

Churches hit for 'losing spirituality'

NEW YORK—A massive ecumenical poll conducted by the George Gallup organization has found what Gallup terms a "severe indictment of organized religion," in which a majority of church and unchurched people agreed with the statement that "Most churches and synagogues have lost the real spiritual part of religion."

The pioneering survey by the Gallup organization and a coalition of 30 Protestant and Catholic groups also shows 52 percent of Americans who attend church reject legalized abortions for married women.

But 61 percent of the unchurched feel it should be possible for a pregnant married woman to obtain a legal abortion if she does not want any more children.

The question was listed among "key issues" in the \$42,500-questionnaire, which

compares the views of a projected 89 million church and unchurched adults aged 18 and older with those of an estimated 61 million unchurched adults. Preliminary findings of the poll were announced at a press conference at the Interchurch Center in New York.

The study defined the unchurched as persons who are not members of a church, except for special occasions, in the six months preceding the surveys.

The interviews of 848 church attenders and 1,255 unchurched

adults took place in two surveys in 300 scientifically selected localities in April.

Twelve Catholic organizations, including the National Conference of Catholic Bishops' Ad Hoc Committee on Evangelization, shared in the project.

Paulist Father Alvin A. Illig of the bishops' committee told reporters he was encouraged by findings which indicated that more than half of lapsed church members could envision a situation in which their church

membership might be re-activated.

"They would be very open to invitations and could be reached if we extend ourselves," he observed.

In general, the survey found that the majority of unchurched Americans held traditional religious beliefs, with 25 percent (compared with 43 percent of church attenders) reporting they have had a "powerful religious insight or awakening" at some time in their lives.

In what was termed a "severe

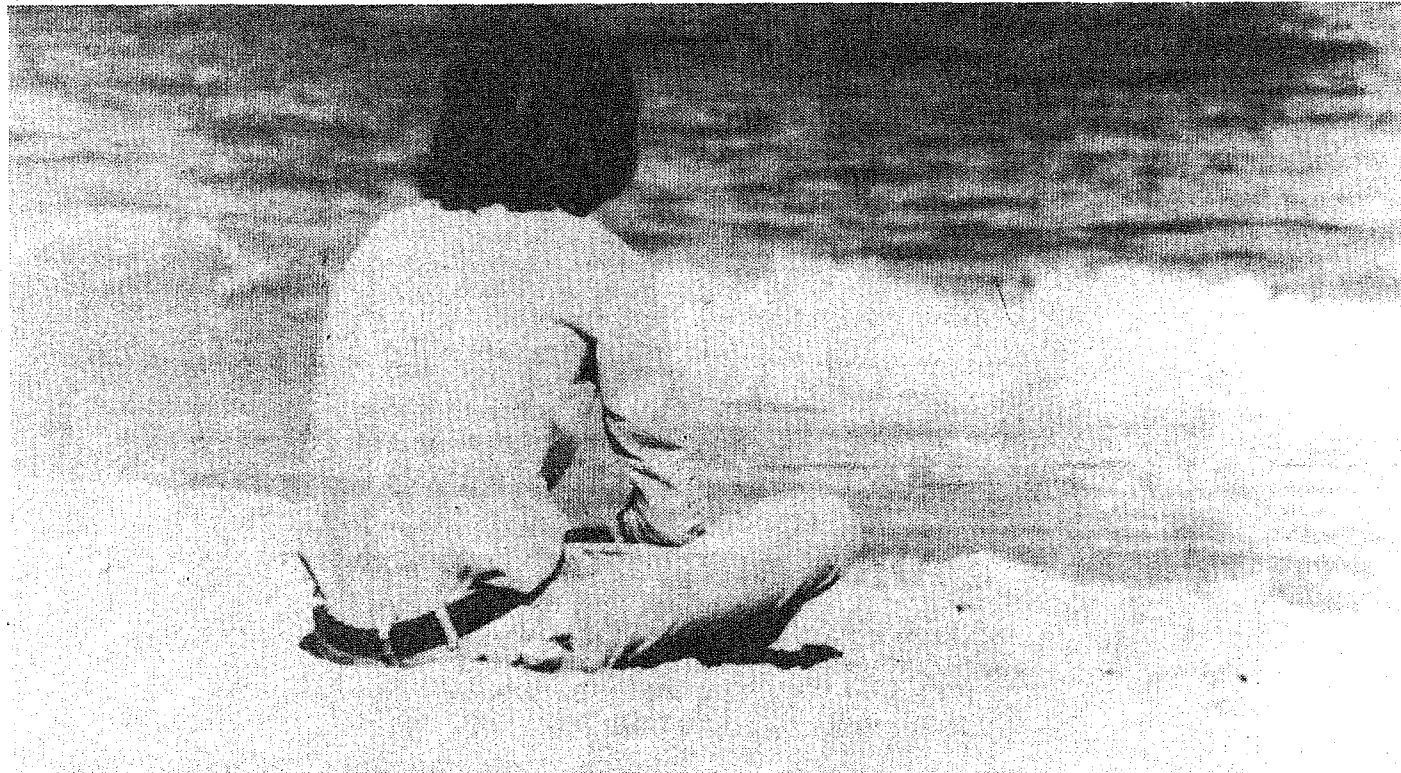
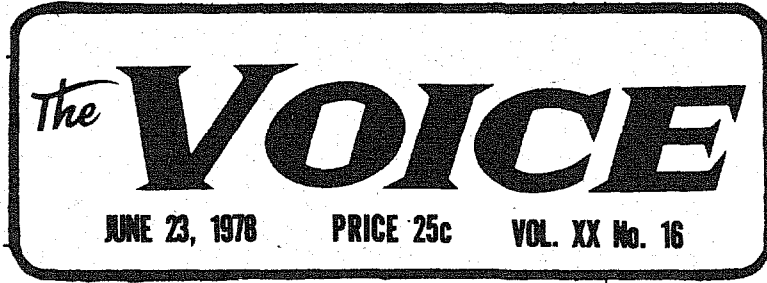
indictment of organized religion" by George Gallup, president of the Gallup organization, both the unchurched (60 percent) and the church (52 percent) strongly or moderately agreed with the statement that, "Most churches and synagogues have lost the real spiritual part of religion." This is a key finding, he said.

The two groups appeared to differ most sharply on personal freedom questions.

Also, in questions of personal values, the findings supported the recent study, "The Church and The Unchurched" by David A. Roozen, which noted that major differences between the two groups centered on sexual attitudes and the right to speak out freely on controversial issues.

The Gallup poll disclosed that 74 percent of church attenders and 53 percent of the unchurched thought it was "always wrong"

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Mystery of the sea

A young man...sits quietly...looking out over the ocean...watching the waves...break gently near the shore.

Wave after wave...rolls in...rising up mysteriously...running for a moment...cresting with white foam...only to disappear...into the anonymous waters...that gave it birth.

The unsteady rhythm goes on... ceaselessly...day after day...year in and year out...wave...after wave...after wave.

