favorable vote on the change. Of the bishops entitled to vote, it was known that 28 had failed to vote. Although there was some speculation that only a few votes were lacking for such a victory, all that was certain officially was that Communion-in-the-hand was no more than 28 votes short of approval.

An official of the National Conference of Catholic Bishops (NCCB) revealed that the final tally gave 190 votes to the group favoring the change.

According to the NCCB spokesmen, it is not known when Vatican approval would come, but it is considered all but automatic, having been granted in 43 countries already—will come. But in the interim, he said, the present discipline in the United States continues.

"WHEN the authorization has been granted," the official explained, "the introduction of the practice should be preceded, in any diocese where it is adopted, by a thorough catechesis under the direction of the local bishop and the diocesan liturgical commission."

The practice will become available on an optional basis, with heads of dioceses free to introduce it or not, and communicants free to continue receiving Communion on the tongue even if the change is approved in their dioceses.

Two earlier proposals for Communion in the hand had failed to gain the two-thirds vote. Those defeat, however, in 1970 and 1973, did not stop the practice from becoming widespread in some parts of the country.

The MOVE to introduce Communion in the hand came from the bishops’ Committee on the Liturgy, chaired by Archbishop John R. Quinn of San Francisco.

Speaking during debate on the subject at the Chicago meeting, Archbishop Quinn urged that "permission has been given in 50 countries," and is therefore "not intrinsically irreverent." In fact, he said, "not to have the option is more irreverent to the Blessed Sacrament than to have it."

Backers of the change insisted that it should be preceded by thorough catechesis, which they said would provide the opportunity to teach our people to receive the Eucharist in a dignified fashion.

Retired Cardinal Lawrence Shehan of Baltimore, although ineligible to vote, urged that the change be approved. "It is generally understood that when positive law cannot be enforced," he said, "that law brings about disrespect for all law. The present law cannot be adequately and effectively enforced."

WASHINGTON—During debate over Communion in the hand at the May meeting of the National Conference of Catholic Bishops (NCCB), members who argued in favor of the change generally included in their appeals strong pleas for adequate instruction for the faithful before the new practice is introduced.

According to the document used by the NCCB as the basis for debate, the change can be effected smoothly, with very little catechesis needed to instruct people in the proper method of receiving Communion in the hand.

The NCCB document gives a brief description of the proper method: "In receiving Holy Communion in the hand, the document says, "the faithful approach the proper method: "In receiving Holy Communion in the hand, the document says, "the faithful approach the hand uppermost. (Both men and women are to have their hands resting on the other, palm up, ordinarily, the left hand uppermost.) After the sacred host is placed in the extended hand after the usual words: "The body of Christ," and the communicant’s "Amen." After the priest places the host in the hand, if necessary the communicant steps to one side to give place to the next communicant and immediately, taking the host in the right hand, communicates himself or herself: only then does the communicant return to his or her place.

"The faithful should be instructed to extend their hands in a reverent gesture as they stand before the priest or other minister of the Eucharist with one hand, the document states, "when the change is approved. "It is generally understood that when positive law cannot be enforced," he said, "that law brings about disrespect for all law. The present law cannot be adequately and effectively enforced."
A top grad, he lives in 'a twilight world'

By KAREN HODGES

"It's not what you can't do that counts, it is what you can." This is the philosophy of Gordon Shnap, a 16-year-old, visually handicapped student who graduated recently from Biscayne College with a 4.0 average.

Gordon, son of Mr. and Mrs. Frank Shnap of 670 NE 176 St., North Miami Beach, was one of two recipients of the Academic Award for the student with the highest academic average over four years.

When Gordon was born his eye's lenses were not completely attached. Although he has partial vision, his parents were told any blow to his head could make him totally blind. Because of this, Gordon was never allowed to participate in contact sports. So, he said, learning became his hobby. Gordon completed high school in two years with an A average. He was just 13 years old when he entered Biscayne College.

The Biscayne College faculty has a "genuine humanity," Gordon said. His teachers helped Gordon overcome his disability by writing his tests in large print or giving him oral exams. "They kept me from being at a disadvantage, but they didn't give me an advantage over other students either. In one sense they didn't do anything special and in another they were very special," Gordon said.

Father Raymond Geisser, O.S.A., was one of the teachers who helped him especially while at Biscayne. Gordon said, "If Gordon couldn't see something on the blackboard I would go back and write the information with a flair pen," Father Geisser said. He called Gordon a "good natured kid" with a logical thinking mind.

Gordon said he is interested in ever subject; math and astronomy are two of his hobbies. But law fascinates him the most. "Law," he said, "takes in a little of everything: logic, psychology, math, accounting."

Legionaries head for three cities

Peregrinatio Pro Christo, a missionary movement within the Legion of Mary, has announced plans for three programs in Birmingham, Tampa, and Lake Worth.

The P.P.C. known as "Adventuring for Christ" through house to house visits, dates back to the year 521 when St. Columbanus, an Irish saint, led monks of the west from one place to another evangelizing each area.

More than 24 Legionaries will leave today (Friday) for Birmingham where they will donate their own vacation time and money to work for eight hours daily until June 25. Another team will be in Tampa from July 2 to July 16.

Other members of the Miami Regia of the Legion will work in Lake Worth from Sept. 2 to Sept. 17.

For additional information contact Veronica T. Crosby at 983-6644 in Miramar.

The South Dede Curia of the Legion will conduct an Action Congress on Saturday, June 11, at St. Thomas the Apostle Church library, 7301 SW 61 St. Mass will be celebrated at 8 a.m. followed by conferences in the morning and afternoon devoted to evangelization. All active Legionaries are invited to participate.

South Florida's oldest funeral homes are also South Florida's newest.

Alexander S. Kolski
For more than twenty years, Catholics in the Archdiocese of Miami have been turning to thoughtful, considerate, thoroughly able Alexander S. Kolski, F.D., in their moments of greatest tribulation. In his desire to continue giving incomparable personal attention to their individual wishes, honoring family traditions with utmost dignity, Mr. Kolski, a Catholic, has merged as a full partner in South Florida's oldest established funeral homes.

Kenneth B. Bess
A native Miamian, active in his community's life, Kenneth B. Bess Jr., carries on the family tradition of primary concern for the living, with a personal understanding and professional competence unexcelled in the area since 1938. In keeping with the firm's original aim to make the time of passing less difficult for the bereaved, Mr. Bess restates his late father's profound pledge: "Bess Funerals...Always Within a Family's Means."

Miami Shores Chapel
10936 N.E. 6 Avenue 757-0362

Hialeah-Miami Lakes Chapel
3790 N.W. 167 Street 621-0514
"I wonder if we really come to love people unless we come to a situation where we can meet them and begin to share who they are."

- Notre Dame Prof. Fr. Kelsey

'Be silent--you'll encounter God'

By ARACELI CANTERO
Voice Spanish Editor

Modern man's experience of God and the importance of finding time for quiet "reaching inward," were outlined to University Chaplains of the Archdiocese recently by Dr. Morton Kelsey of the faculty of Notre Dame University.

During the day of reflection at Barry College, the chaplains not only heard about Christian meditation and prayer. They also spent a half hour in total silence, so they might "learn by doing," as Dr. Kelsey said.

As he listened to their comments and insights he pointed out "they had become more talkative and spontaneous in sharing" as a result of the 30 minutes of quiet spent together.

To further emphasize his point, Dr. Kelsey related a story of a busy man who sought out Psychoanalyst Carl G. Jung in order to improve his mental outlook on life.

"I've got just 'the right prescription for you," the world renowned psychiatrist told his patient.

"Work but eight hours a day, go home and spend one solitary hour by yourself doing nothing."

After returning home the man explained Jung's unusual "perscription," to his wife and asked her to respect his daily hour of solitude.

Each day when he returned from business the man would retire to his study and after some 20 minutes of quiet, he would then pick up a volume by Hesse or Thomas Mann. Sometimes he would listen to the music of Chopin or Beethoven. At the end of one week, he returned to Jung and expressed his disappointment about his lack of improvement.

"But I didn't want you with Chopin, or Hesse, or Beethoven," the father of analytical psychiatry stormed, "I wanted you all by yourself."

The man's reaction was furious: "But I couldn't figure any better company," he shouted.

Jung stared at him evenly, and in a quiet voice said: "But don't you realize, this is exactly the 'company' you are imposing upon others 14 hours each day?"

