

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



Abp. Carroll

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,

Coleman F. Carroll
Archbishop of Miami

Edward A. M.Carthy
Coadjutor Archbishop of Miami



Abp. McCarthy

The VOICE

VOL. XIX No. 12 PRICE 25c JUNE 3, 1977

The Inner Voice

'Gay' battle

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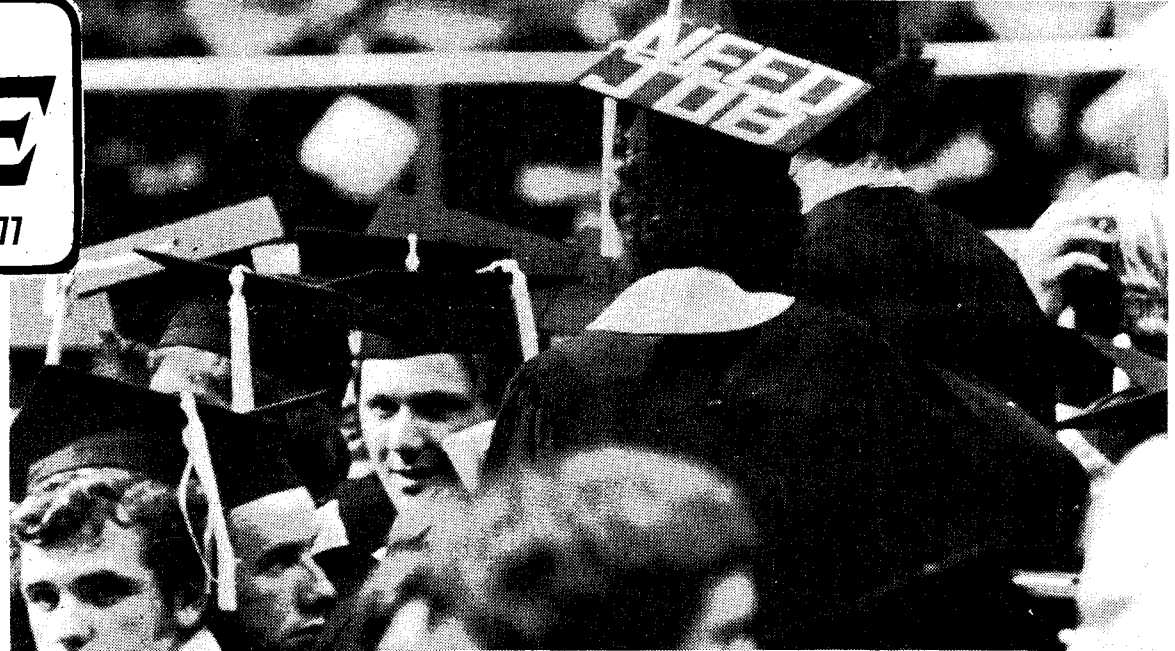
Mass for 300 couples

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.



MORTAR (BILL) BOARD—An enterprising Notre Dame University graduate feels a little advertising doesn't hurt and it's not too soon to start as he—like thousands of grads in South Florida—must now trade the ivy-covered walls for the real world and a job.

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 be-

tween 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 Boystown of Florida, Bethany Residence, Miami

Bridge, Cuban Children's Program, Catholic Home for Children, Good Shepherd Day Care Center.

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Spanish-speaking groups urge repeal of 'gay' law

All of the organizations within the Spanish-speaking Lay Apostolate of the Archdiocese of Miami are urging 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 their freedom to present examples of homosexual life which can be imitated by children and youth.

"To vote is not only to fulfill our citizens' duty but also to express our Christian and moral values," members of the lay apostolates pointed out.

"As citizens and as Catholics, it is incumbent upon us to repeal an Ordinance which would limit the freedom of parents to protect their children from those teachers and other persons who could influence

them to adopt a homosexual orientation or to accept homosexual activity as morally permissible.

"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, Cofradi 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.

Congress focusing on bill to ban child pornography

By JIM CASTELLI
WASHINGTON—(NC)—

More than 130 congressmen and 20 senators have cosponsored 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 newsman, said he has found 264 magazines showing children in sexual acts with other children and 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 child pornography industry. A Los Angeles policeman, 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.

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

THE BILL with the most supporters 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 in prison 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 opposed 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.

Vote on 'gay ordinance' nears

(Continued from page 1)

Attorney Robert M. Brake, who serves as secretary of Save Our Children, Inc., the U.S. Supreme Court, in the early 1920's decided a series of cases by ruling that parents had the primary right to decide the upbringing and education of their children, and that governments could not interfere with this right by arbitrary and unreasonable regulations. In his opinion the ordinance deprives parents of the right to choose the moral atmosphere in which to rear their children because there is no choice.

"Minneapolis passed such an ordinance and set up a civil rights board to enforce it,"

Brake emphasized. "The board ordered the Big Brothers organization to hire a homosexual applicant to be a Big Brother; to recruit more homosexuals to be Big Brothers and not to tell the mothers of young boys whether the Big Brother assigned to their boys was a homosexual. Thus the mothers lost their right to choose because they lost even the right to know," Brake said.

In other areas of the country Brake said that in New Orleans a homosexual ring had infiltrated the Boy Scouts. One has been convicted and nine others await trial; and in Traverse City, Mich., a rural farming area, reported that

homosexuals organized a church and several "charities" to get tax money and tax exempt donations to set up a boys camp where young boys were recruited into homosexuality, Brake declared.

Meanwhile Brake, who presented more than 60,000 signatures to the County Commission forcing Tuesday's referendum, has had an avalanche of mail and an increasing number of harassing phone calls. He has had to change his home telephone to an unlisted number.

Robert Kunst, a spokesman for the Dade Coalition for Human Rights, told members of Dade's Human Relations Board on Jan. 17, one

day before the Commission passed the ordinance, that homosexuals "want to provide 'role models' for young persons who may be interested in homosexuality as a way of life."

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 gays 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.

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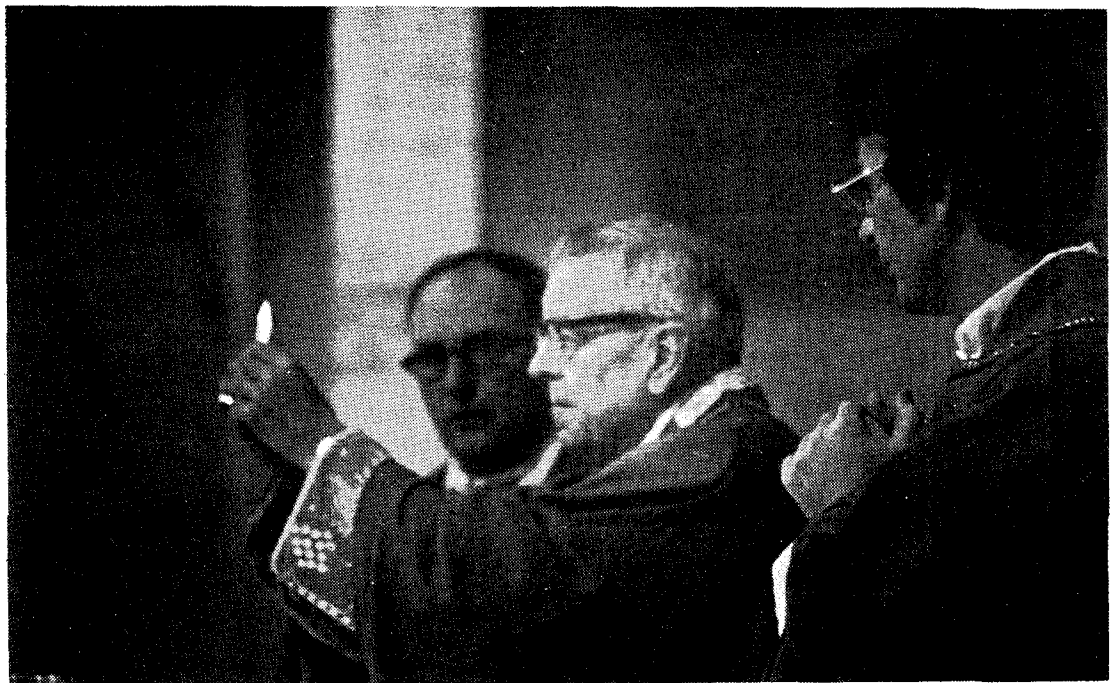
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Mass celebrated by Archbishop Coleman F. Carroll in St. Mary Cathedral last Sunday marked the Feast of Pentecost, (above). At left the Archbishop of Miami

is shown administering the Sacrament of Confirmation to a youth during rites Sunday afternoon.

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 come upon you," said the Pope.

Kevin Ranaghan, a leader of the People of Praise charismatic community in South Bend, Ind., said that the

purpose of the pilgrimage "is to go to Jerusalem, the source, and there to visit the holy places together and pray for Christian unity."

In July Catholic charismatics are participating in an ecumenical charismatic conference in Kansas City with charismatics from 10 other Christian Churches.

Cardinal Suenens, who is making his first visit to the Holy Land, is the highest-ranking churchman associated 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.

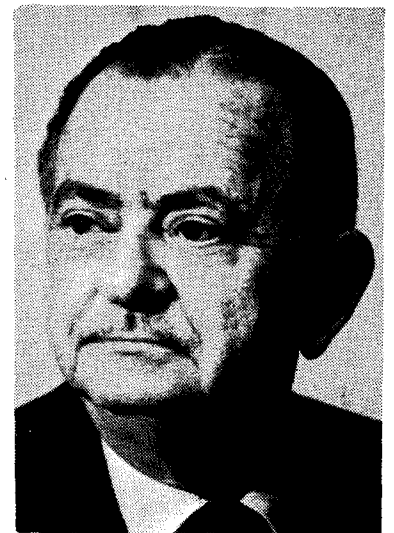
Near Louvain, Belgium, Clark has established a charismatic household of six celibate men who call themselves the Brotherhood.

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.

Dr. Sheppard to get Lumen Christi award

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 of

service 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



DR. BEN SHEPPARD

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.

Kansas expects 60,000 Charismatic Christians

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 Leon-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, 46624.

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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.

Fr. Boudreau, 71, dies in N. Mexico

Funeral services were held last Saturday in Jemez Springs, N. Mexico, for Father Bernard G. Boudreau, first 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.