How fleeting the beauty of a wave...yet how enduring and vast...is the sea...which gives it birth...and takes it back in death.

How beautiful but short...the life of a man or woman...yet how endlessly vast...the life which sustains our lives...the Beauty our lives refract...how unending the eternity...in which we have time's passing.

Such is the mystery...of the sea.

Photo and text by Carl J. Pfeiffer

Priests' Senate elects Fr. Fetscher president

Father James F. Fetscher, assistant pastor, St. Louis Church, has been elected president of the Archdiocese of Miami Priests' Senate.

Three other Miami priests were also named to key posts in the group which represents the Catholic clergy of South Florida and includes 25 senators elected by their fellow priests, and appointed by Archbishop Edward A. McCarthy.

Father Angel Vizcarra, O.P., assistant pastor, St. Dominic Church, is vice president; Father Arthur Dennison, assistant pastor, St. Hugh Church, corresponding secretary; Father Roger Radloff, assistant pastor, St. Richard Church, recording secretary and Father Gus Miyares, assistant pastor, St. John Bosco Church, treasurer.

Father Fetscher, who came as a youth to North Miami with his family, from Jamaica, N.Y., attended public and parochial schools here and began his studies for the priesthood at St.

Thomas Seminary Bloomfield, Conn. Two years later when St. John Vianney Seminary opened, Father Fetscher transferred to the Miami seminary and then completed his training for the priesthood at St. Vincent de Paul Seminary, Boynton Beach.

He has done background work in music at Manhattanville College, New York and took post-graduate studies for a Master in Liturgical Studies degree in 1974 while a member of the faculty at St. Vincent Seminary. He has served as an assistant in the parishes of Visitation and St. Lawrence parishes and from 1969 to 1971 was coordinator of Religious Education in the North Dade Deanery.

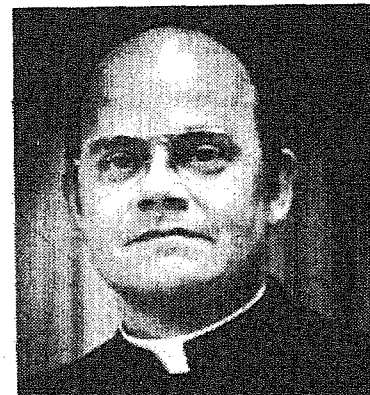
In 1970 and 1971 he was executive secretary of the Senate of Priests and in addition served two terms as a senator.

One of the principal goals of the Senate of Priests is to be a voice of all of the priests in the Archdiocese, Father Fetscher said.

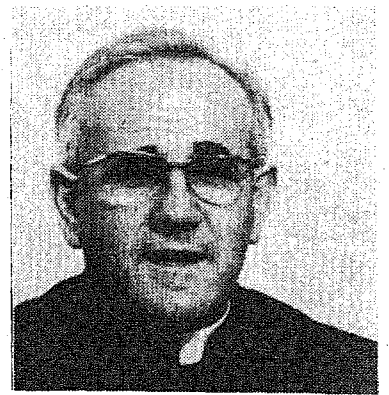
"There is no new sweeping agenda for the Senate in the coming year," he said. "Rather, it is to continue the work that has been begun, with one possible new emphasis in an area that has been under discussion recently. There has been a call for reviewing the manner of election and representation on the Senate.

"It well may be that in the course of this year we will have a general meeting of all of the priests of the Archdiocese and at that time present to them, perhaps some new methods and models of election and representation. That will probably not happen until the Spring of 1979. In the meantime the Senate will be very involved with the celebration of the Holy Year in the Orange Bowl on Oct. 6, and with following through on the commitments that have been made through a lot of unseen work by the Senate in the last year or so.

"I would consider the coming year a successful one if at its



FR. FETSCHER



FR. VIZCARRA

conclusion when the next Senate elections are held, a number of men would emerge seeking the President's job, because they saw it as a great way to come closer to their fellow priests. If that happens it will be because we had more action than words in the Senate and because we shared the Archbishop's vision to renew our entire life as a Catholic people, he said.

On a more personal level of reflection, Father Fetscher said, "I come to the position of president of the Priests' Senate with some natural apprehension because at this time, and

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Rev. Mr. Richard J. Valle is ordained a deacon by Archbishop Edward A. McCarthy during ceremonies at Our Lady Queen of Martyrs Church, Fort Lauderdale.



St. Francis Hosp. has new officers

The medical staff at St. Francis Hospital, Miami Beach, elected new officers. Raymond J. Simmons, M.D. will serve as president; L. Marshall Goldstein, M.D., is vice-president; and Andrew J. Leon, M.D., secretary-

treasurer.

Howard Grumer, M.D., Abraham Rotbart, M.D., and Warren H. Siegel, M.D., were elected members of the executive committee.

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P.O. BOX 38-1059
Miami, Fla. 33138
TELEPHONES
News - 758-0543
Advertising - 754-2651
Circulation - 754-2652
Ft. Lauderdale - 525-6157
W. Palm Bch. - 833-1951

FCCW finalizes convention plans

By JANE QUINN
Special to The Voice

ORLANDO—Catholic women from throughout the state will converge in Jacksonville's Hilton Hotel September 13 and 14 for the conference of the Florida Council of Catholic Women that is held every other year. A special meeting of the FCCW was held here (June 15) last week to finalize preparations made jointly by the Miami Archdiocesan and the four Diocesan Councils of Catholic Women in Florida.

In other action during the special meeting, the FCCW planned to submit resolutions on legislative issues to the National Council of Catholic Women and to promote typical Florida entertainment from each of the five

Florida councils at the National General Assembly to be held in Miami Beach this fall.

Theme of the conference will be "Every Woman's Work is a Portrait of Herself." Mrs. David White of Jacksonville is chairman of the convention. Mrs. Ercel Hanley of 5315 Coppedge Ave., Jacksonville 32211, conference coordinator, invited women interested in attending to contact her for mailings on hotel and other conference information.

There will be a workshop on revisions to the state constitution in which both sides will be reviewed.

Position papers will be sent to political candidates through the diocesan presidents.



Archbishop McCarthy blesses St. Bernadette's new Learning Center last Sunday as proud parishioners watch.

New Voice editor speaks on press role

The following interview with the new Executive Editor of The Voice was conducted by Fr. David Russell.

Q. Mr. Sherry, what do you see as the function of the Catholic Press?

A. The primary task of the Diocesan newspaper is to present news and views and information, viewed from the angle of the whole man.

Our product differs from the secular newspaper because for us the best techniques in journalism are not the only things to be considered. While it is necessary to have these techniques to have a good newspaper, the Catholic newspaper is not good merely by having them. Something more is necessary: for example, the use of news as a vehicle for ideas, especially informing public opinion.

In this molding of public opinion, let us not for a moment deny that the Catholic paper is a slanted paper; it is slanted toward truth. Its function is to put into proper focus a whole world of exaggerations. Its work is to provide the facts in their proper setting.

The distinctive function of the Catholic paper, then, is a contextual one; it should present the total view, so that the reader sees the news in its proper relationship with the world, with man himself and with his divine destiny.