Currently an assistant professor in the Department of Graduate Studies in Education at Notre Dame, Dr. Kelsey has been an Episcopal priest for over 20 years. He is the author of numerous books dealing with man's journey inwards and his experience of God.

Among his books are "Encounter with God," and "The Other Side of Silence," where he seeks to help those who have doubts about the possibility, or the value, of meditation.

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The priest-educator believes that the popular belief "of a God who cannot be encountered, results not from a lack of caring but from inadequate theology."

"There is a religious reality about which man desperately needs to know if he is to survive and grow in our twentieth century," he says, "This is at least as important as any other area of learning."

To Dr. Kelsey, the knowledge of this reality—like any other knowledge—scientific, mathematical, or religious, "is conveyed through experience..."

"If men are to know God, they must go back again and again to their experiences of the divine and find the knowledge that God gives those who seek."

Through his books and work, Dr. Kelsey tries to show that there is indeed a powerful and unique Christian way of meditation available to any ordinary person who wishes to use it.

"It can bring many people into the devotional life," he says.

"The people must be led, not preached to— but it takes someone perfectly comfortable so that anything might be said without the leader being shocked."

Dr. Kelsey, who has had pastoral experience in an Episcopal Church in California, says he has worked with these kinds of groups.

"We generally underestimate the desire and sophistication of the people we are dealing with," he says. "They are really hungry for the experience of God."

(Next week: The Challenge of Campus Ministry.)
Aliens bill is no good

By Fr. John Dietzen

Can Catholic not married in Church go to Communion?

Q. How can a Catholic go to Confession and Communion if he marries out of the Church? I thought this was impossible. (Ill.)

A. The answer to your question is a very delicate one, but it is true that under certain circumstances, it is possible for such a person to receive the sacraments of Penance and the Eucharist.

Because of the complicated personal nature of such circumstances, it is impossible to attempt to understand and explain this in a column. Each case must be dealt with individually, and with delicacy, care, and tact on the part of the priest and lay person involved.

For this reason, I urge you to go and talk the matter over with a priest whom you feel you could help you. I add that last clause because counsel in this type of problem requires a priest who knows his theology and canon law well; who can be deeply compassionate with the spiritual suffering and needs that may be present in the lay person involved; who is willing to spend much time with the individuals, unearthing with them the many elements that must be prudently resolved; and who is not afraid to act with the legitimate flexibility provided in the regulations of the Church.

Once again, this same advice goes for all who have written to me concerning the possibility of an annulment, or of receiving of the sacraments, in a specific problem marriage.

***

Q. My friend committed adultery and unknowingly she sometimes had a disease. She then married her husband. Was the disease transmitted? I am confused. (Tex.)

A. No. From your letter, it is clear that there was no intentional wrong done to anyone.

Two years ago my daughter married a non-Catholic in the Church. She did not want to receive Communion because her husband-to-be wasn’t Catholic, and most of the wedding party was Protestant. The priest told her they were all Christians, so they could all receive Communion. How can this be? One priest says it is wrong, and another priest says it is all right. How can two duly ordained priests differ so much on such an important matter? (Mass.)

A. I must say honestly, I don’t know. If you have reflected on what happened, and have not left out some important detail which might be unknown even to you, the priest who told them to receive Communion had no right to do so.

Whatever a priest’s individual opinions may be, I believe Catholic people have a right to be guided by the official practices of the Church. A priest may disagree with those regulations, and in important issues there is certainly ample room for argument and protest. It seems to me that the position they present is their own and not the Church’s.

Almost identical questions have come to this column several times recently. It should be noted that the Church does provide for Protestant Christians to receive Communion at Catholic Masses, if a few well-defined circumstances are met. In matters such as you experienced, however, it seems to me that lay people have a legitimate expectation that priests will direct them according to the teachings and rules of the Church, not according to their own personal dissenting views—at least until you make clear that the position they present is their own and not the Church’s.

Can Catholic not married in Church go to Communion?

End to swearing asked by Pontiff

VATICAN CITY-(NC)– Pope Pius XI has ordered the faithful to the feast of the Holy Trinity to combat swearing, doubt and pessimism, and to keep their faith up to the light of faith.

"Let us deplore swearing, which is a foolish act staining our personalities as well as a hideous sin against faith and conscience. Let’s deplore our selfishness, our indifference, our insensitivity and the disputes that divide us," said Pope Pius in his message for the feast of St. Peter’s Square.

The Pontiff ordered the faithful to deplore the secularism of our times, the materialism of our era, and the pragmatism of our culture.

The Pontiff ordered the faithful to deplore the false pride that diverts us from faith and lead us to doubt and pessimism.

The Pontiff ordered the faithful to deplore the corruption of our times, which is a fruit of our materialism and secularism.

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Despite poll findings that more people are seeking God in their lives, there's still a mighty conviction that man's conquest of space and his ever growing authority over the universe will make him depend less and less on the "Higher Being." Or put simply, science eventually will make God unnecessary in man's conduct of his life.

Incidentally, none of the astronauts expressed this view. In the many talks they have given and in articles written since their historic voyages, their revolt against the mysteries of the universe indicate a child-like faith in the greatness of God. They haven't hesitated to admit this, since that Christmas eve when one of them read the first chapter of Genesis while going around the moon.

However, this attitude that God eventually will be eliminated is mirrored in our lives in another way. There is a recurring tendency to cut God down to human size.

This capricious inclination may show up to some degree in any person, not merely in the camp of the militant atheist or the cynical agnostic. (Not that all atheists are militant or all agnostics cynical. Some of them got that way because they rubbed shoulders with so many Christians whose actions and attitudes contradicted flatly their beliefs.)

The atheist does not really belittle God. He just rules him out of existence. It is the believer who narrows his perfections and sometimes attempts to classify him one notch above the agnostic cynical. Some of them got that way when one of them read the first chapter of Genesis and in articles written since their historic voyages.

However, this attitude that God eventually will be eliminated is mirrored in our lives in another way. There is a recurring tendency to cut God down to human size.

This amounts to an unashamed watering down of God's omnipotence until it becomes a pale reflection of our own weakness. We don't mean it to be, but it comes out as an insult to the Lord. Too often our thoughts and prayers are directed first and foremost to ourselves. After all, we reason unreasonably, there is a limit to things to which we can give our attention. It becomes a limit of despair because he judges God's attitude toward his helplessness. Expert advice often brings but in a halfhearted way and often with the hopeless remark, "Well, you can't expect God to work a miracle, I guess."

Here we judge God again by ourselves. Because we are flooded with a difficulty, a suspicion creeps into our thoughts and prayers that perhaps this is much too much for God. After all, we reason unreasonably, there is a limit to everything.

Who are the Catholic people?

If you are fortunate sometimes you are given glimpses of yourself. You see in something someone says or does a foible you quickly recognize—and than if you're lucky you realize the fault you see in the other person is one you have yourself.

That happened to me the other day. I heard a speaker saying some things that I didn't accept at all—what they were doing was not matter for that's not the point of this story. But this speaker clinched the statements by saying what he said reflected what the Catholic people really believe.

Nonsense, I thought, the Catholic people believe in no such thing. And then I was illumined for I realized that I was claiming to know this about people at the same time I was being irked at the presumption of another to claim he knew the mind of the Catholic people.

I don't know if in writing this column over the years I've very often said, or even one in a hundred is agreement with my views. It stands to reason that because we do find ourselves thinking—I do get some letters of opposition but not in a hundred is unfriendly.

But just because thousands of people write to me expressing views much like my own doesn't mean I've somehow discovered the truth of what Catholic people believe. It just means I've found some people who hold are shared by the great majority of Catholics.

But I don't know that, there's no way I could possibly know it. I do get a rather remarkably large number of letters from people, thousands a year, and I do get around the country somewhat, speaking to Catholicts in many parts of the country.

That doesn't however qualify me to speak with authority on what Catholics believe. It is obvious that those people who write to me are people who are in agreement with my thinking—I do get some letters of opposition but not in a hundred is unfriendly.

Justification in assuming that because we do find those who agree with us that we have therefore articulated what the Catholic people believe.