FCC raps alien bill

TALLAHASSEE — Legislation outlawing the hiring of aliens who are unauthorized to work under the Immigration and Naturalization Law has been passed by both houses of the legislature and sent to Gov. Reubin Askew.

Describing Senate Bill 68 as "the worst bill passed by the 1977 legislature," Thomas A. Horkan, Jr., executive director of the Florida Catholic Conference, noted that the bill is almost identical to ones vetoed by the governors of Georgia and New York. He added that such bills have been strongly criticized by such adverse interests as the Wall Street Journal and the Legal Services Corp. of Greater Miami.

"The fact that it discriminates against foreign-looking or foreign sounding American citizens is brushed aside by proponents," Horkan declared. "Its most serious

impact is on those aliens who are in this country without authorization to work, and on their families. These are people who want to work, who need to work, who are not entitled to so many of the social programs that our country provides.

"Some have been in this country for many years, some for very short periods," Horkan said, emphasizing that these new aliens are "new scapegoats" taking the place of the Irish of yesteryear, Italians, Jews, Polish, Slovaks, Puerto Ricans, Blacks.

Meanwhile, Father John McMahon, director of the Archdiocesan Rural Life Bureau, has asked the Archdiocesan Council of Catholic Women to write letters to Gov. Askew asking him that if Senate Bill 68 is passed to veto the measure because it doesn't provide for nondiscriminatory enforcement. It gives no consideration to the rights of families of unauthorized aliens living in U.S.

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 Wollak, 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 to spend their 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.



Visiting Miami, Sister Juliana Bernice Wollak of the Daughters of St. Paul is shown with her mother, Mrs. Bernice Wollak.

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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, his son, 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?'"

"I DIDN'T take it too seriously at first. He mentioned the



Archbishop McCarthy, after ordination at Immaculate Conception Church, greets four generations of Edward Browns—newly ordained

Father Ed Brown, right, and his father, son and grandson, all Edward Brown.

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 15 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.

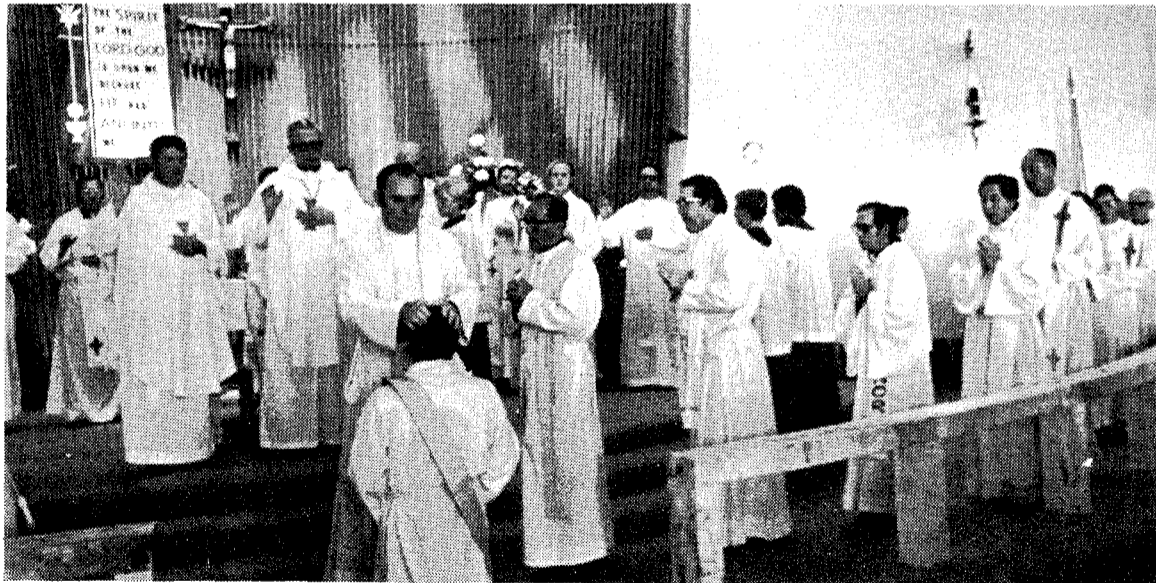
ONE MEMORABLE experience that stood out in his mind was the trip he took to Lourdes, in his first year, accompanying handicapped children to the Shrine of Our Lady. "I took care of a boy for a week and I remember the experience quite vividly."

"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."

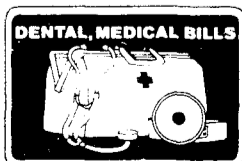
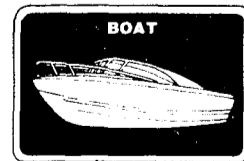
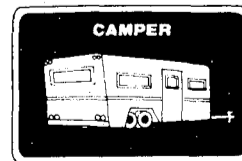
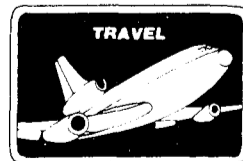
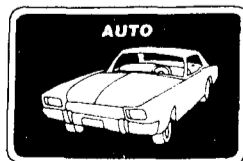
At the ordination were his father Edward V. Brown, his son Edward P. Brown, sisters Dorothy Donellan and Theresa Brown and Godparents Mr. and Mrs. Al Fuller.



Priests impart their individual blessings to their new peer, Father Ed Brown.

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Top priority: welfare of community

Voting time, be it for candidates or policies, is always a time to carefully examine those values 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 conform 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 at 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 concomitant 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 as persons have 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 regress 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 by voting for the repeal of Dade County ordinance 77-4 on Tuesday.



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, called Nestorians, taught that when Jesus was born He was just a man. Later in His life, they said, God sort of "saddled" Him, like a man would saddle and ride a horse, and used Him to perform the work of our salvation.

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

that the simplest way to pinpoint the basic belief that Jesus is truly God is to say that Mary is the Mother of God—not from eternity, of course, but as He comes into this world in His human nature, in the womb of 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 as 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.

XXX

Q. I have heard that it is now possible for the same person who was sponsor at Baptism also to be sponsor at Confirmation. Is this correct? Also, does the Confirmation 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 reason is obvious. The responsibility assumed by the sponsor at Confirmation is the same as that of the sponsor at Baptism—that is, to help the candidate for the sacrament live up to his baptismal promises, under the guidance and influence of the Holy Spirit. Having the same sponsor on both occasions

emphasizes this responsibility more effectively.

It is permissible, however, for there to be a different sponsor for Confirmation. In fact, this function may be filled by the parents of the candidate.

The norms include, among the qualifications for the sponsor, that he (or she) be spiritually qualified; that he be sufficiently mature to undertake the responsibility involved; and that he be a Catholic who has already received the three sacraments of Christian Initiation, which are Baptism, Confirmation and the Eucharist.

Only his rank protects him, says Archbishop Camara

TURIN, Italy—(NC)—"Were I a simple priest, they (Brazilian authorities) would have taken away my rights long ago," Archbishop Helder Camara of Olinda and Recife, Brazil, said in an interview published here by La Stampa.

The Turin daily paper printed a lengthy interview, conducted in Recife with the controversial Brazilian prelate, on the same day that his archdiocese received an unusual televised greeting from Pope Paul VI on the occasion of its 300th anniversary.

A SEVERE critic of his country's military dictatorship, the archbishop said. "They let me alone because I am a bishop. They let me travel as a piece of propaganda to prove that there is freedom here in Brazil. Were I a simple priest, they would have taken away my rights long ago."

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 relented 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."



By Msgr. James J. Walsh

Mystery all around—why reject it?

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 religion which can bring them peace. Along with peace of soul, they want satisfaction of mind in being able to understand and analyse what they "believe." 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.

Let's look briefly 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 is contrary to reason, perhaps even common sense? Does the Church demand of its

members intellectual assent for a teaching that is meaningless? Or unjust? Or cruel?

Some think so. Very likely their attitude has been formed without really examining the full question of mystery.

We have become used to amazing discoveries of science in the natural order, each one of which leads us to another closed door and puts upon us the further demand to look further and to get to the bottom of the mystery of nature itself. But there seems to be no bottom.

If we think of mystery in the old way—a truth about which we cannot know everything—we have to admit we ourselves are walking mysteries. No scientist would be rash enough to declare that we no longer live in a world of mysteries. We are just beginning to discover things in the natural order. We know a little bit of many things undreamed of a century ago.

But we are toddling infants here, too. We should realize that we eat mysteries, breathe them, carry them in all parts of our bodies, see them with every glance, walk on them, touch them all day long. Every form of life on earth involves a mystery to some extent. And each new advance in knowledge, each discovery, dispelling the mystery, opens up a new avenue, a new area of the mysterious.

If we step up from God's world to God's knowledge, it is reasonable to expect that there have to be truths in the spiritual order known only to the Creator. They cannot be learned in the world of natural experiences only. There are certain things which only God can tell us—we call this revelation—or we cannot ever know them. They are beyond the limits of the human mind. Is it unsettling to realize our limits? Sir Isaac Newton was honest and reasonable when he

said, "I know the laws of attraction, but if anyone asks me what attraction is, I cannot tell."

The scientist can dissect and analyse what he finds in nature. He can give it a name and classify it and distinguish it from other forms. But he cannot fully explain the life and movements of even a gnat, much less the mystery of man's soul with its almost boundless desire for truth and happiness. He cannot fully explain but he accepts the mystery—why the leaf of a tree is green. Because of chlorophyll? But why should chlorophyll make things green and not purple?

Science is doing a fascinating job, but it cannot explain the why and the how of the seed that dies and comes to life or the insect that is guided by a mysterious radar of its own. These are truths. We know something about them. But only something. Thus they are mysteries.

Therefore, when we come to the higher realms of man's destiny, his potential spiritual greatness, his relationship with his creator through his intellect and will, why be surprised if we run into mysteries?

If we admit the gnat baffles us, why lose face in admitting that God is beyond the reach of our minds, and his revealed truths represent knowledge from him, which we could not obtain for ourselves. The fact there are three persons in one God—the Trinity. Or that Jesus is both God and man. Or that the Bible is the inspired word of God.