Q. How much commitment should the Diocesan press have?

A. Catholic papers are committed papers. Their world includes the realm of spirit as well as that of matter; the actions of God as well as of man. Catholic



"Those who claim that the Church, its ministers, and its press should remain in the sanctuary speaking only on 'spiritual matters' fail to realize the full impact of the life of Jesus Christ or His message" — Gerry Sherry

papers take very definite positions in answer to specific fundamental questions. These positions influence one in the task of viewing in its totality a particular evil or trend or movement.

We have available to us the sources of divine truth as well as human science; so our world will be much larger than that of secularists. For this reason, our reportorial and end-product greatly differs from theirs.

I am reminded of Cardinal Lawrence Shehan's admonition to the Catholic Press of several years ago. He said one of our functions was to "disturb the comfortable and comfort the disturbed." It is a pertinent issue because unless we are prepared to take stands, to give the whole truth, the truth that makes us free, we will not be liberated, but only shackled by fear and despair—traits that are all too common in both the secular and religious press, and which constantly abuse the virtue of

prudence at the expense of the virtue of justice.

Q. Pope Paul VI, several years ago, described the mission of a newspaper as that of serving truth. How does that apply to the Diocesan newspaper?

A. Serving the truth can create problems, for many today prefer selective truth—that which they can accept in comfort, which does not disturb them in their political or social lives. We are not talking here about legitimate diversity of opinion, which is not only permitted but which is welcomed in the day-to-day dialogue among the People of God. But there are fundamental truths which must be accepted by all Christians without reservations and which must be made viable in life.

We cannot conveniently place man's activities in neatly labeled compartments. We cannot separate man's religious life from his social life. Man is one person with many facets. All the aspects of his living are in-

tertwined one with another. We cannot consider man's life independently of his daily joys and successes, sorrows and disappointments.

Whether these joys and sorrows be spiritual, economic or social, it is still the same man living out his entire life. His religious values and the sense of God's presence in his life must permeate every aspect of his day-to-day living.

Man was not called by God to be an occasional follower of his revelation. Rather, all men have received that mandate from God to live out their entire lives within the context of His revealed truths. Christ has given us both a message and a way of life.

Q. Isn't this a problem in relation to many readers who feel the Church should stick to the Sanctuary and not get involved in social confrontations?

A. Yes, that's one of the difficulties. The Post Conciliar Catholic Press has been emphasizing the role of the Church in the world and has been getting into trouble for it.

Those who claim that the Church, its ministers, and its press should remain in the sanctuary, speaking only on "spiritual matters," fail to realize the full impact of the life of Jesus Christ of His message. Christ is our example, our model. He was gravely concerned with the ills and problems of all men in His time. He did not hesitate to cure the individual sick man, nor to speak out against the oppressive laws of the leaders of the people. He spoke out against injustices of all kinds, and forewarned that any of His followers who did likewise should expect to meet the same op-

position, criticism and condemnation which He Himself met.

From the earliest days of that fledgling Christian community down to our own day, the Church has been concerned with that twofold mandate of love which Christ gave; love of God, and love of our neighbor. "On these two commandments all the law and all the prophets depend" (Matt. 22:36-39).

Q. How do you think you will tackle the question of so-called controversial issues?

A. First of all, both editors and readers have to recognize that outside of faith and morals, there is a vast and varied field of diverse opinions which are altogether legitimate. Each can hold firmly to his or her opinion, but such opinions obviously must be expressed with due restraint. No one should condemn another or challenge his or her loyalty to the Church over a disagreement on accidentals.

Put another way, there is an official Catholic view. This is authenticated through the teacher of the diocese—the Bishop—and that normally appears in the Official column of the diocesan paper. The rest of the views in our diocesan press may well be a Catholic view, but they are not necessarily The Catholic view. Readers, therefore, can disagree without being read out of the Church.

Anyway, my policy on controversial issues is to give airings to all sides—subject, of course, to the usual limitation—that the viewpoint is not in conflict with the Church's teachings. If we quote anyone who is in conflict, we shall make sure it is balanced with an authentic opinion.

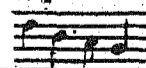
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Priest in a van — traveling apostle

By ARACELI CANTERO
Voice Spanish Editor

"Ideas don't change people, relationships do," says Father Richard Rohr, founder and pastor of the New Jerusalem Community in Cincinnati.

Because he believes in what he says, Father Rohr has committed his life to prove it is true by launching a program of Church renewal based on a new way of relating among individuals.

He travels the country preaching about his vision, but he doesn't just talk about ideas. He presents facts.

These are the members of the community he has founded, some of which always travel with him in his apostolic ventures.

And he says, "I used to give conferences alone, preaching the Word, and the people liked it. But yet they wanted to see how it was already working..."

"So we saved our shekles and bought a van, and now we go around the country as the Body of Christ."

Father Rohr deeply believes that "words only convey ideas."

"One must experience the love of the Father through each other," he says.

And he knows that, after seven years of pastoral experience at the New Jerusalem Community, which has more than 500 members.

"We are trying to create a total affirmative environment, a spiritual family, and that's the basic unit of the Church," he explains.

"We do this through a variety of caring relationships—small groups, extended families and households. These have the power to tell us to believe and trust in one another and ourselves," he says.

Started in 1971 as a teenage retreat for boys at St. Anthony Friary in Mount Airy, Cincinnati, the group soon drew over 1,000 people for its prayer meeting, then held at the Ursuline Academy, there.

By 1975, with the community's present headquarters already established in a suburb of Cincinnati, Winton Place, Father Rohr's vision had become more clear. Those who stayed on became committed to a continuous life-style based on the Gospel and a true sharing of self in honest relationships.

Of the 500 members, about 70 live in households, where five or six people live the Gospel and lend support to each other. Others live in extended households where an actual family accepts them into their home—eating together, sharing chores and financial obligations, and still everyone in the large community belongs to a small group where life experiences are shared weekly.

As Father Rohr explains, "If a person has a particular problem, the small group listens and tries to understand, and this, by its very nature, is an affirming presence."

But the seven years of growth have not lacked in difficulties and struggle. After all Father Rohr

didn't really have it all planned when he started giving retreats to teenage boys.

"I certainly didn't pre-plan all this—so many think I did," he said during a recent interview with *The Voice*.

"Actually it's like the Lord has been out in front of me leading...and I've just been running, trying to keep up, running along."

"I've learned by hind sight, by reflecting theologically about my experience. But the Lord gave me the freedom, even structurally to do that."

"This isn't under any Canon law since we are not a religious community or lay institute...we are free to keep moving, in experimenting in forms of Church," he commented.

"I see the New Jerusalem as a renewal of Church through community, through the experience of family. I see it as a familiar model of Church, seeking first to be Church, Body

"I am the victim of my own inspiration, I feel seduced by the Lord..."

Fr. Richard Rohr,

of Christ, and then coming as a strong force for ministry.