I wish the Church would, where consultation with the people is valid, attempt to determine what the Catholic people really believe, what the Catholic people really want. Where matters of the doctrine of the Church or the moral teaching of the Church are concerned, it is not relevant.—except to make us aware of the need to teach the doctrine and the moral positions with greater clarity and force. But concerning some liturgical practices, perhaps some matters of discipline, it would be good to have a knowledge of what the people really want.

But don't ask me what the Catholic people really want, or who the Catholics really are.
At 41, Neumann headed largest U.S. diocese

John Neumann was 41 years old to the day when the Pope appointed him head of the largest diocese in the United States, that of Philadelphia, which covered 30,000 square miles.

Several American bishops tried to prevent Neumann's nomination. Bishop Michael O'Connor of Pittsburgh said, "Rev. Neumann does not speak English well and I fear his election would find very little favor with the American people."

Previous bishops of Philadelphia since the establishment of the diocese in 1808 had all been Irish, and some thought Neumann's German background made him unsuitable. Others considered him insufficiently impressive in appearance, manner and speech. He was only five feet two or three inches in height, and was humble, self-effacing and soft-spoken with a German accent.

Nevertheless, on Passion Sunday, March 28, 1852, in the Redemptorist church of St. Alphonsus in Baltimore, Archbishop Francis Kenrick consecrated the priest as the fourth bishop of Philadelphia.

During his first week as bishop of Philadelphia, Neumann preached six times, administered confirmations, gave a lecture to members of a Catholic literary society and visited the county jail.

One unpleasant task was to deal with the rebellion of parishioners at the historic German Catholic church, Holy Trinity, at Sixth and Spruce Streets. Established in 1788, it was the first ethnic or national Catholic parish in the United States. The church's trustees had clashed with its German-speaking pastor during the tenure of Neumann's predecessor, Bishop Kenrick, who had closed Holy Trinity.

Soon after Bishop Neumann took office, a court decision held that the trustees were the legal owners of the Holy Trinity parish. Appealing the decision to the Pennsylvania Supreme Court, Bishop Neumann refused to appoint a pastor for Holy Trinity.

The bishop also ordered construction of another German church, St. Alphonsus, in South Philadelphia. The controversy created great bitterness. Two years later, the Pennsylvania Supreme Court ruled that those who did not recognize the authority of the Catholic Church were not members of it and therefore could not hold title to Church property. Holy Trinity was reopened under the authority of the bishop.

In another court battle over the right of St. John's parish to use a building it had purchased as a school, Neumann, impatient to open a school and expecting a negative court ruling, bought another building. The court, however, ruled in his favor.

These events and his inability to raise money to finish construction of the cathedral strengthened Neumann's feelings of incompetence. Several times, he asked that Philadelphia be split and that he be appointed to head the smaller one.

But there were notable achievements too. In the first two and a half years of his tenure as bishop of Philadelphia, Neumann increased parochial school enrollment from 500 to over 9,000, increased the number of priests by more than 33 percent and built or began building more than 25 churches.

He visited every parish in the diocese at least every two years. Many of them were located in the Allegheny and Tuscarora Mountains and in the coal-mining areas of Eastern Pennsylvania. The pastoral visits often required long journeys on horseback or foot and would include saying Mass, hearing confessions, administering Confirmation, visiting the sick and teaching catechism.

Within a month after he took office, Bishop Neumann set up a central board of Catholic education, consisting of the pastor and two laymen from each parish. He asked the board to draw up a general plan of instruction for the diocese and to assist parishes, especially poor ones, in fund-raising.

Selection of teachers and determination of salaries were left to the pastors. Parishes started major campaigns to raise money for schools, and Bishop Neumann preached widely on the necessity of quality education for youngsters under Church sponsorship.

In eight years, Bishop Neumann brought into the diocese several new congregations of Sisters, now known as the Sisters of St. Francis of Philadelphia, whose motherhouse is in Glen Riddle, Aston, Pa.

During his only visit to Rome, Bishop Neumann asked Pope Pius IX for permission to bring an European order of Sisters to Philadelphia to staff hospitals and schools. The Pope suggested that the bishop train a community of Sisters specifically for the work and place the community under the patronage of St. Francis.

On his return to Philadelphia... (Continued on page 20)
Papal aide named; three others to get red hats

VATICAN CITY—(NC)—Archbishop Giovanni Benelli, the key figure in the Church's central administration (Roman Curia,) and three other churchmen will be created cardinals in a solemn vatican consistory on June 27, the Vatican announced June 2.

In naming Archbishop Benelli a cardinal and archbishop of Florence, Pope Paul VI has placed the vatican undersecretary of state among top candidates to succeed him as Pope.

The other three churchmen named cardinals are African Archbishop Bernardin Gantin, pro-president of the Pontifical Justice and Peace Commission; Archbishop Joseph Ratzinger of Munich, Germany, and Dominican Father Luigi Ciappi, papal theologian.

The Vatican also announced that the cardinal named secretly by Pope Paul last May was Bishop Frantisek Tomasek, apostolic administrator of Prague, Czechoslovakia.

Bishop Tomasek, whose creation could not be made public last year because of severe tension between Czechoslovakia and the Vatican, will be solemnly proclaimed cardinal at the upcoming consistory.

In naming 79-year-old Archbishop Benelli to Florence, 79-year-old Pope Paul replayed a chapter from his own life.

When the future Pope Paul was in the same job as Archbishop Benelli now holds, and only one year older than the present papal undersecretary, the ailing 78-year-old Pope Pius XII appointed him to the prestigious See of Milan.

The move paved the way for Cardinal Montini's election as Pope in 1963.

Archbishop Benelli, who was born in a small Tuscan hilltown in 1921, has been "sostituto" (substitute)—the official title of the papal undersecretary of state—for 10 years.

The job is the centerpiece of Vatican bureaucracy. Almost every Vatican decision large and small passes over the Sostituto's desk.

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Archbishop Benelli's successor as sostituto has not been named. As Pope Paul has aged, more and more important decisions are being taken over by the sostituto. Thus, Rome circles are very interested to see who will become the Pope's new right-hand man.

Two other churchmen who reside in Rome will get the red hat with the archbishop. Boyish-looking Archbishop Bernardin Gantin, 55, has been at work in the Vatican since leaving his post as archbishop of Cotonou, Benin (formerly Dahomey) in 1971. He was a popular ombudsman for the Congregation for the Evangelization of Peoples, which administers the Church's missions around the world, until being named vice president of the Justice and Peace Commission in 1976.

Last December, when Pope Paul changed the commission from a temporary one to a permanent one, Archbishop Gantin was named pro-President and thus assured the red hat at the next consistory.

Dominican Father Luigi Ciappi, born in Florence in 1909, was dean of the theology faculty of the Pontifical Angelicum University in Rome before being named papal theologian in 1968.

He is a consultant to the Vatican Secretariat of State and to the doctrinal Congregation. Archbishop Joseph Ratzinger, named to the See of Munich Only two months ago, was dogmatic theology professor at the university of Regensburg, Germany.

A native of Bavaria, the 50-year-old archbishop was an expert advisor to bishops during the Second Vatican Council. He has authored many books.

On June 27, the Pope will formally proclaim Czechoslovakia's leading bishop a cardinal. Bishop Tomasek, who will turn 78 on June 30, is not recognized as a bishop by the Prague Communist government.

It is not known why the Pope decided to reveal the bishop's name at this consistory.

The tough situation facing the Church in Czechoslovakia has not eased in the last year, and no progress has been made in Vatican Czechoslovakian relations.

The Pope may have wanted to give the sorely tried Czechoslovak Catholics a moral boost by publishing Cardinal Tomasek's name.

The cardinal was in Rome in March and the publishing of his honor was certainly cleared with him then.

Pope Paul departed from recent precedent in calling another consistory to create cardinals only 13 months after the last one.
BOCA RATON — A second Religious serving in the Archdiocese of Miami has been named head of her order. Sister Margaret Mary, R.S.M., has been elected superior general of the Sisters of Mercy of Skibbereen, Ireland.

Sister Margaret Mary is a member of the original staff of Irish-born Sisters who came here in 1960 to staff St. Joan of Arc School when classes were conducted in a warehouse. She will leave June 20 to assume her new duties.

Earlier this year, Sister Marie Infanta, O.S.P., Assistant Superintendent of Schools for kindergartens and Federal Aid programs, was elected superior general of the Oblate Sisters of Providence of Baltimore, who staff Holy Redeemer and St. Francis Xavier Schools in the Archdiocese of Miami. Sister Marie Infanta will also assume her new position this month.