We are thrilled to strip away a few layers of truth about things in nature. All the more so should we be lifted up with excitement when God pulls back the veil a little and in His revelation gives us a deeper experience of His profound truths.

By Dale Francis



But gays aren't gay—they're beleaguered people

It is a poignant thing that homosexuals should call themselves "gays" when the over-riding truth is that homosexuals are not, in a sense of joyousness, gay at all. No one should be misled by the new militancy of homosexuals, the new willingness of homosexuals to identify themselves. Those who are homosexuals are a beleaguered people—and they are their own pursuers.

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 truth 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 that was the response 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 "that 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 an effort on the part of homosexual organizations to identify attitudes towards

homosexuals as a civil rights issue. The analogy is not true. The Minnesota Catholic Conference recently opposed legislation that would prohibit discrimination in employment on the basis of "affectional or sexual preference." The director of that conference said rights legislation for homosexuals cannot be compared with civil rights legislation for racial minorities. Race is an inseparable part of personhood while homosexuality is a matter of conduct. The director said, "When civil rights legislation is extended to protect people on the basis of choice of conduct, several problems result. This is true not only of homosexual conduct, but of many forms of heterosexual conduct as well, and indeed, of other forms of conduct which have nothing to do with sexual morality."

TIME MAGAZINE, reviewing the Spring meeting of the U.S. bishops and the response of the bishops to the Call to Action

recommendation on homosexuality, said, "The bishops side-stepped the Detroit appeal for an end to discrimination against homosexuals and repeated the Church teaching that homosexual activity is morally wrong."

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 is at stake.

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 states: "Dignity's Statement of Purpose is a radical confrontation with

the moral magisterium of the Church, saying as it does that responsible and ethical homosexual love is not sinful, while the Church 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 A 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.

So when the bishops responded to this resolution by reaffirming that homosexual activity is wrong, they were not side-stepping the issue but demonstrating they understand the heart of the issue.



Fr. John Reedy, C.S.C.

Church changers should be patient

We Americans, especially in this generation, are an impatient people; we seem to have little tolerance or respect for the ingredient of time 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 many of 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 gatherings, 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 prediction 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 slow results?

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 men who shaped the thought of the council—men like John Courtney Murray, Henri de Lubac and Yves Congar—endured 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 still under the cloud 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 political sense that authority is derived from the people, who make the ultimate decisions.

In that sense the Church is not a democracy. But nothing else on earth is as democratic as the Church.

Am I uttering a paradox? Yes—in the sense that a paradox is a recognition of two truths which seem incompatible but are not incompatible.

It is a fact that the Church is the most democratic thing under the sun, and is the mother of all democracy, because only in the Church is everyone unqualifiedly equal.

Everyone is utterly equal because the founder and head of the Church is God-in-Christ, before whom we are all equal.

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 there is any 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 Christ 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, do not depend on any counting of noses. Those truths remain true even if they were denied by most members of the Church. No amount of balloting 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; what 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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Mother Teresa of Calcutta joins in song with residents and staffers at the opening of a new home for old people and abandoned children at Addis Ababa, Ethiopia. The home is run by the Mission Sisters for the Love of Mankind, an order founded by Mother Teresa.



St. James Church, Orlando Cathedral

ORLANDO — Bishop Thomas J. Grady has designated St. James Church as the Cathedral of Orlando as of June 5.

Sometime in the Fall, a liturgical ceremony will be held at St. James to celebrate its designation as a Cathedral.

The former cathedral church, St. Charles Borromeo, which served the Diocese of Orlando, since its founding nine years ago, was destroyed by

fire Oct. 1, 1976. A new parish church will be built there.

As Bishop of the Diocese of Orlando, Bishop Grady requested Archbishop Jean Jadot, Apostolic Delegate in the U.S., to transfer the designation of St. Charles as cathedral to St. James Church in Orlando.

The new Cathedral is the oldest parish in Orlando. While St. Charles is just outside the city limits, St. James is in the downtown area. "Since St. James was already available as a cathedral type church," Bishop Grady said, "It did not seem reasonable to go to extra expense to build a new St. Charles Church."

"We are grateful to the people of St. Charles parish, who under the leadership of Msgr. Charles Bartok, Msgr. Irvine Nugent, and Father Richard Steinkamp have rendered notable service to the diocese while St. Charles was the cathedral."

St. James Cathedral was dedicated March 9, 1952 and accommodates 1,000 persons. A major renovation was begun in 1970 under Msgr. Terence Farrelly and completed in 1973 by the present pastor, Father David Page.

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 revision of the Church's entire 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 draft of the lex

Fundamentalis and those of six other sections of the Code of Canon law are nearing completion, following extensive consultation with the world's bishops, the Roman Curia, Catholic university faculties and religious orders, as well as review by Pope Paul VI.

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.

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.

Canon law experts in Rome give varying estimates on when the revision process will be finished. The most optimistic guess says that a new code will be issued in about six or seven years.

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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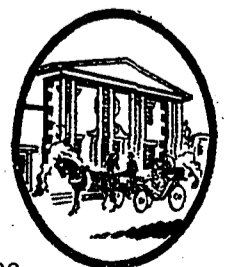
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Bishop John Neumann: becoming a Redemptorist

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 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

Because Father Neumann said he was used to country work, he was given assignments that took him on long journeys by horse, canalboat, 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 confessional 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 giving a talk to black Sisters at a nearby convent and teaching catechism to black orphans. On the table in his room, he found a jeweled ring and a pectoral cross. Before the month was over, he was consecrated bishop of Philadelphia.



Bishop John Neumann is shown in the painting by Italian artist Giovanni Gagliardi with Catholic school children and the Sisters who were their teachers. Bishop Neumann, who will become America's first male saint June 19, established a school system in Philadelphia in 1852 that soon spread across the country.

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.

churches in Pittsburgh.

Bishop O'Connor of Pittsburgh, who chose Neumann for his confessor, often said that the Redemptorist built St. Philomena's with nothing but prayer. Out of money on Fridays, the priest would somehow find money by Saturday to pay workers.

Father Neumann also conducted a school for the

Bl. Neumann, Crossroads' topic

The life-work of the soon-to-be-canonized 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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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 settled 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!

COMING FROM an Irish immigrant neighborhood, I see now that we children (and not my own mother, who clearly had a unitive consciousness) defined ourselves against many different groups. "They" were Protestants or Jews or Blacks or Italians or public school kids or the Harvard crowd that rounded their r's and talked like sissies. "We" were Irish and Catholic and went to St. Joseph's School.

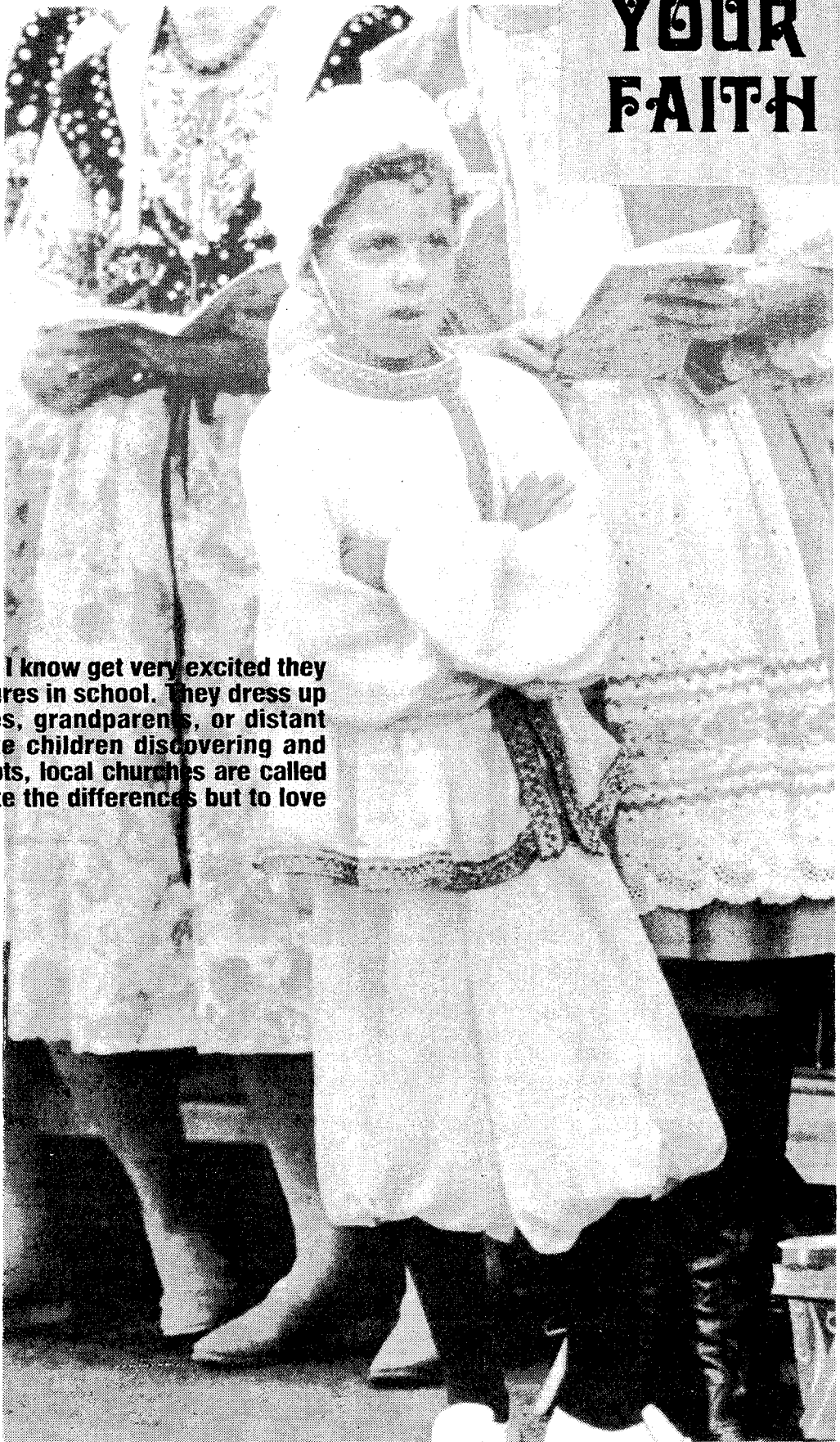
I'm glad those days are over. I'm glad the children I know get excited when they have a celebration of cultures in school. They dress up in costumes of the land of their parents, grandparents, or distant ancestors. They bring to school potluck dishes of ethnic foods which they share. They spend the rest of the time doing folk dances for and with each other. The whole procedure evokes the biblical notion of a coming eschatological feast when all peoples shall sit and share a feast of unity.