"It's not a particular structure that is ideal. We are constantly changing and for us there is no six month period without a change," he says.

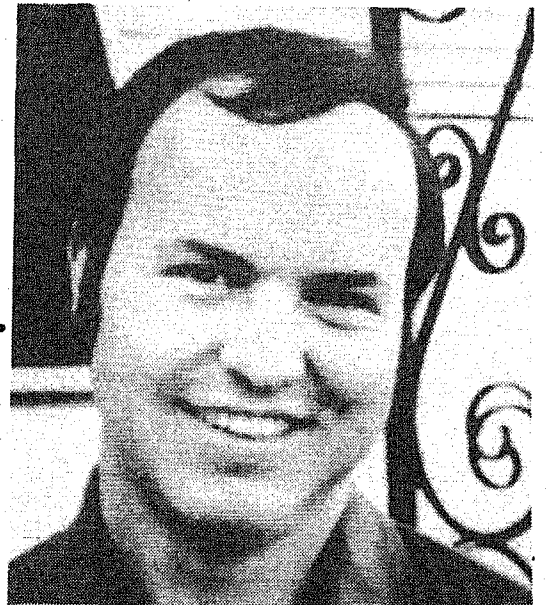
"But in that very critiquing of ourselves we are constantly being called to conversion and out of that has evolved a new way of relating," he adds.

"We are a Catholic lay community, although it has priests and Religious in it," he explains.

"I feel that no single element



"We saved our shekles and bought a van, and now we go around the country as the Body of Christ... into the pain of the world and the glory of God,"



of the Church is going to be renewed by itself," and in that sense, Father Rohr has a vision of a futuristic Church with no distinction between lay and religious, "where all will be just followers of Christ."

"If I'm not too bold," he comments, "I see the New Jerusalem as a new form of religious life...Then he corrects himself adding, "a new form of discipleship."

"I think we are at a point of historical and psychological maturity when we can really risk forming community between the sexes, between celibates and married. And we've got to find a way to do it for it seems to me that's the way it was at the beginning and we have lost it," he adds.

But not so at New Jerusalem, where mixed sexes are part of most of its households.

The fact that scandalized some of the local residents, but whether there are grounds for scandal is quite another matter.

"For the average person it would be a difficult thing, but these people are deeply committed to the Lord," says Father Frank Krebs, a visiting priest from St. Louis who traveled with Father Rohr's group to Miami.

"They are extremely modest and they don't room together,"

he adds. "My visit to the New Jerusalem was an experience of hope."

"For me it was quite an adjustment," says Mary Van Leeuwen a 25-year-old graduate of Mount St. Joseph College.

"I didn't know anyone in the household, but I knew I wanted a shared life," she adds.

"It was the first time I had a closer rapport with men as friends, and I know there is a wholeness in that relationship."

Now co-head of a household of six, Mary feels responsible for "the quality of life in the household. We try to match schedules to meet and pray together," she explains.

Father Rohr maintains that "it is possible for men and women to live together in respect."

For him this is possible because of the commitment to shared life—something more than the mere splitting up of the cooking chores. Members really share in decision making and help each other to get in touch with themselves.

"I did not believe in myself...I felt frustrated and distant," said Robert Sprengard, 27 year old now co-head of a household.

Continued on Page 14.



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PLANTATION—A demonstration of solidarity with the majority of doctors of Italy who have refused to perform abortions under the recently passed law there, will be held at 2 p.m., Sunday, June 25, in the Public

parking facility, Towne Mall, 6989 West Broward Blvd., here and at 3801 Flagler in Miami.

Taking part in the gathering will be representatives

of a number of church denominations, service organizations, and Pro-Life representatives. The public is invited.

A hymn of thanksgiving will

open the program followed by presentation of the colors. A proclamation by the mayor will open 'Courageous Doctors of Italy Week' and three-minute homilies by clergymen attending will be presented.

A collection to purchase roses which will be sent to the doctors of Italy will be taken up. Further information may be obtained by calling Theresa Colangelo at the Enquiry office, 584-2999.

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Churches hit on spiritual loss

Continued from Page 1

for a married person to have sexual relations with someone other than the marriage partner.

Fifty-four percent of the churched and 86 percent of the unchurched were opposed to removing a book by an anti-religious author from their local public library.

On accepting social change, neither group said they would

welcome more acceptance of sexual freedom.

Both groups said they would welcome more emphasis on traditional family ties and more respect for authority. They said they would not welcome reduced emphasis on working hard or more acceptance of marijuana.

Gallup said interviewers found the churchgoers "are more

likely than their counterparts to say they have discovered clear-cut goals and a satisfying life purpose."

The survey showed that in basic beliefs, there is little change from polls taken in 1952 and 1965 for the Catholic Digest. These all said that about eight in ten Americans believe in life after death and about nine out of ten say they pray to God.

The largest segment (34

percent) of unchurched gave as a reason for non-attendance the statement, "when I grew up and started making decisions on my own, I stopped going to church." Seventy-seven percent of the unchurched said they had received religious training in childhood.

Those who said they had specific problems with the church listed the following complaints most frequently:

- "Teachings about beliefs were too narrow" (37 percent),
- "Too much concern for money" (32 percent)"
- "Moral teachings were too narrow" (28 percent).

Commenting on the study, Dean Hoge, sociologist from the Catholic University of America, said it showed that more people have left the church because of "lack of changes" than because of changes in the church.

Fetscher elected

Continued from Page 1)

especially in the last two years, Archbishop McCarthy has come to rely more and more on the Priests' Senate for consultation. I believe that especially in the last two years the Senate has gained much more credibility, to say nothing of new responsibilities, and under the leadership of its last president, Father LaCerra, it has taken great strides in accepting those responsibilities.

"Archbishop McCarthy's style is definitely one that is on the collegial level. He believes not only in giving responsibilities to people, but giving them the authority to carry those responsibilities out. Insofar as the Senate itself goes we still must remember that one of its prime goals is to be a voice of all the priests of the Diocese, and in order to do that it has to be very attuned to what the priests of the Diocese think. I hope to continue the practice begun by Father LaCerra of attending as many of the cluster meetings of priests as I can and the new Executive Board of the Senate, also, will try to make their presence felt in the clusters."

The senators are:

Group 1: Fr. Samuel Delaney, (St. Francis Xavier), Fr. Timothy Geary (St. Williams); Group 2: Fr. Vincent Andriuska (Sacred Heart), Msgr. William McKeever (Little Flower); Group 3: Fr. Angel Vizcarra, O.P. (St. Dominic), Fr. Xavier Morras (St. Juliana); Group 4: Fr. Jose Paz (St. Michael the Archangel), Msgr. Bryan Walsh (St. Martha); Group 5: Fr. Laurence Conway, V.F. (St. Anthony), Fr. David Russell (St. Louis); Group 6: Fr. Roger Radloff (St. Richard), Fr. John O'Leary (San Isidro); Group 7: Fr. Arthur Dennison (St. Hugh), Fr. Paul Vuturo (St. James); At Large: Fr. Gerard LaCerra (St. Mary Magdalen), Fr. James Fetscher (St. Louis), Fr. Pedro Luis Perez (St. Cecilia), Msgr. Agustin Roman (shrine of Our Lady of Charity) Religious-at-Large: Fr. John Edwards (Gesu), Fr. J. McDougall, OSA (Biscayne College).