A graduate of University College, Cork, who taught eighth grade at St. Joan of Arc School until 1967 when she became principal, Sister Margaret Mary has an M.A. degree in administration earned at Florida-Atlantic University as well as an M.A. degree in Religious Studies awarded her at Barry College.

Active in the CCD program in the parish, Sister has also been instructor in classes preparing for confirmation. Under her guidance St. Joan of Arc School received its accreditation from the Florida Catholic Conference four years ago.

Monks to test a new vaccine

DUBUQUE, Iowa—(NC)—Eight Trappist monks from New Melleray Abbey will participate in a nationwide program to test the effectiveness of a new vaccine developed for the cure of hepatitis-B, Brother Benedict Barbor reported.

The Monks were chosen to participate in the program because they live in seclusion and the chances of widespread contagion are almost nonexistent, Brother Barbor said. He recalled that abbey monks participated in a diet, cholesterol and heart attack testing program about 50 years ago.

Art auction, big surprise

DUBUQUE, Iowa—(NC)—Money raised by a controversial art auction at Loras College here far exceeded all expectations.

College officials had hoped to add about $100,000 to the college's development fund by the art sale. The tally toward the end of the sale was approaching the $200,000 mark. The controversy arose when the auction was announced. Several members of the community expressed the hope that the objects would be retained in Dubuque as a nucleus of an art center. However, all arrangements for the auction had been made and the catalogues sent to prospective buyers.

The objects were part of a museum that once existed at Loras, but were stored to make room for the influx of students following World War II. They had been stored for 30 years, and concern about deterioration was the immediate reason for the auctions. More than 500 art objects were sold.
By FATHER JOHN J. CASTELLOT

Christians may be the people of God, but they are still people and, human nature being what it is, people need authority, leadership. This has always been true, of course, and God provided authoritative voices for His people in the pre-Christian era, too.

Ultimately, it was the prophets who spoke in God's name, trying to avert disaster or to bring order out of chaos. For both kings and priests, with a few notable exceptions, had been consistently derelict of duty. Disinterested men, with no conflict of interests, with no concern but the will of God, were needed, and God sent them. As the result of a divine commission they spoke in His name and with His authority. Jeremiah, for example, tells us: “But the Lord answered me, ‘Say not I am too young.’ To whomever I send you, you shall go; whatever I command you, you shall speak. I have no fear before them, because I am with you to deliver you, says the Lord. Then the Lord extended his hand and touched my mouth, saying, ‘See I place my words in your mouth!’” (Jer. 1, 7-9).

WHEN the Word became flesh in Jesus, the people were amazed at the authority with which He spoke, and they expressed their amazement on several occasions. Typical is this conclusion to the Sermon on the Mount: “Jesus finished this discourse and left the crowds spellbound at his teaching. The reason was that he taught with authority and not like their scribes” (Mt. 7, 28-29). The apostles, in their turn, were conscious of sharing in His authority, as this wording of the apostolic commission indicates: “Full authority has been given to me both in heaven and on earth; go therefore, and make disciples of all the nations... Teach them to carry out everything I have commanded you. I assure you, brothers, the gospel I proclaimed to you is no mere human invention. I did not receive it from any man, nor was I schooled in it. It came by revelation from Jesus Christ” (Gal. 1, 11-12).

And in words reminiscent of the call of Jeremiah, he writes: “But the time came when he who had set me apart before I was born and called me by his favor chose to reveal his Son to me” (Gal. 1, 15-16a).

PAUL’S LETTERS give lasting testimony to his use of this authority in the governance of his churches. He used it firmly, unflinchingly, but also warmly, compassionately, with a fine pastoral sense. He was no stern authoritarian, setting up an unendurable system of precepts and prohibitions. On the contrary, he was the champion of Christian freedom—freedom from the shackling restraints of a sterile legalism, freedom for a life of “faith, which expresses itself through love” (Gal. 5, 6). As a former Pharisee, he had had his fill of legalism, and he reminds the Galatians: “It was for liberty that Christ freed us. So stand firm, and do not take on yourselves the yoke of slavery a second time!”

IN THE APOSTOLIC Church, then, we find a strong unity amid a rich diversity and likewise firm authority along with creative freedom. Perhaps the reason lies in the fact that authority in the Church is not just any old authority, but specifically Christian authority.

Miami, Florida / THE VOICE / Friday, June 10, 1977 / Page 11
Authority
A stumbling block?

By FATHER ALFRED McBride, O.PRAEM.


The idea of authority might seem obvious, but it is a complicated matter. It requires some type of medical assistance at the end of their earthly lives. Those last hours may stretch out several days, even weeks. Their minister continues to call upon them. Their loved ones come and go, and many have few friends or relatives left in this world. 

In the loving service of others

By FATHER JOSEPH M. CHAMPLIN

This column will start in Fulton, New York, move to Memphis, Tennessee, then cross the Atlantic to be a suburb of Rome. The topic, however, remains the same: the care of lonely and abandoned persons, particularly those people near the end of their earthly lives.

In our city of Fulton we have a modern, pleasant, efficient, county-owned and operated nursing home which cares for about 80 residents requiring some type of medical attention. Most are in years and many have few friends or relatives left in this world. Despite the tender love we have witnessed showered upon them by the nursing personnel, social workers and various volunteers, there are hours in every day, especially on holidays, when these elderly remain quite alone, perhaps even forgotten.

I was quite impressed to discover a local Protestant congregation had developed a core of parishioners who will visit apartment or small decisions about this or that, but playing by one's heart, that the authority is acting as an act of reason and faith. The two are not in conflict. Let the light of your reason enjoy the warm guidance of the Spirit of discernment. Jesus said, "He will lead you into all truth."

Zero Mostel sings "If I Were a Rich Man" in the revival currently on Broadway.

"On the outskirts of Rome about 80 Missionaries of Charity (Mother Teresa of Calcutta's community) gather at 7 a.m. in their barren, beautiful, heatless, but warm chapel for the daily Eucharist. An hour or so later they leave for various parts of the city, some to study, some to care for the most abandoned of Italy's poor."

THERE, however, is not merely to distribute food, supply clothes or provide medical assistance. Nor is it solely to pick up "crazy" persons near the train station midnight and offer them a room for the evening.

Instead, they consider their prime function is to show these needy persons, the average grief-stricken person needs many hours of an individual's time. They offer a diocesan educational program for clergy, regular priests, and laity.

A TOP priority in the early days of operation was to enlist the help of lay volunteers who would spend several hours each week visiting sick persons, preferably on a one-to-one basis. The diocesan-wide preaching and teaching campaign elicited an excellent response with 685 offering their services.

The program's founders view this as an opportunity for Memphis Catholics to exercise their baptismal commitment to the mission of Jesus Christ. During the reception of that sacrament we were called to "keep God's commandments as Christ taught us, by loving God and our neighbor."

In practical terms that love of neighbor, according to the Tennessee project, seeks to resolve this challenge. "Though most priests spend several hours a day with people, the average grief-stricken person needs many hours of an individual's time."

Physically ill, the dying, the handicapped, the aged, all need pastoral concern. "It is not enough to sit down and eat with them. Simply give the hungry a meal; they need clothing or provide medical assistance. Nor is it solely to pick up "crazy" persons near the train station midnight and offer them a room for the evening...."

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The nature of moral truths

By WILLIAM E. MAY

At the conclusion of the Gospel according to Matthew, Jesus commissions His apostles to go forth into the whole world and teach all men to "carry out everything I have commanded you." He invests them with His own authority; the authority given Him by His Father. It is an authority that is thus God-given, and it is one that embraces the power to teach the truth about the meaning of our lives as moral beings.

As Catholics we believe that this divine and apostolic authority is still exercised in the Church. In the "Constitution on the Church" of Vatican II, for instance, we read: "Bishops, teaching in communion with the Roman Pontiff, are to be respected by all as witnesses to divine and Catholic truth. In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept their teaching and adhere to it with a religious assent of soul." More recently, the bishops of our own country have declared, in their pastoral "To Live In Christ Jesus," that "the authoritative moral teachings of the Church enlighten personal conscience and are to be regarded as certain and binding norms of morality."