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 seemed to have had as a child. An early realization that unity does not mean uniformity will help young people to be comfortable in a Church that is one at the very same time it is ethnic to its roots.

HANS KUNG pointed out recently that we should not consider the local Church as a mere section or province of the real "Church." The promise of the Gospel is meant to be realized and incarnated in a whole sense in every local community, with all its particularizations and individuality. The local Church is the Church and can fully represent the cause of Jesus Christ.

I find many implications in this position. The actual practice of catechesis has taught many of us that the Word of God becomes a living Word when it becomes the word of these particular persons. The Word of God is meant to be native

"I'm glad that the children I know get very excited 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 today not merely to tolerate the differences but to love the differences."



A boy attending a Mass at the 41st International Eucharistic Congress wears the attire of his Ukrainian heritage.

speech. As a catechist the most exciting times of my life have been when I have listened to the Word of God being articulated by teens (or adults) as their own word. Such speech is usually halting and filled with theological stuttering. Sometimes a well-meaning adult will immediately want to jump in and correct inaccuracies in what the young person is saying. My response is: "Shhhh. Listen. The Word of God is coming to life on those lips. It is like a baby learning to speak by uttering incomplete syllables. This person is discovering faith-speech. Listen."

Like children discovering and celebrating their ethnic roots, local Churches are called today not merely 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 astonishing 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 in the inevitable conflicts of childhood. 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.

THE LIVES of all of us are filled with differences that can only be overcome through love. We can see a

prime example of this reality in sexual differences. Men and women differ physically and psychologically in subtle yet real ways. These differences can be bridged only through love. And in our Christian churches, it is the presence of Jesus Himself, Lord and Christ, that is the source of our unity. If He summons us to anything, it is to love one another. A special expression of that summons is found at the Eucharistic meal where we the many become one in His Spirit at the same table sharing the same bread and in the same faith. It is a foretaste of the end-times, where the full possibilities of our unity will be disclosed.

Come, Lord Jesus. Help us celebrate our differences with a love that knows how to bridge them.

**KNOW
YOUR
FAITH**

Unity within diversity

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

diversity. Take the matter of theology. As we look back now with a careful eye, we realize that it is at least inaccurate to speak of a New Testament theology. Rather there were different theologies within the New Testament.

Just compare the Gospels of Mark and John; read them one after another and it's like being in two different ideological worlds. And in between the two, Matthew has his

theology and Luke his. They all agree on the essentials of the Christ-event, but they certainly did not simply parrot each other, even when they used each other, as Matthew and Luke used Mark.

THE PAULINE literature is another clear illustration. St. Paul was an independent thinker; he respected tradition but did not feel shackled by it. He was creative, innovative,

preaching his own version of the Good News of Christ. The Church at Jerusalem took a rather dim view of this, but it is important to note that they did not silence him (see Gal. 2). And even within the letters of Paul, if you read them the order in which they were written, you can see his ideas turning on many points. Turning from his own letters to later writings which came to be attributed to him, there is a development in theology. In

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"The turbulence and destruction in Rome that night (with) the preacher of peace (Pope Paul VI) so near people of hatred and despair...are hardly conditions limited either to Italy or to our current period of history."

By FATHER AVERY DULL

We frequently idealize the C theology and then experience di when we examine the living actu images, such as the vine, the temple of Christ, seem to indicate an associ all the members are united with a s single mind, and a single spirit.

But in actual life we see Chris cold and indifferent to one another, about matters of faith, and who are h the point of sometimes killing one a has the biblical imagery to do with reality of the Church? How can we profess our belief in "one Church" plainly that Christians are divide factions and many communions?

AS A FIRST step in ans questions we may note that these d not new. There have always been sh among Christians, even at the time v Testament was being written. Aut Luke, Paul, and John penned some glowing tributes to church unity in crises in which that unity was being

In Jerusalem itself there was b among Christians who spoke Hebr

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.

War and peace... love and

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 continued 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

ahead 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 (roosted on a grid

iron 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.

Someone 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."

We wondered if the graffiti were written there before, during or after the

violence.

When int by a local ne one protest simply explain for the Satu stration with words: "We h

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Ephesians, for instance, the historical, saving Christ is now shown to be the cosmic Christ, 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 letters 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, 4-8.

Again, there was no uniform structure in the

Church. Local communities had their own structures: 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 charismatic 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

almost 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 first to become Jews. When Peter baptized the Roman Cornelius without benefit of circumcision, he had to justify his behavior by appealing to a heavenly vision (Acts 11,1-18), and in spite of the rosy ending to the story as told by Luke, this was apparently accepted as

an unusual exception. For when Paul began a wholesale conversion of pagans, there was an uproar, and it was quieted only by the compromise reached at the so-called Council of Jerusalem (acts 15; Gal. 2). Even then, the friction continued, as Paul's subsequent career shows.

There were clashes, not only 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.

It is only natural to idealize the apostolic Church and to sigh after the good old days. But it is reassuring to know that they were days of ferment, too. Through it all the Church remained united and grew strong. Without the ferment, 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.

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Is the Church really united?

RAVERY DULLES, S.J.

y idealize the Church in our own experience disappointment; the living actuality. Biblical vine, the temple, and the body indicate an association in which we are united with a single heart, a single spirit.

life we see Christians who are united to one another, who disagree with each other, and who are hostile even to the point of killing one another. What can we do with the empirical Church? How can we in the creed speak of "one Church" when we see Christians are divided into many different communions?

THE first step in answering these questions is to note that these difficulties have always been sharp divisions, even at the time when the New Testament was being written. Authors such as Paul and John penned some of their most powerful church unity in order to meet a situation where unity was being sorely tested. In fact, there was bitter conflict between those who spoke Hebrew and those

who spoke Greek—a conflict alleviated only when the apostles allowed the Greek-speaking community to choose ministers from its own numbers to care for its own needy members (Acts 6,1-6).

Even sharper was the conflict between the Jewish converts and those converted from paganism. The so-called "council" of Jerusalem worked out a compromise by drawing up special canonical regulations for non-Jewish Christians. But even this expedient did not prevent an angry confrontation between Peter and Paul (Gal 2, 11-14). The conflict was solved, it would appear, only when the holy city of Jerusalem was destroyed and when the Jewish Christians became mostly outnumbered by converts from paganism.

THE CHRISTIAN community at Corinth was torn by factions and divisions—described in terms that suggest our English words "heresy" and "schism" (1 Cor 1,10; 11, 18-19; 12,25). The occasion was, in part, loyalty to different human teachers, such as Paul, Apollos, and Peter. Conscious of the overriding importance of unity, Paul did nothing to strengthen his own party at Corinth. Instead he applied all his skill and eloquence to effect a reconciliation.

He reminds his Corinthian readers that no one is baptized in the name of Paul, but only in the name of Christ, who cannot be divided from

Himself. Christ, not Paul, was crucified for their sins. At the Lord's Supper they all partake of the one loaf and the one chalice—symbols 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 truly 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 with ample scope for variety. They represent the Church as a people of many tribes, a house with

many dwelling places, and a body with many organs. In its actual practice the early Church allowed for great varieties in the expression of faith and in the structures of leadership. At Jerusalem the Church was apparently administered by apostles and presbyters, at Antioch by prophets and teachers, and at Philippi by bishops and deacons. No one apparently thought that unity meant uniformity.

THERE CAN be no question today of reintroducing all the practices and structures of the New Testament Church, but if our age is seeking ways of combining the essential unity with a desirable inner pluralism, it could hardly do better than to look to the New Testament for models. The early Church, like the Church of Vatican II, respected legitimate diversities provided that they did not tear the Church apart. Differences of style can greatly enhance the many-splendored, dynamic unity of the total Church.

Far from proposing an unrealistic ideal, the New Testament realistically portrays the struggle of the early Christians to achieve the unity that Christ willed for his Church and suggests motives, measures, and models that are still of great value today.

and hate

te violence.

When interviewed later by a local newspaper man, one protesting student simply explained the reason for the Saturday demonstration with these sobering words: "We have no hope."

Universities here are overcrowded and unemployment among graduates, high. Hopelessness, perhaps the most fatal of feelings, seems to have gripped many of those caught in the vise of those twin problems.

THE TURBULENCE

and destruction in Rome that night, the ironic juxtaposition of wrecked cars on a street of reconciliation, of looted stores and the message of love, the preacher of peace so near people of hatred and despair—these are hardly conditions limited either to Italy or to our current period of history.

A candidate for confirmation sitting before the bishop should clearly understand, then, that these following phrases of his homily have real meaning

and practical application to their present and future lives.

"In our day the coming of the Holy Spirit is not usually marked by the gift of tongues, but we know His coming by faith. He fills our hearts with the love of God, brings us together in one faith but in different vocations, and works within us to make the Church one and holy...to build up the holy people of God in unity and love." (Article 22, Revised Order of Confirmation)



Unlike grapes on a vine, Father Dulles suggests that Catholics have many differences. "How can we in the creed profess our belief in 'one church'?" he asks.

Life in Music

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 lovely boy
We'll teach him what we learned
Oh, yes, just what we learned

We'll dress him up warmly
And we'll send him to school
We'll teach him how to fight
To be nobody's fool

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

In the summer of fifty-three
His mother brought him a sister
She told him we must attend
to her needs
She's so much younger than you

Well he ran down the hall and he cried
Oh, how could his parents have lied
When they said he was an only son
He thought he was the only one

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

Goodbye, Mama
Goodbye, You
Goodbye, Papa
I'm pushing on through

She left home on a winter day
Nineteen sixty-nine
And he hoped to find all
the love he had lost
In that earlier time

Well his sister grew up
And she married a man
She gave her a son
Oh, yes, a lovely son

They dressed him up warmly
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
Oh, what a lonely boy

By Andrew Gold
(p) 1976 Asylum Records, BMI



By THE DAMEANS

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 those 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 lonely air that both they and we create.