Farm worker film slated

An award-winning documentary film about farm workers, "A Day Without Sunshine," will be shown free on Friday June 30th at 8 p.m.

at the Coral Way United Methodist Church, 7900 Coral Way, Miami. The public is invited.

Depressed? Try Mercy

Are you blue? Mercy Hospital will present programs for the public on the subject of depression—how to recognize symptoms and causes and strategies for managing. The free

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St. Peter Catholic Church

dedicated by Archbishop

"It's beautiful," beamed Father Michael D. Hickey, pastor of the newest church in the Archdiocese, St. Peter in Naples, following the dedication ceremony and blessing by Archbishop Edward McCarthy. The new church, located on Rattlesnake Hammock Road in East Naples, is "somewhat different in design," writes reporter Joan Seeley in the Naples News, "with a European touch in its appointments. The stained-glass windows imported from Spain offer a striking European flavor along with hand carvings of wood and even Irish Waterford crystal at the altar."

Since his arrival in Naples in June 1974, Father Hickey has been concentrating on building a church for his newly established parish in the fast-growing Catholic area on the West Coast of the Archdiocese. The pastor, as many



Archbishop McCarthy, center, chief celebrant of the concelebrated Mass offered during dedication ceremonies at St. Peter Church.

parishioners agree, has worked long and tedious hours in his commitment to the creation of a church building.

Born in Ireland, Father Hickey was ordained to the priesthood in 1962. After his ordination he went to Rome to study at Angelicum University. He came to the United States in 1965 and was assigned to the Miami Diocese where he was united with other family members. Since his arrival he has served in a number of places in Florida including work with the migrant population in Belle Glade.

During the summer months plans have been made for four Masses over the weekend. One on Saturday evening and three on Sunday. Masses will be increased during the busy winter season, Father Hickey said. With the building task now behind him, "we will concentrate on the migrant population which is part of the parish," he said. "We are trying to get the two cultures together and I pray to God that our attitude will be very social conscious," he concluded.

Heed prayers' value--Pope

VATICAN CITY—(NC)—Pope Paul VI said that the church's basic task of praying must continue even though modern men tend to discount prayer's value.

"What does it mean to pray and what good does it do?" asked the pope of the 10,000 people at his general audience June 14.

The Pope said that prayer and religion in general are no longer accepted by the "modern mentality which is caught up in what is tangible, scientific and utilitarian."

But he insisted that "the man who prays harms no one, nor does he impede physical or mental work."

Prayer, said the pope, "is like the dawn of the sun which spreads its interior light, through which our lives and all things take on new meaning and a new philosophy."

Prayer, he said, gives a clear view to a "vast, splendid and mysterious spiritual world."

Recalling Jesus' words to "pray always," the pope stressed that the infinite God has asked "microbe man" to call him Father.

At the beginning of the audience Pope Paul saluted Bishop Joseph McNicholas of Springfield, Ill. The pope recalled the visit he made to Springfield in 1961 when he was archbishop of Milan.

It's a Date

DADE

OUR LADY OF THE LAKES parish, in cooperation with Hialeah Hospital and the American Heart Association of Greater Miami, course in cardio pulmonary resuscitation Wednesday, June 28, from 7 to 10 p.m. Course limited to 24 people. To register call 558-2202 between 9 a.m. and 9 p.m.

ST. CECILIA Church, Hialeah, will celebrate its

seventh parish anniversary with a Mass of Thanksgiving Saturday, July 1, at 7 p.m., followed by a grand ball to the music of the Crystal Group at 8:30 p.m.

BROWARD

LAUDERDALE CATHOLIC Singles Club Pompano Harness Track outing tonight (Friday), at 7:30 p.m. Meet in front of the admission gate.

ST. STEPHEN Men's Club,

New officers elected

ST. FRANCIS DE SALES

St. Francis de Sales Women's Club, Miami Beach, elected the following new officers: Josephine Dubiel, president; Mrs. Lottie Kozloff, first vice president; Mrs. Marion Peterson, second vice president; Mrs. Amy Luyster, treasurer; Mrs. Gertrude Flynn, assistant treasurer; Carolyn Gee, secretary; and Mrs. Brenda

Ingraham, assistant secretary.

SACRED HEART

Sacred Heart Women's Club, Homestead, new officers are: Ruth Wolfe, president; Carmela Garey, vice president; Judy Wurst, recording secretary; Marie McDevitt, corresponding secretary; and MaryKay McIntyre, treasurer.

Catholic unit asks halt to mail search

CLEVELAND—(NC)—An attorney for the Catholic League for Religious and Civil Rights has asked a judge to quash subpoenas and terminate preliminary fact-finding in a lawsuit by abortion seeking to overturn the Akron, Ohio, abortion ordinance.

In the lawsuit, filed in U.S. District Court for the Northern District of Ohio, American Civil Liberties union attorneys Ellen Leitzer of New York and Wayne Hawley of Cleveland are seeking to read mail to and from four backers of the ordinance passage looking for religious references.

Miss Leitzer succeeded earlier this year in getting court permission to open mail addressed to Rep. Henry J. Hyde (R-Ill.) and Sen. Jesse Helms (R-N.C.), both prominent anti-abortion spokesmen.

Robert Destro, general counsel for the Catholic organization, and a former American Civil Liberties Union attorney, accused the ACLU of prostituting itself by its actions in the abortion battle.

The ACLU is attempting to inquire into the religious motivations of Akron City Councilmen Ray Kapper and Bob Goehler, attorney Alan Segedy, who drafted the ordinance, and law student Marvin Weinberger, leader of Citizens for Informed Consent, which pressed for passage of the law.

The law, passed in February, prohibits abortions after 24 weeks gestation and requires that women seeking abortions be informed of fetal development and the possible physical and psychological dangers to themselves.

Immediately after the law was passed, a restraining barring enforcement was issued by a judge.

The Catholic League's Destro asked that the subpoenas be quashed, saying, "Since the religious and political associations of these four people is not an issue in this lawsuit, they and those communicating with them have a constitutional privilege not to be examined on their personal religious beliefs. They also have their privacy invaded and their personal papers subjected to public scrutiny."

Destro added: "The very idea of reading someone's private correspondence or inquiring into his religious motivations is a betrayal of the most fundamental principles of political freedom that the ACLU pledges to defend. The organization has prostituted itself in its blind fury against anyone who disagrees with it on the subject of abortion."

ACLU officials were not immediately available for comment on Destro's charges.

Miramar, golf tournament Saturday, June 24. Tee off time at 8 p.m. Evening dinner in church hall with dancing, awards and prizes. For reservations contact Sam LaPorte, 981-3677 or Vic D'Agostino, 981-3143.