THUS WE believe that God Himself teaches us authoritatively through the Church. At the same time we believe that to be a human being is to be a free person. We are the kind of beings that we are precisely because we, as the living images of God, capable of determining our lives by our own choices. Unless we were free, God could not love us, nor could we love Him, because love is, by its very nature, a gift freely given and freely received. God can no more force us to accept His love and to love Him in return than I can force my wife to accept my love and to love me in return.

In addition, the Church itself teaches us that we are to act accord in with our own conscientious judgments. The same Vatican Council II that stressed the authoritative character of the Church's teachings on faith and morals likewise affirmed, in the "Pastoral Constitution on the Church in the Modern World," that "conscience is the most secret core and sanctuary of a man. There he is alone with God, whose voice echoes in his depths. In a wonderful manner conscience reveals that law which is fulfilled by love of God and neighbor. In fidelity to conscience Christians are joined with the rest of men in the search for truth and for the genuine solution to the numerous problems which arise in the life of individuals and from social relationships."

THUS IT seems that we are faced with a paradox. On the one hand, we are to listen to the authoritative voice of the Church; on the other, we are to listen to the voice of our own conscience and freely to act in accord with our own conscientious judgments. We hold, in other words, two truths: first, the Church teaches us that the Church has been given the authority to teach, and to teach truthfully, about the meaning of our moral lives; second, the truth that we are under the moral obligation to determine our lives freely in accord with our own conscientious judgments. The difficulty lies in reconciling these two truths. The key to their reconciliation, I believe, lies in the nature of moral truth itself. By this I mean that neither the teaching of the Church nor the judgment of personal conscience makes something to be morally good or evil.

From our own experience we recognize that we can be mistaken in our own judgments of conscience, and although we did not make ourselves to be morally wicked (sinners) in acting in accordance with our mistaken judgment, we realize that we have the obligation to seek the truth and to rectify our judgments. Moreover, we recognize that nothing is morally good or evil precisely because the Church teaches us that it is. Rather, we believe, and the Church teaches, that the Church teaches authoritatively that something is morally good or evil because it really is so and that we can, by being faithful to the call of conscience to seek the truth, come to see for ourselves why this is so.

THUS THE authoritative teaching of the Church in no way diminishes our personal responsibility to search conscientiously for the truth about our lives as moral beings; rather it is intended to put us on the alert, to awaken our minds to the truth, and to remind us who we are: living images of God who are called to be, like Him, true to our word and ready to give ourselves in service to others.

"In his musings he sees himself at the synagogue debating with the learned men. He notes them deferring to his opinions, because 'if he is a rich man, he must be right.'"
Music is a world within itself with a language we all understand—"A world within itself, with a language we all understand." Music has that universal appeal because it gets people involved with giving them the chance to sing, dance and clap their hands. And it's precisely this ability to stir people that Stevie sees as the judgement of quality for music. It is only when people start to move that you can tell the music is reaching them. In other words, you know it is good when you can feel it all over.

Music's real gift is to sneak its way past our reason and open the door for a host of untapped emotions. When these feelings are given an appropriate way to surface, they give us a sense of our completeness as human beings. They allow us to experience all of ourselves and we feel a deeper sense of who we are.

The quality of music depends on its ability to uncover those hidden feelings. Yet, in order to find those emotions in us, the music must first be born from those same feelings in the composer. For that reason Stevie Wonder can praise "Sir Duke" as one who shared his wholeness in his music in order to give others the chance to find it in themselves.

We could just as well give the same credit to Stevie Wonder himself. When he plays and sings, "you can feel it all over." The music obviously comes from a deep part of himself to be born in it. Perhaps his blindness even helps here since he writes about what he feels rather than what he sees.Appearances are often deceiving and may become obstacles to our seeing what is real. Perhaps, those who are in closer touch with what they feel, are the ones who sense what is real. And in the case of "Sir Duke" and Stevie Wonder, they can allow us to discover the real through their music so that we can "feel it all over." (All correspondence should be directed to: The Damesans, P.O. Box 2108, Baton Rouge, La. 70821.)
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'67 Pace reunion

The class of 1967 at Msgr. Edward Pace High School will have a reunion on Saturday, June 11 at the school in Opa Locka. Anyone who was graduated that year is urged to contact other members of the class. Additional information may be obtained by calling Brother Stephen at 624-8534.

ACCW social

A "Get Acquainted" social will be sponsored by the North Dade Deanery of the Miami Archdiocesan Council of Catholic Women at 4 p.m. Sunday, June 12 at the K. of C. Hall, 1300 Memorial Hwy., North Miami.

Members, prospective members and their husbands are invited to attend the social hour and buffet supper which will follow. For reservations call 696-2802 or 888-9922.

Children's theater

Opportunities to learn about and experience several aspects of the performing arts will be provided for area youngsters by the Barry College Children's Theater beginning June 20 and continuing through July 29.

Classes in acting, mime, improvisation, voice, introduction to music, introduction to theater, development of comedy, theatre crafts and production will be limited to 15-20 students between the ages of eight and 14.

Program director Marilyn Laudadio, assistant professor of theater at Barry, will be assisted by four instructors or student teachers who have specialized in either theater or music.

Registration is set between 9 a.m. and 4 p.m., Saturday, June 11 in the music recital hall on the college campus. For further information call 798-3392, Ext. 213.

Triduum at St. Rose

MIAMI SHORES—A triduum of prayer will be sponsored by the women of the Sacred Heart on June 15, 16, and 17 in St. Rose of Lima Church.

Masses will be celebrated at 7:30 p.m. daily. Choir music and soloists will be featured as well as litanies.

On Friday the triduum will close after Benediction of the Most Blessed Sacrament.

A social will follow in the parish auditorium.

Recreation program

Hollywood—Advance registration for a summer recreation program sponsored by the city's Recreation Dept. will be held from 10 a.m. to 9 p.m. on Monday and Tuesday, June 13 and 14, at the Hollywood Mall.

Programs will include swimming, tennis, ballet, yoga, golf, tumbling, team sports, judo, cheerleading, jazz, sailing, chess, modelling, cooking, sewing, macrame, crewel embroidery, drama, ceramics, and swimming for handicapped children as well as tiny tots drowning-proofing techniques.
Delegates from youth clubs throughout the Archdiocese of Miami drew the following resolutions after presentations and discussions and presented them to Archbishop Edward A. McCarthy at the closing Mass of the Youth Convention held at the College of Boca Raton May 27-29, 1977.

Youth Involvement
in the Church

Whereas, we the youth of the Church believe there is a great hunger for knowledge of our religion; Therefore, let it be resolved that we, the Catholic youth will help reach our people and educate them about our faith by informing our parishioners, young and old alike and reach them through social, spiritual, and service programs in relation to their specific needs and age groups.

Therefore, let it be recommended that the pastors of the churches should solicit and implement input from the youth of their parishes in the formulation of religious education programs and that pastors everywhere recognize that the youth are the Church of tomorrow. Passed, 20-0.

Youth Involvement
in the Community

Whereas, we the youth of the community have come to the realization that the elderly have many needs such as the need for attention and more communication to make them feel wanted; Therefore, we recommend that there be an Archdiocesan sponsored hotline geared to meet some of these needs to enable them to talk to someone on a daily basis. Passed, 17-2.

Whereupon, the youth of the community have come to the realization that many needs of the handicapped are yet to be met; Therefore, we recommend that there be a program developed by and operated by the youth to help meet these needs. Passed, 20-1.

Youth Involvement
in the World

Whereas, there exists a lack of understanding of the situation of the world's underprivileged, and Whereas, our society seems to be in a period of permissiveness towards dishonesty and poverty, and Whereas, the need of understanding and care for these people is in line with Christian principles.

Therefore, let it be resolved that we, the Catholic youth of the Archdiocese of Miami not be mere well wishers, but be active in programs to educate ourselves and others to the understanding and aid of the poor, and we will endeavor to give ourselves and others an understanding of the people and our responsibility to care for them, and that Church leaders become informed of the needs to help educate and assist the youth of today in this task. Passed, 20-1.

Whereas, we believe the Church of Miami suffers from a lack of information and understanding of the poor in underdeveloped nations and,

(Continued on page 18)
Youth vote on resolution

(Continued from page 17)

Whereas, The Voice is an effective communications medium for the Archdiocese. Therefore, we the youth of the Archdiocese of Miami strongly recommend a monthly column in The Voice dealing with the poor people of the world. Passed, 18-3.