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 it's about all of us who continue to pass on the same attitude.

When it is put in these terms, it is obvious how foolish and frustrating this type of

lonely 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.

Prayer of the Faithful

TRINITY SUNDAY June 5, 1977

Celebrant: Through Baptism we have been adopted by the Father, redeemed by the Son, and sanctified by the Holy Spirit. With great confidence, therefore, we can now unite in prayer.

LECTOR: Our response will be: Lord, hear us. That the Church may be discovered as God's means of salvation by the many who are searching for the truth, we pray: (R)

LECTOR: That the Church's ministers may serve mankind with renewed zeal, we pray: (R)

LECTOR: That our community may continue to have the faith and strength to bear witness to Christ's resurrection, we pray: (R)

LECTOR: That our country may more firmly live up to its pledge to put its trust in God, we pray: (R)

LECTOR: That those who serve us in public office may be persons of integrity and dedication, we pray: (R)

Celebrant: Father, you know the many needs your people have. Hear us and answer the prayers of all who believe in Christ. We ask this in his name.

Oración de los Fieles

DOMINGO DE LA SANTISIMA TRINIDAD 5 de Junio de 1977

Celebrante: Hermanos, por el bautismo fuimos hechos hijos del Padre, redimidos por el Hijo y santificados por el Espíritu. Con la confianza que estas verdades nos inspiran nos atrevemos a unirnos en la oración diciendo:

LECTOR: Nuestra respuesta será, Señor escúchanos.

LECTOR: Para que todos los hombres hambrientos de verdad descubran a la Iglesia como sacramento de salvación, oremos diciendo: Señor escúchanos.

LECTOR: Para que todos los que ejercen algún ministerio en la Iglesia, renovados por la fuerza del Espíritu sirvan a la humanidad con entrega y entusiasmo, oremos diciendo. Señor

escúchanos.

LECTOR: Para que el Señor aliente la fe y el celo de los miembros de nuestra comunidad y seamos todos ardientes testigos de la Resurrección, oremos diciendo, Señor escúchanos.

LECTOR: Para que nuestro país viva más profundamente las exigencias de su lema de poner su confianza en Dios, oremos diciendo, Señor escúchanos.

LECTOR: Por todos los que ejercen un cargo de responsabilidad en el gobierno de la nación, para que sean personas de integridad moral, oremos diciendo, Señor escúchanos.

Celebrante: Señor, tú sabes lo que somos y lo que necesitamos, haz que cada día crezcamos en el conocimiento del Padre, la identificación con el Hijo y la intimidad con el Espíritu. Te lo pedimos por Jesucristo, Señor y hermano nuestro, Amén.

Fr. Lang, once crippled, to mark silver jubilee



FR. LANG

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 a 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. Theresa 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 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 1952 until 1968 Father Lang worked in the Maryknoll missions in Peru. He

then returned to Maryknoll Society's international headquarters to work with the treasury department. In 1974 he was sent to Rome as Procurator General of the Society.

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S. Florida Scene

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 Hegamy, vice presidents; Mrs. Joseph Carlow, treasurer; and Mrs. G.O. Wiggin, 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—Sister 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. Gallitzen Academy, Baden, Pa.

PB Serra dinner

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

The club's annual contribution to the Burse 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 osteopathic physician, Dr. Carney is a founder of the Osteopathic Hospital, a member of the board of the Thomas Dooley 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 Lauderhill.

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.

Mrs. Joel Sayers of Daytona Beach, presently first vice president of the FCCC has been nominated for national secretary.

It's a Date

Dade County

CORPUS CHRISTI Community of Lay Carmelites will meet at 2 p.m., Saturday, June 4 at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., for Mass and a business meeting.

ST. LAWRENCE parish, North Miami Beach, will honor couples who have been married 25 years or more during a special Anniversary Mass at 11 a.m., Sunday, June 5 in the parish church. Brunch will be served in the school cafeteria.

ST. AGATHA Family Guild has installed Pedro O. Martinez as president; Mario R. Lopez and Elvira Dipico, vice presidents; John J. Hagarty, Jr., treasurer; Maria Elena Rodriguez, recording secretary; Silvia Diaz, corresponding secretary; and Jorge Pallezo, ways and means chairperson.

ST. VINCENT DE PAUL Parish Council has elected Pedro Soldevilla as president. Other new officers are Larry Vacaro, vice president; Irene Haas, recording secretary; Theresa Mooney, corresponding secretary.

THE MEMORARE SOCIETY, a social club for widows and widowers, will meet at 8 p.m., Friday, June 10 at St. Louis Center. For additional information call 274-0244.

Palm Beach County

SACRED HEART Ladies Guild, Lake Worth, has installed Mrs. Archie Colburn as president; Mrs. Harold Claiborne and Mrs. F. McLallen, vice presidents; Mrs. Richard Potrekus, recording

secretary; Mrs. Helen Duncan, corresponding secretary; and Mrs. T. Fialko, treasurer.

Broward County

ST. JEROME Women's Club will sponsor a rummage sale, Thursday, Friday, and Saturday from 9 a.m. to 5 p.m. in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale. Those wishing to contribute salable items are urged to bring them to the parish hall during school hours.

BROWARD Catholic Widows and Widowers will meet Monday, June 6, at Hurrincain Hall, Fort Lauderdale. For further information call 484-3094 or 721-9316.

LAUDERDALE Catholic Singles Club will observe a Corporate Communion during the 11 a.m. Mass in St. Pius X Church on AIA. Breakfast will follow at Denny's.

COURT HOLY SPIRIT Catholic Daughters of America meet at 12:15 p.m., Friday, June 10 at St. Elizabeth Gardens, Pompano Beach. New Officers will be installed during 1:30 a.m. in St. Elizabeth Church.

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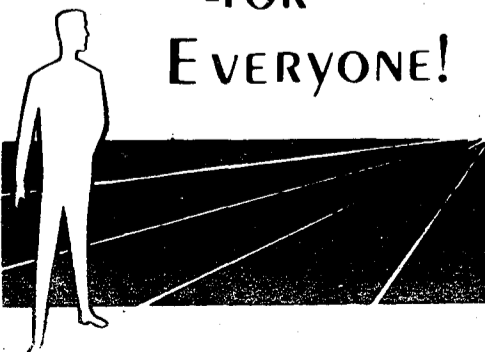
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 NEW RENEWAL

Teens gather for youth convention

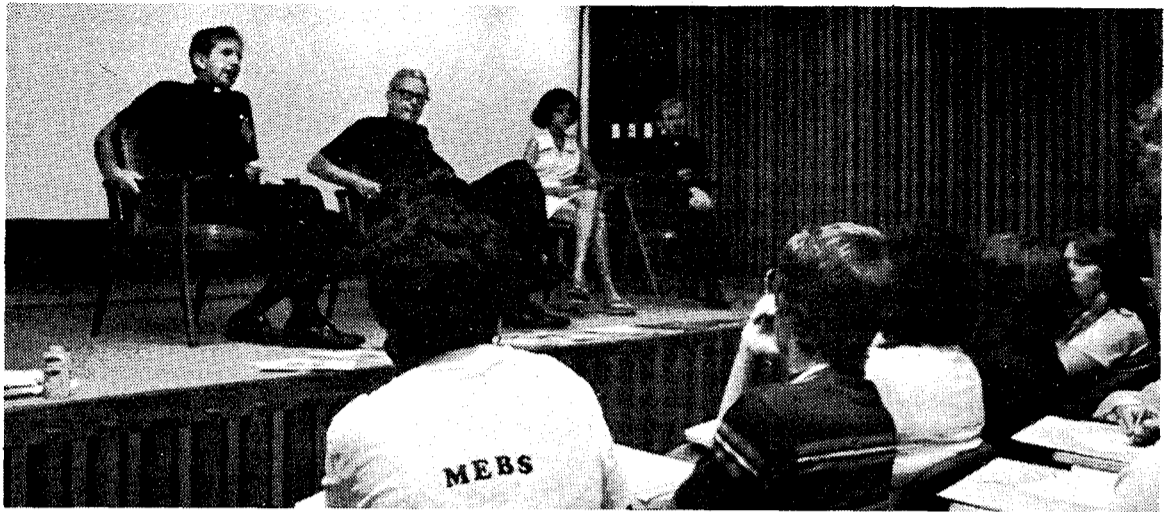
By FRANK HALL
Voice Feature Editor

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 downfall 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

were you celebrating? what did you do to celebrate? what were some of the elements involved in the celebration?

The responses usually indicated people coming together, sharing something to eat, often singing, and sometimes, using special effects like firecrackers for the Fourth of July.

Pointing out that celebration is there to intensify a presence, Father Balhoff noted that in Liturgy people are there to intensify a relationship



Rap With Abp. McCarthy session at the convention drew a packed auditorium. Fielding questions were (from left) Msgr. Willie Dever, director, Department of

Youth Activities; Archbishop Edward A. McCarthy, Claudia Grillo, youth board president, and Father Jim Murphy of DYA.



The Dameans (from left) Fathers Darryl Ducote, Mike Balhoff, Buddy Ceasar and Gary Ault presented a workshop as well as a concert at the convention.

they expected at least ten people to come.

Gino Martone and Rudy Martinez, both a little wet from not finding shelter fast enough, listened with interest and shared 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 exorcism.

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 voicing problems they encountered: how do you get people to sing?, older people don't like the music we want to play, what do we do?, what's the theory behind Liturgical music?

Father Mike Balhoff of the Dameans began the discussion and asked the participants three questions regarding celebrations. He asked them to think of a recent celebration and then ask, what

between themselves and God.

One workshop well attended was conducted by Father Paul Vuturo on "Everything You Wanted to Ask a Priest." And they asked!

Questions frequently focused on explaining the circle and triangle theory of the Church and changes in the Church. After explaining the different theories, Father Vuturo noted that "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, 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, Arch-



New Officers of the Archdiocesan Youth Board are (from left): Steve Frazier, Gina Ulino, Anne Marie Flynn and Mike Troppe.

bishop 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 facility or if consideration should be given to creating

(Continued on page 18)

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Youth Meet



(Continued from page 17)

satellite centers in different counties. "Pray hard encourage enough and we'll come up with something, I'm sure," he concluded.