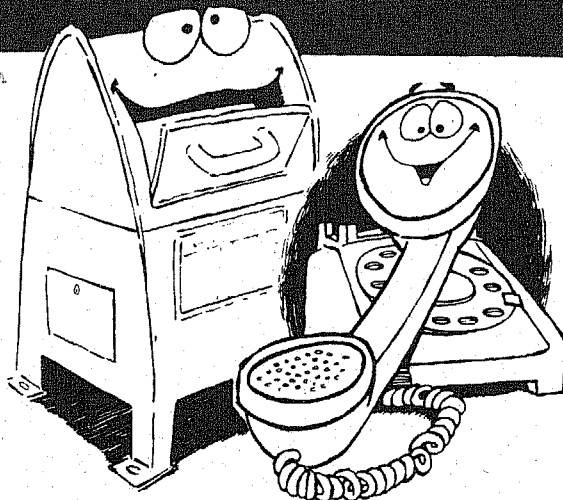
EPIPHANY Church Youth

Group present a dance with a live band, "Beginnings" Saturday, June 24, at 8 p.m. For reservations call Bob Olszack, 667-4911.

ST. JOHN THE APOSTLE Mother's Guild rummage sale Sunday, June 25, from 9 a.m. to 5

p.m., in the parish hall, E. 4 Ave. and 4th St. Hialeah.

ST. ANDREW Church, Coral Springs, Couples Night open to all couples interested in meeting other couples and getting to know each other better Wednesday, June 28, at 8 p.m.



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18,000 U.S. nuns are alcoholics?

By LILLIAN S. BELOIN

KENMORE, Wash.—(NC)—Approximately 18,000 nuns—or 12 percent of the U.S. total—are alcoholics, but only about 300 are receiving treatment, Benedictine Sister Stephanie Wardle told participants in a northwest regional conference of the National Clergy Council on Alcoholism.

Sister Wardle, family counselor and education coordinator in the Diocese of Boise, Idaho, said alcoholic nuns sometimes suffer relapses because of the actions of their own communities. After a period of sober time, the nun is told it should be time for her to stop attending meetings of Alcoholics Anonymous or other recovery programs.

In one case, Sister Wardle said, a nun had been sober for over a year when her community had a celebration where alcohol was served. When she refused to drink, she was admonished that she was "carrying this thing too far." As a result, she decided to prove that she could drink like everyone else. She is currently in treatment again.

"The alcoholic woman is trapped by a double standard," Sister Wardle said. "While the intoxicated man is labeled as comic and tolerated when he loses control, a woman in the same condition is scorned as weak, pathetic and disgraceful. If she is a sister, the reactions are intensified."

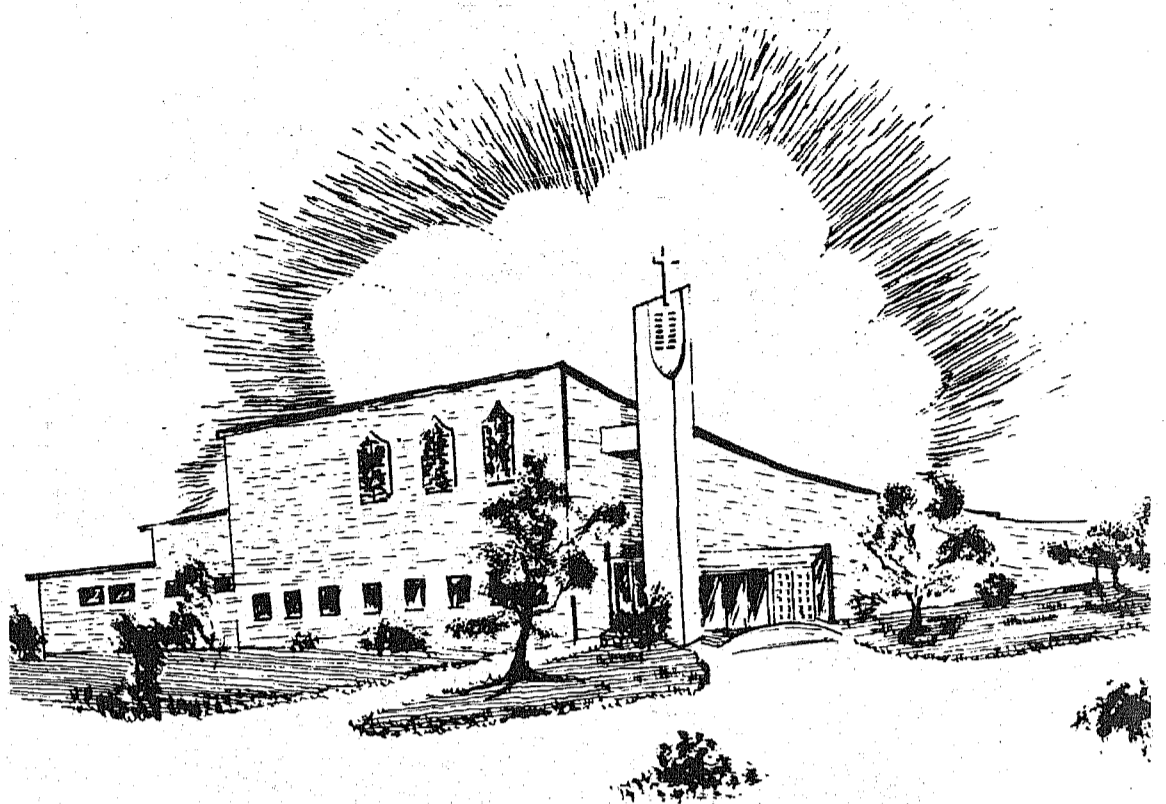
Other speakers at the three-day regional conference at St. Thomas Seminary in Kenmore, Wash., included Jesuit Father James E. Royce, director of the alcohol studies program and senior professor of psychology at Seattle university; Benedictine

Sister Jean Glodowski, principal of Sacred Heart School in Boise, and Father John P. Cunningham, executive director of the National Clergy Council on Alcoholism and Related Drug Problems.

Father Royce stressed that alcoholism is an illness like diabetes, not a question of moral depravity or weak will. No one has a stronger will than an alcoholic who needs a drink, he said. He or she will get a drink "come hell or high water of prohibition" when the thirst is on, the priest said.

To tell an alcoholic woman to pray for the grace to "drink like a lady" betrays a total ignorance of the whole physiology and psychology of addiction, Father Royce said. The nature of alcoholism, he said, is to diminish free choice over drinking.

Speaking of her experiences with other nuns with alcohol and drug problems, Sister Glodowski said she became involved with the Alanon program to better cope with the problems of others. "I feel the greatest sin we commit in community is the sin of omission," she said. "We think that it's charity to leave well enough alone, padding the storm cloud we live with and bit by bit we end up burying our charity."



Archbishop Edward A. McCarthy will officiate at ground breaking ceremonies for the new St. Kieran's church Sunday, June 25, at 5 p.m. The church will be built on a site adjacent to Mercy Hospital grounds at 3663 S. Miami Ave. Following the ceremony, a picnic will be held. Rev. Daniel Barrett is pastor.