Whereas, communication between all organized youth groups in the United States and abroad is fundamental to the success and progress of this generation of tomorrow's leaders and, Whereas, unification of the world's youth can foster solutions to the problems of world hunger, and Whereas there is a definite need for vocations to the priesthood and Religious life to lead the Church of tomorrow. Therefore, let it be resolved that the Catholic youth of the Archdiocese support the president and officers of the National Teenage Board in all efforts to promote international unity and take definite steps to help increase vocations to the priesthood and Religious life. Passed, 16-2.

College Football Scholarship winners from Columbus High School totalled 13 this year and here 11 of them got together for one last photograph with their coach Dave Riley (top right). The college-bound players are: top row, left to right: Eric Evans, University of Pennsylvania; Mike Audie and Larry Lesperance, Brown; Richard Reilly, Adams State, Colo., Coach Riley. Middle row: John DiFede, Mac Reynolds and Chase Vessels, Fort Lewis, Colo.; Greg Jochem, Southern Colorado. Bottom row: Byron Blasko, Hunt Huntley and Donald Mills, Edinboro State, Penn. Not pictured are Mike Reilly, Oklahoma, and Bret Baynham, who is headed to the University of South Carolina.

Basketball camp at Columbus

Christopher Columbus Basketball Camp will offer three sessions beginning Monday, June 13, at Christopher Columbus High School, 3000 S.W. 87th Ave., Miami.

Morning sessions are limited to boys from the age of eight to 13. Evening sessions are limited to boys from 14 to 17.

The program will include individual instruction in all basketball fundamentals. Each student will receive personalized instruction from an experienced staff member and will participate in fundamental practice sessions and five-on-five league play daily. Lecture-demonstrations and movies will also be included.

Special points of emphasis will be on shooting technique, passing and dribbling skills, special footwork drills, individual offensive moves, rebounding techniques, individual defensive fundamentals, receiving the ball, screening techniques, feeding the pivot, special center work, sportsmanship, and team play.

For further information call Brother Kevin from 6:30 to 7:30 p.m., at 221-2274.

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This week's network prime-time TV movies


SUICIDE RUN (1970) (ABC, Sunday, June 12): Original theatrical title was "Too Late the Hero." Somehow in production, this ambitious war film turned into routine South Pacific actioner, with Cliff Robertson and Michael Caine fighting tough but sympathetic Japanese. Satisfactory entertainment for action fans.

STAR-SPANGLED GIRL (1971) (ABC, Friday, June 17): One of Neil Simon's least successful comedies, pitting a square young Southern girl (Sandy Duncan) against a couple of radical Los Angeles underdogs and, for good measure, the army. The movie is static and talky, but with Simon, as always, the talk is not that bad. Marginal entertainment.

JENNY (1969) (ABC, Friday, June 17): A tender, unpretentious little love story about two troubled young people (Marlo Thomas, Alan Alda) who meet in Central Park and decide on a marriage of convenience. Social and moral issues are not dodged. Satisfactory for adults and mature youth.

The Greatest' Muslim — 'Going My Way'

No athlete has had an impact on the traditional image of the sports hero in America to match that of Muhammad Ali (born Cassius Clay), the garrulous heavyweight champion and one of the genuine revolutionary figures to survive the tumultuous 1960's. Thus there is more than passing sports fan interested in his current film biography, "The Greatest."

The title itself provides a clue. Sports heroes of the past were, at least publicly, aw-shucks modest. They were shy and inarticulate and patriotic. They kept their mouths shut on controversial issues, or else spoke the only eternal verities. Ali, of course, is a non-stop talker, and not just about his own considerable assets. He talks about blacks and whites, Muslims and Christians, morality and women. He spoke out early against the Vietnam war, and successfully avoided the draft. In boxing, he is the master of the hype and the psych. He is the premier contemporary sports hero in an era of media con men. Both worshiped and detested, he is perhaps the greatest self-created Celebrity in the world. The greatest fighter? Well, at least in terms of posterity, the vote is not yet in.

The movie is disappointing: it's an inside job, based on Ali's autobiography written with the Herbert Muhammad, and takes him at his own face value.

The narrative covers all the highlights, from the Olympic medal in Rome in 1960 through his climb to the top of the ring career, from the weird "broken jaw" bout with Norton and the climactic title combat with Foreman in Zaire. The boxing footage is tightly edited and not just about his own considerable assets. He talks about blacks and whites, Muslims and Christians, morality and women. He spoke out early against the Vietnam war, and successfully avoided the draft. In boxing, he is the master of the hype and the psych. He is the premier contemporary sports hero in an era of media con men. Both worshiped and detested, he is perhaps the greatest self-created Celebrity in the world. The greatest fighter? Well, at least in terms of posterity, the vote is not yet in.

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The movie is disappointing: it's an inside job, based on Ali's autobiography written with the Herbert Muhammad, and takes him at his own face value.
At 41, he headed largest diocese

(Continued from page 8)

Philadelphia from Rome. Bishop Neumann founded the first diocese in the United States for the Catholics of Pennsylvania. He had established a home for the sisters in Philadelphia. They wanted to start a Franciscan community.

So, on May 26, 1856, Anna Boll Bachmann, Barbara Boll and Anna Dora made their final vows before the altar in Bishop Neumann’s residence in the cathedral rectory.

The Sisters devoted their time to the care of the sick and as their numbers grew established St. Mary Hospital in St. Peter’s parish. They also became teachers. There are today more than 1,500 members of the congregation.

Bishop Neumann devoted as much time as he could to the seminarians at St. Charles Borromeo Seminary near the cathedral, and he founded a preparatory seminar for teenage boys on an estate he purchased outside the city.

In 1853, he introduced a new concept in Church worship—the 40 Hours Devotion held at successive churches of the diocese on a year-round schedule. The devotion had been inaugurated in Rome generations earlier by St. Philip Neri and such events had been held in individual churches in Philadelphia and elsewhere in the United States. Neumann believed the year-round focus on the Blessed Sacrament would be of great spiritual benefit to his people.

He proposed the concept at his first synod of diocesan clergy in April, 1853. Although some of the clergy feared that such a widespread program might stir up anti-Catholic feelings in some places, the synod approved the scheduling of the 40 Hours Devotion in accord with the bishop’s concept.

Neumann continued his exhausting schedule of visitations. On Christmas Eve, 1859, he held services until 11 o’clock in a temporary chapel near the unfinished cathedral, celebrated midnight Mass at St. Peter’s church, offered private Mass in his chapel and at 10 the next morning conducted services at St. John’s parish.

Ten days later he cancelled a trip to Reading, Pa., because he was not feeling well.

On Jan. 5, 1860, he went out to do some errands, including an act of kindness for a priest in Bellefonte, Pa., who had sent a chalice to Philadelphia for consecration. The chalice had been misplaced on the way and the bishop planned to go to the railroad depot to inquire about it.

After first signing some real estate papers in an attorney’s office, he was hurrying along the icy sidewalk on the south side of Vine Street when he collided with the front steps of the house at 1218. Carried inside and placed before the fireplace in the front parlor, he was one of the first priests whom he had ordained hurried in to administer the last rites. John Neumann’s earthly life ended a few weeks before his 49th birthday.

“The Holy Roman Church proclaims one and the same God to be author of both the Old and New Testaments; because, having been inspired by the Holy Spirit, the holy writers of both Testaments have spoken.”—Council of Florence, 1443.

The Rev. Mr. Philip R. Donahue will be ordained to the priesthood for the Society of Jesus at 7 p.m. on Sunday, June 19 in his home parish of St. Rose of Lima.

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(Continued from page 1)

In urging repeal of the ordinance they said, in part, “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 is in direct conflict with the rights of some who are concerned about seriously endangering the rights of thousands of others in our community.”

Members of 12 lay apostolate organizations in the Spanish-speaking community also urged appeal in a statement issued last week.

Anita Bryant, singer and active Baptist leader, serves as president of Save Our Children. Vice presidents are Miami attorney, Joseph M. Fitzgerald, a past president of Serra International, and Emilio Milan; Rabbi Phineas Weberman, secretary of the Orthodox Rabbinical Council of Greater Miami; Cuban banker and Catholic Committee on Scouting member, Carlos Arboleya; Miami Springs Commissioner Chet Fields; Monty Weinstein, former member of the State Community Relations Commission; and the Rev. C.H. Couey, pastor of South Dade Independent Baptist Church.