On the issue of working in unity, Abp. McCarthy said, "You begin first with people who know each other and this type of weekend is good for that." He suggested that programs be discussed to see the similarities and when possible for the implementing of common projects or that

activities of Dade youth clubs invite the participation of Broward youth clubs etc.

Abp. McCarthy also gave some background information on the Permanent Diaconate and structure of the National Council of Catholic Bishops meetings.

As twilight descended upon the beautiful campus of the College of Boca Raton, teenagers, who had an hour earlier walked around wearing cut-offs and shower thongs, emerged from the dormitories



Picnic lunch alongside of a lake (above) was a chance to meet new friends from different youth groups. Recreation time offered many opportunities to relax. Ron Cleveland (top, left) of St. Joseph parish, Stuart, took

advantage of the swimming pool while (lower, from left) Pete Keams, Tom Vierling, Jim Goldhammer, all from Our Lady of the Lakes, and Bill Mayfield, St. Luke youth group, took to the basketball courts.

in full-length gowns and suits. It was "Awards Dinner Time."

Welcoming the 500 delegates, Abp. McCarthy said,

"I think it would take three hours to try and tell you what's in my mind and on my heart now. But I want to share a secret with you. I love you and I'm very happy the Holy Father sent me here as your bishop.

"Before you vote on the resolutions you will present to me tomorrow, I want to add one more and that is that 10 percent of the men and women here tonight will become priests and Sisters.

"I pay tribute to you and ask the good Lord to bless you," he concluded.

Outstanding Participation Award to youth clubs which

had earned 450 points throughout the year for involvement in youth activities went to:

Ascension, Boca Raton; Holy Family, North Miami; Nativity, Hollywood; Our Lady of the Lakes, Miami Lakes; St. Bartholomew, Miramar; St. Boniface, Pembroke Pines, St. Catherine; St. Louis; St. Luke, Lake Worth; St. Kevin, St. Richard, St. Vincent, Margate; and St. Stephen, West Hollywood.

Excellent Participation Awards for accumulating 300 points went to: Columbia Squires; Our Lady of the Holy Rosary, Perrine; Our Lady Queen of Heaven, North Lauderdale; Our Lady Queen of Peace, Delray Beach; St. Ambrose, Deerfield Beach; St. Michael; St. Vincent de Paul;

and St. Rose of Lima, Miami Shores.

Seminarian of the Year award went to Jim Boddie from the major seminary for his involvement with the St. Luke youth group.

Young Adult of the Year went to Dennis Evans of St. Louis, and Outstanding Adult of the Year went to Olga Ortiz of Our Lady Queen of Peace Mission, Delray Beach.

Padre of the Year went to Father Richard Sudlick of St. Stephen and Voice columnist. Sister Maureen McGurran (formerly Sr. Celestine), R.S.M., was named Sister of the Year.

The Eagle of the Cross, Outstanding Youth of the Year award was presented to Claudia Grillo. A special award was given to Peggy Moran in recognition of four years of service on the National Youth Board.

The Archbishop Coleman F. Carroll Award of Honor for Outstanding Youth Group went to two groups this year, St. Kevin and St. Luke.

'Why does the Church butt into lives?'

Answering your questions is Father Richard Sudlik. O.M.I. Address letters to him c/o "Straight Talk," The Voice, P.O. Box 381059, Miami, Fla. 33138.

Straight Talk

Dear Father: I was reading about the new rules the Church has about getting married. I really don't think that who I marry and when I marry is any of the Church's business. I don't see why the Church has to keep butting into people's lives. —Julie

Dear Julie: The Church doesn't like to go around, as you say, butting into people's lives. If you think about it, almost all of the things you decide to do are never touched by the Church. But the meaning of the Church is to bring the presence of God to her people. One of the main ways to bring this presence is through the sacraments. It is for that reason that the Church has to be concerned with marriage.

One reason that many

people object to the Church saying anything about marriage is that they don't see marriage as a sacrament, a saving event. These people don't really appreciate the importance of the event. For them the Church is simply the nicest possible place to hold a wedding. Because the Church is the guardian of the sacred, she feels that the people marrying must not do anything to diminish that sense of the sacred.

In her new rules for people under 19 who want to get married, the Church in Miami is simply trying to make sure the young people know what they are getting into and to make sure they can fulfill what they promise. That is why there is a three month waiting period and very serious discussions. To say I will love a person forever and ever, but not be capable of it, can only lead to disaster.

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

"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 like a thirsty man complaining when he gets a drink of water that isn't properly chilled.

"Islands" is still another 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, Hemingwaysque 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 affluent 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 likeable beachcomber constantly razzed by Hudson for his boozing, and Joseph (Julius Harris), the loyal black servant that Hudson keeps at an amiable distance.

THE SETUP 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 forebodings of the world outside—sinkings of freighters by German U-boats, the passing of forlorn Jewish refugees being smuggled into Cuba.

When the summer idyll is over, the boys leave, but the bonds of love have been forged again, 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



by James Arnold

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 af-

fections—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. Movies have tended too long to give hate and fear more time than love.

All 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)



Martin Sheen and Pam Murphy star in Insight's "Roommates on a Rainy Day" on WCKT, Channel 7, Sunday, June 5, at 9 a.m. The drama depicts Jenny and Vince who are roommates. He likes the arrangement. She wants more. This is a sensitive exploration of the meaning of commitment.

TV Mass schedules, Church-World topics

The June schedule for the TV Mass for Shut-Ins on WPTV, Channel 5, on Sundays at 9:30 a.m., is:

June 5, Father Michael Kelly, Holy Name Church, West Palm Beach; June 12, Father Al Victor, St. Mark, Boynton Beach; June 19, Father Sidney Tonsmeire, S.J., St. Ann, West Palm Beach.

The June schedule for the TV Mass for Shut-Ins on WPLG, Channel 10, on Sundays at 10:30 a.m., is:

June 5, Father William A. Elbert and Epiphany Church, South Miami; June 12, Father Joseph Brown, C.S.S.R., Our Lady of Perpetual Help, Opa Locka; June 19, Father Robert L. Magee, St. John the Apostle, Hialeah; and June 26, Father Gustavo J. Miyares, St. John Bosco.

Topics for the Church and the World Today on Sundays at 9 a.m., on WCKT, Channel 7, will alternate with Insight films. The schedule for June is:

June 5, "Roommates on a Rainy Day" (an Insight Film); June 12, "The Physically Handicapped"; June 19, "Reunion" (Insight); and June 26, Pornography—a Discussion.

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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 said, "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.

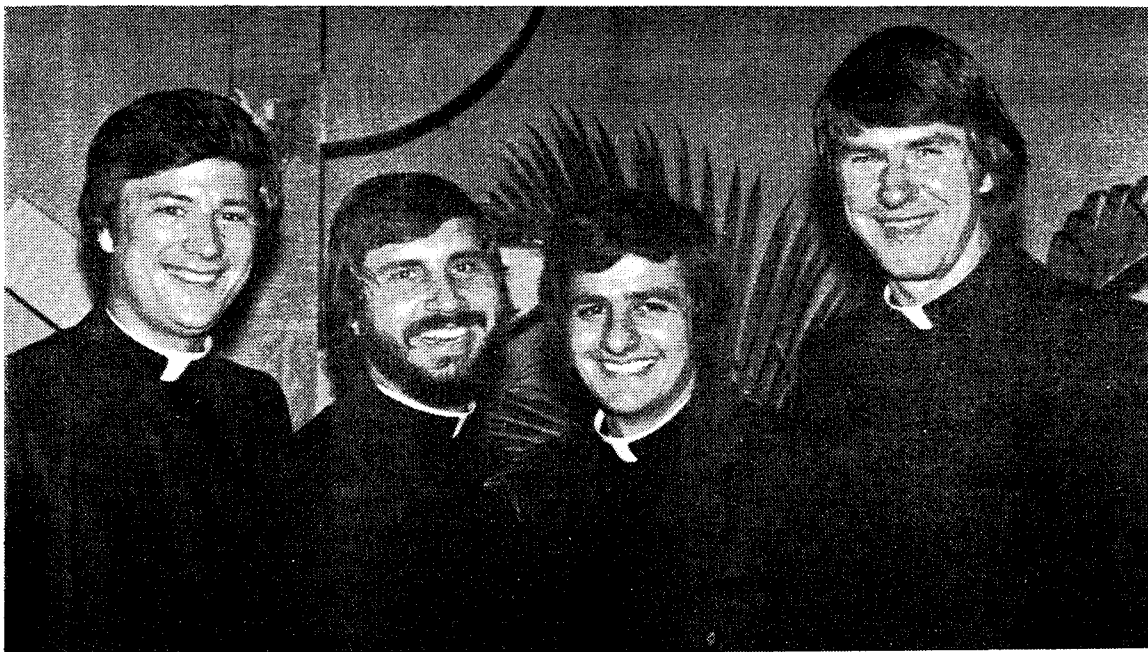
"The individual Catholic cannot build his awareness on a 10-minute homily each week, while being exposed to 50 hours a week from other communications media.

"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."

Bishop Deskur said that the Catholic press has a special vocation in helping to develop a "round table" concept of exchanging information and ideas in the future.



The Dameans (from left) Fathers Mike Balhoff, Darryl Ducote, Buddy Ceasar and Gary Ault.

Dameans' concert witnesses to power of music potential

By SR. MARY TRINDEL

Parents, children, teachers, musicians, and a large contingent of young people chatted 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 tambouine, had played at the Youth Convention in Boca Raton, and their success was witnessed by the convinced 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 Ceasar, 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* 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 repartee 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 chipmunk voiced 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 as 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 are deeply involved in priestly ministry in three different dioceses in Louisiana they continue, 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-informed performance, and bear witness to the potential power of music in the life of the people of God, particularly in the young.

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.

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Alcoholism Council established in Dade

Alcohol education in Dade County is one of the main thrusts of the recently reestablished 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 Garnsey, 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

provide guidance and referral services inter and intra-state; 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.