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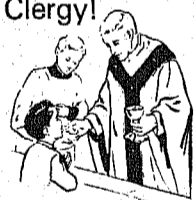
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Construction begun on school library

Construction has begun on the new Msgr. James F. Enright library and science center in St. Rose of Lima parish.

Completion is scheduled for October of the new addition which will be joined to the junior high classroom wing and convent and will become the main entrance to the school across the parking lot from the northeast entrances to the church at N.E. 105 St. and Fourth Ave.

The structure will also provide a science laboratory, an audio-visual room which will be

available for meetings of parish organizations, an office and workroom for Religious Ed teachers as well as offices for the school principal and secretary, first aid facilities, a conference room and a reception area.

A bronze plaque will honor Msgr. Enright, under whose direction the existing parish plant was built. Funds for the beginning of the building were donated during the parish's silver jubilee year and on the occasion of Msgr. Enright's golden jubilee.

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The scene was St. Helen's Church last Sunday when dozens of couples from around the Broward area came to a special Mass to be honored on their 25th, 50th and above wedding anniversaries by Archbishop McCarthy. He greets Mr. and Mrs. Anthony DiGiovanni (above) celebrating their 50th year together and Mr. and Mrs. Henry Meier (right) in their 65th year of marriage. See story on page 14.



Charismatics in Dublin meet told:

'Time to go out from the Upper Room'

By ROBERT NOWELL

DUBLIN, Ireland—(NC)—The Second International Conference on the Charismatic Renewal in the Catholic Church, held in Dublin June 15-18, ended as it began with strong emphasis on the duty and mission of all Christians to preach the Gospel.

"The end of all our exploring will be to arrive where we started"—the upper room in Jerusalem at Pentecost—"and to see the place for the first time," the conference was told by Cardinal Joseph Suenens of Malines-Brussels, Belgium.

THE CARDINAL, the leading churchman in the Catholic charismatic movement, began his address to the June 17 session by saying: "The charismatic renewal is nothing more than a new awareness of what Pentecost means in the life of the church."

He rejected the idea that the need for mission should no longer be so vivid or so strong as in the past, saying:

"People ask, 'why should we preach the Gospel? The world is not ready to listen.' But do you think the world was ready to listen in the days of Jesus? Just look at the crucifixion."

"So in one way our world is not ready to listen. But the drama is not that 'they' are not ready to listen but that we Christians are not ready to speak and go."

After praising the courage of such denominations as the Jehova's witnesses who went around knocking on people's doors and after urging Catholics to learn from their evangelical brethren, the cardinal said "we have to go out from the upper

room, we have to bring the Gospel to every creature."

Two days earlier Ralph Martin, director of the International Communications Office for Catholic Charismatic Renewal in Brussels, had opened the conference by telling participants that the Gospel call was God coming to the rescue of imprisoned humans and saying to them, "let's go." He urged them not to listen to human ideas that would "rob the cross of Jesus Christ of its power" by trying to weaken the commands of the Gospel.

In a similar vein Cardinal George Basil Hume of Westminster, England, opened the conference's first workshop June 16 by calling on Christians to preach the Gospel in season and out, and to live what they preach. People are ready to hear the message of the Gospel, he said, "if those who speak do so with deeply held convictions and if their patience and their attitudes give credibility to what they say."

Cardinal Suenens, quoting Jesus's injunction to say no more than simply "yes" or "no", called on the 17,000 present to say yes to the call of the Lord coming out of the congress and to become instrumental in evangelizing a world in need of Jesus Christ as its savior. "At the same time we have to say no to all the powers of darkness," he added.

The conference site was that of the annual Dublin horse show, and it took all of 20 minutes for the procession of 1,000 concelebrating priests and 16 bishops to make their way across the jumping enclosure to the altar,

cheered by applause from the packed stands. It took at least a half-hour to give Communion—under both kinds—to the congregation of 20,000 from 75 countries.

Sunday, like Saturday, was one of brilliant sunshine, in contrast to the chill showers that had greeted the participants when the conference began. Indeed, bishop Dermot O'Mahony of Dublin suggested with a grin during his sermon that the fine Irish summer afternoon was "the greatest miracle since creation."

The marvelous scene of the

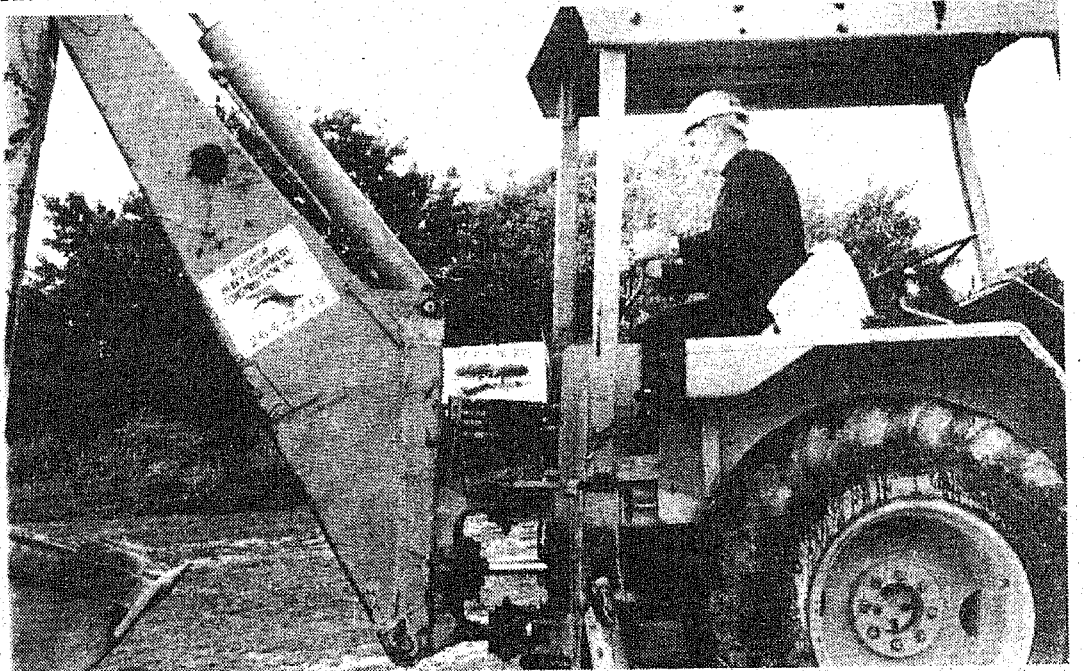
risen lord telling his disciples to go out and proclaim the good news to all creation, said the bishop, was repeating itself that afternoon "in an even more extraordinary way."

The lord, he said, was telling them: "Go forth from Dublin, go back to the 75 countries from which you have come and proclaim the good news that I am alive and well and present in the world."

The bishop stressed the three keys to authentic witness: promoting unity among Christians, fidelity to the Church and love for one another.