Coral Gables attorney, Robert M. Brake, secretary of the group, was formerly a member of the U.S. Bishops Advisory Committee.

On Wednesday, Brake told The Voice that a national corporation which will serve as an “umbrella organization” has already been incorporated in the District of Columbia as Save Our Children, Inc.

The group is assisted, he said, by Senator Jesse Helms of North Carolina, whose representatives will be in Miami in the near future to discuss plans for a national headquarters in the nation’s capital.

According to Brake, some funds have already been raised for the project which will include a staff to give technical assistance to communities requesting it and to gather data, keep records, and prepare information which will be available in areas where legislation similar to Dade County’s ordinance is proposed.

“We are not going into the highways and byways trying to stir up trouble,” Brake emphasized. “We will only assist those communities that ask us for help.”

Members of the board of directors as listed in the charter of the national corporation include Brake, Anita Bryant, John Carbaugh and Thomas Ellis, aides to Senator Helms; Rev. William Chapman, pastor, Miami’s Northwest Baptist Church; and Bob Green, husband of Anita Bryant.

Son of St. Rose couple to be ordained

The Rev. Mr. Philip R. Donahue will be ordained to the priesthood for the Society of Jesus at 7 p.m. on Sunday, June 19 in his home parish of St. Rose of Lima.

After he entered the Society of Jesus he was artist in residence at Spring Hill College, Mobile, Ala., where he also taught art for two years. Since 1974 he has been studying theology at the Jesuit School of Theology, Berkeley; and at the Graduate Theological Union, where he plans to complete his work for a doctorate in theology and in art.

Rev. Mr. Philip Donahue

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Page 20 / Miami, Florida / THE VOICE / Friday, June 10, 1977
La Voz...tiene opinión ...

Nunca deja de existir entre nosotros esta vieja mentalidad de pugnas tribales y nacionalismos, de alambrados y patrullas fronterizas que reafirman la teoría de “Hemos conseguido lo nuestro y no queremos que nadie nos lo quite.”

Y el caso es que en toda sociedad siempre existen grupos “diferentes” a la mayoría, quienes al surgir problemas, son blancos de quejas y acusaciones. Y porque en toda sociedad existe una mezcla de egoísmo y resentimiento, los que en ella aún tienen entradas de comisión, deben mantenerse al tanto de esas otras actitudes negativas—especialmente cuando éstas corren el peligro de codificarse en forma de leyes...

Por eso en todas las parroquias, los programas de primera comunión incluyen pascualización activa de los padres.

Las orientaciones de la Iglesia huyen de la importancia de actividades familiares durante el año. Son los padres quienes con la orientación de la parroquia deben preparar a sus hijos con trabajos en casa y enseñarles que esto no se puede, la misma parroquia trata de asegurarse de que los padres participen en sesiones de orientación o actividades más inmediatas al día de la primera comunión.

A primera vista resulta razonable que tal ley se haga propuesta de ley del 15 de junio de quejas y acusaciones, las empresas que penalizara el confeccionar el sufrimiento de muchos. Podría, pero el caso es que la ley penalizaría conjo crimen el esfuerzo que lleva muchos años en el que “parezca extranjero” o hable “diferente” a la mayoría, sería la de eliminar gente que lleva muchos años en el país y que tiene familia nacida en el. Muchos aún ciudadanos y por falta de educación quiza carecen de documentos para defenderse, y por miedo a acusaciones las empresas sancionarían al empleado a quien “parezca extranjero” o hable con acento. Un ejemplo de todo esto es el de las familias hispanas que sin apoyo y protección pasan meses en el cárcel hasta que llegan a conseguir estatus de refugiados políticos. Además, por qué no esperar, cuando la administración del presidente Carter está estudiando el problema y posibles soluciones al mismo nacional. La mayoría de los “indocumentados” en la Florida viene de México y no se trata de un problema que rebasa el de las fronteras de nuestro estado.

El Obispo Rene Gracida, presidente del Comité de Migraciones en la conferencia episcopal americana señaló recientemente que la solución al problema de la inmigración de mexicanos sería la de eliminar las causas—ayudando a México en la modernización de su agricultura para que su gente no tenga la necesidad de emigrar para vivir.

El Gobernador Askew no debería firmar la citada propuesta de ley, ya que sin solucionar el problema sólo contribuiría a aumentar el sufrimiento de esta minoría.

...Y Usted?

Nos gustaría recordar a nuestros lectores que en el caso de quejas y acusaciones, las empresas que penalizara el confeccionar el sufrimiento de muchos podrían, pero el caso es que la ley penalizaría conjo crimen el esfuerzo que lleva muchos años en el país y que tiene familia nacida en el. Muchos aún ciudadanos y por falta de educación quiza carecen de documentos para defenderse, y por miedo a acusaciones las empresas sancionarían al empleado a quien “parezca extranjero” o hable con acento. Un ejemplo de todo esto es el de las familias hispanas que sin apoyo y protección pasan meses en el cárcel hasta que llegan a conseguir estatus de refugiados políticos. Además, por qué no esperar, cuando la administración del presidente Carter está estudiando el problema y posibles soluciones al mismo nacional. La mayoría de los “indocumentados” en la Florida viene de México y no se trata de un problema que rebasa el de las fronteras de nuestro estado.

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La Parroquia de Corpus Christi, única en la Arquidiócesis dedicada al Cuerpo del Señor, celebrará sus fiestas patronales este domingo 12 con una Misa Solemne por el Santísimo y procesión con el Santísimo por las calles. La Eucaristía será con celebrada por el Arzobispo Coadjutor Edward McCarthy, a las 10 a.m. y a continuación los fieles acompañarán al Santísimo en la custodia y bajo palio, desde la Iglesia al patio de la escuela donde se impartirá la bendición. Durante todo el día, y comenzando después de la procesión la parroquia celebrará sus fiestas con kioscos, comidas mágica y alegria para todos.

Carismáticos tendrán congreso en Julio

Unos 60,000 carismáticos se espera asistirán al Congreso sobre Renovación Carismática de las Iglesias Cristianas, que tendrá lugar en Kansas City, Mo., del 26 al 24 de julio.

El tema del Congreso es Jesús es Señor. Participarán carismáticos de múltiples denominaciones: bautistas, católicos, episcopales, luteranos, metodistas unidos, presbiterianos, protestantes y algunos otros quienes tendrán reuniones separadas según su afiliación.

Tendrán voz trabajadores agrícolas

WASHINGTON—(NC)—Los trabajadores agrícolas migratorios tendrán voz y representación en el segundo encuentro hispano católico que prepara aquí para mediados de agosto. Hasta el momento esos trabajadores, cuyo número se calcula en unos 850,000, no han participado efectivamente en los esfuerzos de los católicos hispanos por mejorar su suerte, por precisamente su gran número en la agricultura y de homosexuales, aunque la frase sea “dos o más personas de la misma especie que mantienen una relación familiar estable.” Sin embargo, no se puede invocar la frase como aplicable a todos los programas, observó uno de los funcionarios.

Aumentan divorcios a 5 por 1,000

WASHINGTON—(NC)—El Informe Estadístico sobre el Divorcio recién publicado indica que en 1975 el porcentaje de divorciados alcanzó un máximo de casi cinco por cada 1,000 personas, mucho más alto que el año anterior. Los investigadores del Centro de Estadística, Departamento de Salud Educación y Bienestar estimaron que para 1976 las cifras sobrepasen al 5 por ciento.
EDUCACION INTEGRAL

Por el P. JUAN SOSA

Educar es proveer una oportunidad para que el ser humano se desarrolle, crezca, madure y aprenda a relacionarse saludablemente con los demás. La educación, por lo tanto, es la misión de cada padre de familia y no sólo del maestro o del catequista. En un sentido general, ésta también es la función de la Iglesia como fue la misión primordial de Jesús.