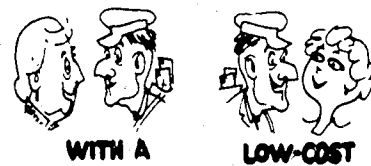
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Una cuestión de bienestar común

Ya se trate de elección de candidatos o de paso de medidas políticas, el ir a votar nos presenta la ocasión de examinar los valores que queremos promover, defender y preservar en nuestra comunidad. La fecha del martes 7 de junio en que los ciudadanos del condado de Dade votarán a favor o en contra de la revocación de una Ordenanza que trata sobre la vivienda y el empleo de los homosexuales, es una de esas ocasiones.

Desgraciadamente la Ordenanza en cuestión no carece de complejidad. Por ejemplo, propone defender los derechos de los individuos, y al mismo tiempo es discriminatoria en su aplicación.

La Ordenanza obliga sólo a escuelas parroquiales y privadas y no a las escuelas del gobierno. Todas las personas e instituciones deberían tener igualdad frente a la ley y es que la ley es justa. ¿Por qué imponer restricciones a la educación privada y no a la pública? ¿No podría decirse que esta legislación es una afrenta hacia los padres que se sacrifican por lograr para sus hijos el ambiente donde podrán adquirir el standard moral que corresponde a sus creencias religiosas?

Resulta difícil mostrar entusiasmo alguno hacia una Ordenanza que busca la defensa de un grupo mientras discrimina hacia otro.

La Ordenanza sí cuenta a su favor el que reconoce que nadie debe ser privado de medio de vida o vivienda por su comportamiento privado. El buscar la defensa de los derechos y la libertad humanas es parte de nuestra tradición. Sin embargo,

esta Ordenanza no busca esta meta sin al mismo tiempo afectar el bien común de toda la comunidad. La Ordenanza puede fácilmente dar la impresión de que nuestra comunidad aprueba la actividad homosexual. Una ley que específicamente promulga los derechos de los homosexuales, ¿no indica que aprueba la actividad homosexual también?

Queremos aclarar que los homosexuales tienen derechos como personas—por ser hijos de Dios, y no por su homosexualidad, ya que ésta es contraria al orden natural divino. Dios, que es padre amoroso, tratará la culpabilidad subjetiva de cada persona pues El ve el corazón, pero el correcto orden de la naturaleza ha de reflejarse en las leyes humanas.

Como nota final se puede señalar que la comunidad homosexual no ha sido capaz de documentar casos reales de discriminación. Lo que lleva a pensar que su celo por mantener la Ordenanza es más para promover un estilo de vida que para enmendar injusticias reales.

Sinceramente esperamos que todos los hombres y mujeres de buena voluntad, examinarán sus conciencias y actuarán con justicia y compasión, votando en beneficio del bien común.

...Y Usted?

Nos gustaría reflejar en nuestras páginas en español las opiniones diversas de los lectores. Su carta. Se publicará. Si llega firmada con dirección, teléfono y opinión clara y concisa.

Envíe su correspondencia a "Opinan los lectores" La Voz, P.O. Box 1059, Miami Fla. 33138.

¿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 preferencias sexuales" de que la Ordenanza habla. En mi opinión no existe relación alguna.

El principio de igualdad de derechos humanos esta basado en la existencia de una naturaleza humana común. Una naturaleza que incluye no solo los aspectos biológicos, sino también los aspectos típicamente humanos como, inteligencia, amor y libertad. De estos tres se deriva un sentido de responsabilidad, moralidad y respeto hacia los derechos de los demás. Además esta naturaleza no es algo creado artificialmente por el hombre a través de declaraciones legales, sino que es verdaderamente natural y por lo tanto realizada por el Creador,

como dice la Constitución de los Estados Unidos.

En el caso del matrimonio, uno puede y debe escoger libremente la persona amada, pero no puede preferir violar las leyes del matrimonio que son fijas y estables para toda naturaleza humana. Estas deben ser respetadas integralmente, incluyendo el afecto personal y la procreación en un mismo acto de amor. Cualquier desintegración deliberada de esta unidad se aparta de la naturaleza humana y no puede ser por tanto fuente de derechos humanos.

Me atrevería a decir que la Ordenanza ampara una perversión y no un derecho humano.

Pero al decir esto no quiero decir que un 'perverso' sexual, no tenga derechos humanos. De hecho sí los tiene, pero restringidos. Cualquiera persona con un problema, ya sea el alcohólico, o el que es adicto a

drogas, o incluso el que tiene tendencia a robar...no por ello se le tortura, sino que se le limita en sus actividades, o se le confina a un lugar donde puede recibir ayuda, y esto se hace por proteger los derechos de los demás. Esto no se debe ver como "discriminación."

Considero que sería absurdo colocar a un perverso social en un puesto educacional, y con esto no se trataría de "matarlo de hambre" sino de salvar la salud moral de la juventud. Ya que existen muchos otros trabajos posibles para este tipo de personas.

Creo que la Ordenanza 77-4 es, pues, un suicidio social, siendo contraria al sentido común, a los derechos humanos de la mayoría, a la naturaleza humana y al Creador.

Francisco J. Müller, BS
South Miami

Apostolado Secular contra ordenanza

Las Organizaciones Hispanas del Apostolado Secular de la Arquidiócesis de Miami en su reunión del 27 de mayo de 1977, apoyadas en las orientaciones de la Jerarquía de la Iglesia Católica de este país y en particular de nuestro Arzobispo, Monseñor Coleman F. Carroll, acordamos hacer la siguiente declaración.

En enero de 1977 fue aprobada la Ordenanza No. 77-4 que prohíbe 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. En 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 diferencia entre las personas que tienen orientación o tendencia homosexual y la actividad homosexual en sí. "Hay personas, dicen los Obispos, que sin culpa de su parte tienen tendencias homosexuales...Estas personas, como todas las demás personas, no deben ser víctimas de prejuicios que les nieguen sus derechos fundamentales." Sin embargo, en esa misma carta pastoral los Obispos afirman claramente que "la actividad homosexual, distinta de la orientación o tendencia homosexual, es moralmente mala."

La Ordenanza que deseamos anular 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 permitir a los homosexuales que practiquen y promuevan públicamente 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 presentar ejemplos de vida homosexual que puedan ser imitados por los niños y los jóvenes.

Para los cristianos, el ir 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 coartaría la libertad de los padres de proteger a sus hijos de maestros y otras personas que podrían influenciarlos 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.

Firmado:

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Rechazar la Ordenanza es...

(Viene de la Pág. 24)
Suarez.

"Es verdad que el derecho al trabajo es uno fundamental, pero también los padres tienen derecho a elegir la educación de los hijos y sobre todo a que durante la infancia y adolescencia no se les presente la

homosexualidad como alternativa normal."

Suarez opina que no se necesita la propuesta ordenanza y si de hecho "hiciera falta proveer trabajos a estas personas, yo preferiría otro tipo de acción afirmativa, incluso utilizando fondos comunitarios para crear ciertos puestos de trabajo," dice.

"Lo que no se puede hacer es promover un estilo de vida, contra naturaleza, aunque sea sólo en el terreno de las ideas y pretender que se otorgue protección especial que no se otorga a otras minorías."

"Desde el punto de vista pastoral conviene no olvidar lo que han dicho los obispos de la Nación," dice el Padre Mario Vizcaíno Sc. P. profesor de teología en la Universidad Internacional de la Florida, (FIU).

"En su carta sobre valores morales, VIVIR EN CRISTO JESUS, los obispos han dejado bien clara la distinción entre la persona y el acto homosexual. Ellos afirman que como individuos, los homosexuales tienen derechos básicos, pero

señalan que los actos homosexuales son moralmente erróneos.

"Si el individuo no acepta los principios cristianos que rigen para toda conducta sexual—ya sea homosexual o heterosexual—es muy difícil cualquier labor pastoral. Todo depende de la actitud de la persona y sus deseos de superación. Como toda persona heterosexual el homosexual debe tratar de adquirir una disciplina que canalice sus actos en la dirección propia. Por otro lado, pastoralmente se puede ayudar a los individuos para que potencien otros aspectos de la personalidad y descubran que de hecho la sexualidad no es el todo de la persona."

El Padre Vizcaíno piensa que "de todos modos en ningún momento se justifica el rechazo a la persona, que no deja de ser hijo o hija de Dios, cual fuere su orientación sexual. Al mismo tiempo hay que distinguir entre aprobar y perdonar dice. El mismo Jesús fue ejemplo de perdón para las personas e intransigencia para el pecado. 'Yo tampoco te condeno,' le dijo a la mujer adúltera, Ve y no peques más."

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Apuntes Encuentro III DERECHOS HUMANOS



Por el P. JUAN SOSA

El ser humano, al examinarse ante Dios y ante la sociedad, descubre una serie de tensiones que debe resolver en su proceso de desarrollo y madurez: está llamado a la felicidad pero no la puede conseguir sin la presencia de otros; vive en una sociedad, cuyos miembros manifiestan tendencias irresponsables, y tiene que ayudar a construir una sociedad llena de hombres y mujeres responsables; siente el amor para satisfacerse a sí mismo, pero sabe que el amor no puede ser de conveniencia sino de entrega; se compromete 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, buscando el apoyo y la protección de los gobiernos que le representan y que le orientan. Existen derechos intrínsecos 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 conciernen a los demás, ya que todos vivimos tratando de compartir la responsabilidad

También los trabajadores agrícolas

Durante varias semanas las familias de trabajadores agrícolas migratorios en la parroquia de Ntra. Sra. Reina de la Paz en Del Ray, han realizado sesiones de reflexión hacia el Encuentro Nacional.

"Se trató de ambientar a la gente con reuniones activas que favorecieron la participación," 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 participado personas de todas las edades, jóvenes de 15 a 20 y adultos. Hasta una persona de 70 años..."

Para comenzar las reuniones hemos usado el himno, "Un Pueblo que Camina."

Como muchos de los trabajadores agrícolas marchan al terminar el trabajo, en Del Ray se ha tratado de terminar con los temas antes de su marcha. Ahora un equipo estable reunirá las aportaciones y

de construir juntos un mundo nuevo: derecho a la religión, la familia, la comunidad, la clase social, la asociación política o las reuniones comunitarias.

Actualmente el cristiano se enfrenta a un mundo dividido y oscuro, un mundo lleno de injusticias. Este mundo realmente sufre las tensiones que muchos opresores provocan por conveniencia

propia: guerras motivadas por el desacuerdo mutuo de líderes que no entienden a sus pueblos; hambre y miseria mientras otros sectores de la población se engalanan 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 del mundo para sanarlas con la Justicia de Dios. Siguiendo al Señor Jesús que proclamó la liberación para todos los hombres, 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 o del engaño.

En Estados Unidos, como en todos los países del mundo, se viven también las injusticias sociales que surgen del amor desenfrenado al dólar y de la falta de Cristo como única 'verdad' que da sentido a la vida de los hombres. En este ambiente viven nuestras comunidades hispanas que deben enfrentarse 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 estas injusticias que hacen sufrir a tantos. Esta es una Palabra firme pero llena de comprensión; directa pero que no hiere; transformadora, pero no destructiva; una palabra basada en el amor de todos los hombres y dirigida a la construcción de una nueva sociedad, El Reino de Dios. Ahora más que nunca el hispano que es cristiano debe responder a la llamada de Jesús a convertirse para proclamar la libertad de sus hermanos. Sólo en esta forma podrá hacer realidad (profecía de Isaías) y reflejar a Dios en el Mundo:

"Compartirás tu pan con el hambriento, los pobres sin techo entrarán a tu casa, vestirás al que veas desnudo y no volverás la espalda a tu hermano. Entonces tu luz surgirá como la aurora y tus heridas sanarán rápidamente. Tu recto obrar marchará delante de ti y la Gloria de Yave te seguirá por detrás..." (Isaías 58:7-8).

Preguntas reflexión

El Secretario Nacional sugiere que la reflexión y aportaciones sobre cada pregunta siga el formato del "ver, juzgar, y actuar". Ver la realidad actual, juzgar lo positivo o negativo de ella y aportar remedios, proyectos, soluciones positivas.

Todo derecho implica un deber correspondiente. A veces exigimos derechos y olvidamos nuestros deberes.

Reflexiona:

1. ¿Has sentido alguna vez violados tus derechos humanos por sistemas cívicos?

¿A que se debió? ¿Qué grupos o personas crees se sienten afectadas por cosas semejantes? ¿Qué se puede hacer para que no ocurra?

2. ¿Crees que en la Iglesia puede darse lo mismo? Explica tu respuesta.

3. ¿Qué se puede hacer para salvaguardar los derechos humanos de: la mujer hispana, los

trabajadores agrícolas, los indocumentados, los encarcelados, los presos políticos, los ancianos, la juventud, los deshabilitados y otros?

3. ¿Puedes identificar grupos que dentro y fuera de los Estados Unidos sufren violación de sus derechos? ¿Qué puede hacer la comunidad hispana en favor de esos grupos?

4. Señala las tres áreas en la comunidad hispana, más afectadas en este respecto, en vistas a especial atención durante los próximos años.

Nombrado Comité

Después de la nominación y votación por parte de los grupos interesados quedó formado definitivamente el Comité Diocesano Pro-Encuentro Nacional.

Representando al apostolado seglar quedaron elegidos: Juan Figueras, Araceli Luaces y Miguel Cabrera.

Representando a las Religiosas: Hna. M. Elena Rodríguez, Apostolina Hna. Ernestina Hernández, Guadalupe y Hna. Ana Luisa Céspedes, Dominica.

Representando a los sacerdotes: P. Francisco Villaverde, O.P., P. Luis Casabón y P. José Luis Hernando.



En la foto, la Hna., Margarita, (izq.) durante una de las sesiones de reflexión en la misión de Ntra., Sra., Reina de la Paz.

elaborará sobre ellas. La Hna. Margarita tiene ya recogido

bastante material de las sesiones de trabajo.

Jovenes pro Encuentro Nacional

P. Francisco Villaverde O.P.: Unidad en pluralismo; P.

Pedro Jové: Derechos Humanos.

Planean Asamblea

El próximo domingo 5 de junio, tendrá lugar en la parroquia de San Juan Bosco la jornada de trabajo juvenil hacia el Encuentro Nacional. Acudirán seis representantes juveniles de cada grupo parroquial, uno por cada uno de los temas de reflexión. Además participarán 6 representantes de la Escuelita de los Encuentros y seis jóvenes de los Encuentros Familiares.

A partir de las 9 de la mañana los participantes revisarán las conclusiones de los grupos parroquiales. La sesión plenaria comenzará a las 12:30 (mediodía).

Esta sesión plenaria y la Misa a continuación si estarán abiertas a la participación de todos los jóvenes que quieran acudir. La jornada contará con la presencia de los expertos que han presentado los temas en la Escuelita de Emaus.

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 sostenidos en la 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, la amistad 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 tener hacia ellos una especial comprensión y ayuda".

Sin embargo, aunque con profundo interés en los derechos de los homosexuales, como, ciertamente, 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 solicitud en proteger los derechos de algunas personas, no se duda en infringir seriamente los derechos de miles de otras personas de nuestra

comunidad. Prescindiendo de otros interrogantes y aspectos objetables de la Ordenanza, estamos especialmente preocupados por 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 solamente para los Católicos sino también para todos los que seriamente se adhieren a la tradición judeocristiana.

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 urgir seriamente a nuestros fieles en esta cuestión moral a votar A FAVOR de la revocación de esta inaceptable Ordenanza.

Sinceramente en Cristo,

Coleman J. Carroll
Arzobispo de Miami

Edward A. P. Carthy
Arzobispo Coadjutor de Miami



El icono de Ntra. Señora de América, arriba, desaparecido el 23 de Mayo de la Iglesia Melkita en West Paterson, fue recuperado después de una llamada telefónica anónima. El icono contiene unas 2,300 piedras preciosas entre ellas 1,400 diamantes y un rubí de 76 carates, piedras esmeraldas y aguamarinas. Diseñado por María Menettas de Atenas, fue bendecido por el Patriarca de rito Melkita, Maximos Hakin en Julio de 1976 y fue expuesto por primera vez durante el 31 Congreso Educarístico 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 la vida. Es decir, en el control que ejercen sobre sus impulsos y en el hecho de que, a pesar de

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

"Se puede decir que hoy día existe consensus 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 problemas cromosomales o glandulares, están superadas," añade. Y cita estudios como los del psicoanalista Irving Bieber de Nueva York, y Marcel Saghir,

sexual, el Doctor Lasaga explica que por ambiente se entiende toda una serie de factores varios, que pueden incluir desde las ideas de la sociedad, la familia, las relaciones con hermanos, amigos, maestros 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.

entonces tenemos que preocuparnos por las consecuencias de dicha ordenanza para la sociedad."

"Precisamente porque la homosexualidad juega un papel definitivo en el ambiente, hemos de preocuparnos porque los niños, en su desarrollo, no encuentren un ambiente propicio. Y la Ordenanza protegería una pública manifestación del homosexualismo como estilo de vida; no necesariamente agresivo, pero si abiertamente manifestado."

Lasaga no busca apoyar sus argumentos en motivaciones religiosas. Para él, el valor de la heterosexualidad va más allá del problema religioso." La simple contemplación del cuerpo humano indica que los actos homosexuales son contrarios a la naturaleza," dice.

"Pero al decir esto no quiero decir que las personas homosexuales sean necesariamente anormales; de hecho muchos ni son neuróticos ni psicóticos ni presentan lo que se llama trastornos de la personalidad. De ahí que la Asociación Americana de Psiquiatría y otras muchas hayan declarado que los homosexuales no son enfermos, añade.

"Pero el decir que como personas no son anormales no es afirmar que los actos homosexuales sean normales," añade Lasaga, a quien le preocupa seriamente la crisis de moralidad de la sociedad de hoy.

"No cabe duda de que una sociedad que en sus leyes da pie para que la homosexualidad se

presente como un estilo de vida aceptable verá de hecho multiplicarse el número de homosexuales," dice.

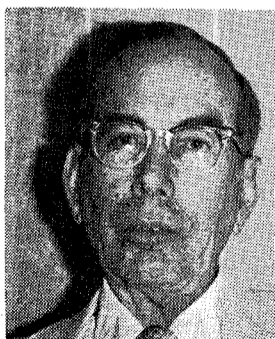
De ahí que desde el punto de vista legal toda sociedad tenga derecho a protegerse, añade el abogado Xavier Suárez, activista en el área de derechos humanos y miembro del Comité Asesor del Condado para la Junta Escolar (County Advisory Committee del School Board). "Nuestras leyes defienden un nivel básico de moral pública, de lo contrario nuestros niños estarían expuestos a todo tipo de peligros," dice Suárez, graduado de Harvard en ciencias políticas y leyes.

"Si de hecho esta fuese una cuestión de derechos humanos o civiles, ya habría sido definida o estaría por definirse por la Corte Suprema que siempre se ha mostrado muy alerta en este campo," comenta.

"Las áreas de discriminación que menciona la ordenanza—trabajo vivienda y acomodación pública—ya han sido exhaustivamente consideradas por la Corte Suprema. Porque de hecho no se puede discriminar en cuanto a raza o sexo, pero tampoco se puede legislar como derecho humano básico, lo que en si es una preferencia.

"El homosexual, como persona, tiene todos los derechos, pero no tiene además otros derechos por su preferencia sexual, como tampoco los tiene el que es promiscuo, o el que es alcohólico. La sociedad no puede legislar para proteger los derechos de sólo unos pocos, dice

(Pasa a la Pág. 22)



José Ignacio Lasaga,
psicólogo



Xavier Suárez,
abogado



P. Mario Vizcaino
sacerdote

llevar una vida llena de dificultades, no tratan de usar su ejemplo y su posición en la vida social para inducir a los jóvenes a caer en la homosexualidad." El Doctor Lasaga ejerció como psicólogo en Cuba desde 1940 y posteriormente fue durante 10 años Director de Educación Psicológica en un hospital del estado de Maryland.

acerca de las causas psicológicas de la homosexualidad. También los de Garfield Tournay y sus colaboradores en la Escuela de Medicina de la Universidad del Estado de Wayne, en Detroit, quienes demuestran que la homosexualidad no se debe a problemas glandulares.

Al referirse a la importancia del ambiente en el desarrollo

"Porque si consideramos la homosexualidad como alternativa razonable y válida, equivalente a la heterosexualidad, como afirman los principales grupos que apoyan la Ordenanza, entonces no tendríamos ninguna dificultad en apoyar este tipo de legislación," dice.