La educación no va dirigida solamente a desarrollar las diversas faculidades de la mente humana; este enfoco resulta limitado y escaso. El educador, sea padre de familia o sea maestro, debe promover el desarrollo total del ser humano; y el corazón, el idioma y la cultura. De esta forma, la educación se convierte en una experiencia liberadora que promueve una conciencia saludable por medio de la cual el ser humano se considera “el utillaje principal de su éxito o de su fracaso”. (Documentos de Medellín, Conclusions 4.6)

En los Estados Unidos, como en tantos países del mundo, existe la tendencia de convertir la educación en una experiencia domésticadora: “Se estudió ayer, ayer, hoy; se estudió ayer, sólo hay una forma de ver las cosas; tenemos que ser parte de un sistema en masa”. Con esta forma de ver la situación y de educar, el ser humano tiende a someterse a la masa y pierde su riqueza individual—la dimensión personal que es la que puede hacer impacto en la sociedad.

Es necesario que se respeten las cualidades culturales que ayuden al desarrollo humano en nuestra sociedad. Es necesario que se estudie la posibilidad de una educación multi-língüe y multi-cultural en áreas donde existen grandes concentraciones de culturas diversas y enriquecedoras.

El hispano en los Estados Unidos puede aportar muchísimo a esta concientización del país; este aporte debe ser positivo a la vez que firme. Ante la mezclación del hombre que los educacionales de hoy presentan el hispano ha de presentar las posibilidades liberadoras que la experiencia cristiana le ha hecho descubrir: una experiencia familiar saludable y una experiencia comunitaria enriquecedora. Es este aporte el que ha de transformar los sistemas educacionales injustos que prevalecen en la sociedad.

“Sabios, filósofos, teóricos, júntame para que se termine la trágica historia que dices que tengas para contarnos...” (1 Coríntios 1:20-25)

PREGUNTAS REFLEXION

1. Después de leer el artículo del P. Sosa, ¿qué diferencia ves entre educación “domésticadora” y educación “liberadora”?  
2. ¿Crees que la educación bilingüe puede hacer algo en favor o en contra de la educación “domésticadora”?  
3. ¿Crees que hacen falta más maestros bilingües en las escuelas? ¿Por qué?  
4. Existe en tu comunidad educación bilingüe? ¿De quién depende que la haya?  
5. Reflexiona sobre el papel de los medios de comunicación en esta área de la educación.  
6. ¿Qué dejan la escuela, ¿por qué crees que lo hacen? ¿Podría ser que la escuela les abandonen a ellos?  
7. ¿Crees que la educación política ha de ser parte de la educación integral?  
8. ¿Crees que el sistema educativo está preparando personas comprometidas en nuestras comunidades hispanas? ¿Qué se puede hacer?

Jóvenes reflexionan

“Estamos rodeados de personas con poca formación en nuestra fe... pedimos que haya un plan pastoral que tenga en cuenta la religiosidad popular de esta gente y que la Iglesia se preocupe de evangelizar según las circunstancias de los pueblos con quienes trabajan.”

Unos 60 jóvenes levantaron la mano unánimes, aprobando la resolución que se acababa de leer. Y no fue la única. Durante todo el día del domingo, jóvenes representando a diez parroquias, los Encuentros Juveniles y la sección juvenil de los encuentros familiares, estudiaron en grupos los seis temas elaborados para el II Encuentro Nacional de Pastoral Juvenil y realizaron la votación correspondiente sobre cada uno de las conclusiones elaboradas.

“Existen fallos de identificación con la cultura madre en nuestro caso: hispano-americana—y también rechazo de la cultura anglo-americaña,” expresó el grupo que había trabajado el tema de Educación Integral.

“Pedimos que se den a conocer los valores de las diversas culturas, presentarlas como superiores o inferiores,” dijeron. “Que se fomente sistema de educación personalizada, comenzando en las escuelas católicas.”

“Sugerimos la creación de escuelas de formación respaldadas por las diócesis, para preparar a los laicos en la pastoral,” añadió el grupo sobre Ministerios.

“Los jóvenes en edad universitaria se alejan de la fe porque no tienen movimientos de las nuevas generaciones, Medellin, Conclusions 4.8).”

El grupo hizo notar la falsa idea de la política de los cristianos en Cuba se basen en los principios de la justicia social, internacional y en decisiones pragmáticas, y señalaron la responsabilidad política de los cristianos de "denunciar los regímenes totalitarios que violan los derechos humanos básicos.”

La jornada se inició a las 9:30 a.m. con un rato de oración dirigido por el Padre Rafael Escala y la presentación del día por el Padre Gustavo Miyares.

Unos 60 jóvenes de 10 parroquias y varios movimientos participaron en la Jornada de reflexión hacia el Encuentro Nacional el pasado domingo en San Juan Bosco.
**Nueva York—(NC)—** Entre los tres nuevos obispos auxiliares de Nueva York figura Mons. Francisco Garmandía, párroco de Santo Tomás de Aquino en el Bronx Meridional.

Los otros dos son Mons Austin Vaughan, rector del seminario de San José en Dunwoodie, y Mons Theodore McCarrick, secretario del arzobispo, cardenal Terence Cooke. La arquidiócesis tiene más de un millón de fieles de habla hispana.

Nacido en Larrano (Guipúzcoa, España), en 1924, el Padre Francisco Garmandía estudió en el seminario de los canónigos regulares lateranenses y fue ordenado sacerdote el 28 de junio de 1947. Después de pasar varios años en Argentina se trasladó a Nueva York en 1964 y es hoy ciudadano norteamericano.

En la arquidiócesis de Nueva York ha trabajado sucesivamente en las parroquias de San Pedro, Santa Rosa de Lima, Santísimo Sacramento y San Emerico. Desde octubre del pasado año era párroco de la parroquia de Santo Tomás de Aquino en South Bronx.

Con su nombramiento el nuevo obispo hispano a diócesis de N. York

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**Primer Comunión Pan para el camino**

"Tenemos un amigo que nos ama..." cantaron una vez más los niños de la parroquia de San Benito en Hialeah. Pero esta vez algo distinto, por primera vez habían recibido a su amigo Jesús en la Eucaristía. Como tantos otros niños de la Archidiócesis, lo hicieron rodeados de familiares y amigos y de toda la parroquia que significaba así la adquisición total de los niños la comunidad cristiana. Los niños no sabían bien, la primera comunión era otro paso más en su vida de cristianos, una reafirmación de su compromiso bautismal. Desde ahora tendrían a Jesús muy cerca, como enemigos a quienes piensen diferente. No se trata de una simple cuestión política, la meta suprema es "construir una sociedad en que todos los españoles puedan vivir en paz y armonía." Por primera vez unos 23 millones de votantes (de la población total de 33 millones) pueden elegir libremente sus representantes a las Cortes, y no parece cosa fácil pues hay 124 partidos y casi 6.000 candidatos para los 557 miembros del parlamento. El Cardenal Tarancón pidió que todos los españoles puedan decidir su futuro.

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**Después de victoria, a campaña nacional**

"La humanidad y dignidad de las personas que son homosexuales ha de ser respetada la sensibilidad moral religiosa y familiar de la gran mayoría en el condado," dijo Thomas Horkan, director ejecutivo de la Conferencia Católica de la Florida después de conocer los resultados del referéndum de las urnas. En él se eligió la Orden redentorista a la que vivió el Obispo Newman, así como el superior general de la orden redentorista a la que pertenecía el santo.

En Madrid, la parroquia de Nuestra Señora del San Benito celebrará este viernes, 17 de junio, el día 557 miembros del Congreso de los Diputados. Los numeros de obispos hispanos en los Estados Unidos asciende a siete.

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**Votaran españoles el 15**

**Madrid—(NC)—**El cardenal Vicente Enrique Tarancón de Madrid invitó a los españoles que se preparan a votar en elecciones parlamentarias el 15 de junio a que "no consideren como enemigos a quienes piensen diferente." No se trata de una simple cuestión política, la meta suprema es "construir una sociedad en que todos los españoles puedan vivir en paz y armonía." Por primera vez unos 23 millones de votantes (de la población total de 33 millones) pueden elegir libremente sus representantes a las Cortes, y no parece cosa fácil pues hay 124 partidos y casi 6.000 candidatos para los 557 miembros del parlamento. El Cardenal Tarancón pidió que todos los españoles puedan decidir su futuro.

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**25 años de servicio**

Rodeado de sacerdotes y fieles el Padre José Paz celebró el pasado 29 de Mayo sus 25 años de sacerdocio. En la foto arriba momentos de la concelebración Eucarística, a la derecha recibiendo los saludos de los fieles durante la recepción en su honor.