He added, however, that settling for the lowest common denominator was not true ecumenism.

Urging the congregation to follow the exhortation of St. John of the Cross, "Where you can't find love, put love and then you'll find love," he said: "There could be no better program for social and political action, no better way of showing that there is more to the charismatic renewal movement—and there is—than a hug or arms raised on high or a moment of religious enthusiasm so heavenly as to be no earthly good."



Rather than turning the traditional spade of dirt at a groundbreaking, Father Francis Fenech mans a bulldozer to launch the construction of St. Raymond's new Parish Center which will include a general hall, meeting rooms, offices and a kitchen, plus landscaping and parking for 50 cars.



By FATHER JOHN F. MEYERS

There is something wrong with anyone who doesn't read the comics, my brother always said. Then he married a girl who never read them. I read the funnies, which means, I guess, there is nothing wrong with me. How could there be, with a daily therapeutical session with Charlie Brown and his friends?

Americans have lots of things in common that they read and talk about. One thing people talk about is schools. And an important dialogue between schools is happening. Recently I overheard an interesting conversation.

The Catholic school stood across the street from the public school. As I walked between them, the Catholic school said, "At the meeting last night, when the cynic insisted I wasn't necessary, that the church could survive without me, the next man quoted Jesus' words, 'Only one thing is necessary.' Then he destroyed the first man's diatribe. 'Sure, the church can survive without Catholic schools—and a lot of other things. But the real issue is whether it should.'"

"No wonder you were upset," the public school replied. "You were here before me. This country got along without me for years. Neither of us is absolutely necessary."

"But it seems some people are so uptight about my expenses," the Catholic school said sadly. "They think I eat up all the church funds."

Are Catholic schools necessary?

Actually, the research shows that I only use about 14 percent of the church income. In some cities, when you consider how much extra my parents and graduates contribute, I even make a profit for the church. In Chicago, for instance, the diocese subsidizes my relatives by \$41 million, yet the patrons of the Catholic schools contribute an extra \$62 million. Not a bad profit, is it?"

The public school remarked consolingly, "Don't worry. People complain that I cost too much, too. If all your students moved over to me, their taxes would increase and they would pay a lot more than they presently contribute to keep you."

"Besides, I don't understand why you Catholics are so concerned about money. One of my sociology teachers quoted a writer by the name of Greeley who says Catholics have the highest income except for Jews. Those poor immigrants and their descendants owe you a lot."

"Yes, but as a Catholic school, I'm not really here to help people make money."

"No, but it helps," said the public school, "and it gives them a good self-concept. Everyone needs that—even we schools. At least your kids can read and write when they graduate."

"Parents conceived us public schools because they needed help. It's just too much for them to try to educate their children to survive in this world. I worry that I don't help them enough."

The Catholic school replies, "That's why they created me, too, to help them, but not just to teach their children to make a living. We want to teach them how to live—to live like Jesus, and perfect his kingdom."

"His kingdom?"

"Yes," answered the Catholic school, "if everyone lived according to the values of Jesus, you wouldn't have to worry about all your broken windows, your students being robbed, or your teachers being attacked. It would be a beautiful world where everyone would respect everyone else."

"That would be wonderful," the public school said with a sigh.

"Yes. And I'm really quite successful, you know. That Greeley fellow did some research, and he says that my students have better religious knowledge, attitudes, and practices; are more active in church affairs, and more optimistic. Outside the Catholic family, I give the kids the experience of living in a Christian community. This makes it easier to really learn what it means to be a Catholic."

"I envy you," the public school declared. "You know, sometimes I wish I were a movie theater or a TV station. They have such an influence on the kids."

"Oh, don't. Parents need us more than ever today. They see their kids so little, they need us to help overcome all those other influences."

"Yes, but you have a big advantage," the public school pointed out. "I have to be value-free. My teachers aren't free to teach the students about God or Jesus. I think that teachers get in trouble even for mentioning Greeley."

"Our people fight about Greeley, too," the Catholic school said with a chuckle.

Then I had to hurry to my brother's house. They were celebrating their 30th wedding anniversary, even though his wife still does not read the comics.

What a Catholic school is

A Catholic school, among the service agencies of the Church, has as its primary purpose the transmission of the Gospel values cherished by the Church. This primary purpose is achieved by the building of the Catholic Community of Faith among the faculty and pupils.

The object of the Community of Faith, is the Person of the Lord, Jesus, As Lord of the Universe, Jesus is the one person in history who has provided the promise and hope of a Kingdom of His Father.

The means employed by

a Catholic school for focusing attention of teachers and pupils on the Person of Jesus, is the development of a knowledge of God, a knowledge of human sciences as they reflect the noble emotions of man, leading him to God, and a total school atmosphere of religious formation.

Accordingly, the school must provide the students a curriculum containing cognitive experiences of religion i.e. Catholic Doctrine, the arts and sciences, and varied affective experiences of prayer, worship and good example. From this

perspective, the school community anticipates prayer, liturgy and religious formation as integral parts of the school day as it would anticipate any other curricular experience.

The purpose, object and means of a Catholic school ideally inspire a school Community of Faith to grow in a reverence for Jesus, a reverence for one another and a reverence for the things commonly employed to facilitate that growth.

Vincent T. Kelly
Superintendent of Education
Archdiocese of Miami

KNOW YOUR FAITH



Beginning a climate of faith

By Fr. ALFRED McBRIDE
O. PRAEM

The most remarkable invention of the U.S. Catholic Church has been the Catholic school system. No other nation, before or since, has anything quite like it. Every other country, Catholic or otherwise, either supports the religious schools from public funds or else suppresses their existence (as in Russia and China).

In the United States, the voluntary support of Catholic people maintains 7,000 elementary schools, 1,700 secondary schools and 250 colleges and universities. This astonishing achievement rests upon the vision and dedication and tenacity of Catholics past. It will endure with the hope, faith and determination of Catholics present.

The first Catholic school in the continental United States opened in New Orleans in 1727. Conducted by the Ursulines, it was intended to train young girls in religion and other skills for maintaining a family.

A Sulpician priest, Father William DuBourg, encouraged Elizabeth Seton to open the first free Catholic school for poor children on Paca Street in Baltimore in 1809. When Father DuBourg moved to New Orleans in 1812, he lured 53 trained teachers from Europe (Vincentians, Christian Brothers, Ursulines, Sisters of the Sacred Heart) to open mission schools along the Mississippi, and establish a "spiritual center" for the renewal of Catholic school teachers in St. Louis.

Another Sulpician, Father Gabriel Richard, rooted Catholic education in the Michigan territory.

Practically a founder of the city of Detroit, Father Richard designed a plan for Catholic education in the Detroit area (with special focus on girls and Indians) as well as a plan for public education in the whole Michigan territory. Co-founder of the University of Michigan, Father Richard served as its first vice president. He capped his career by serving as the first Catholic priest in Congress.

Catholic schools might never have grown so much if it were not for the militant persecution of Protestant Nativists in the 1840's and the Protestant domination of the public schools. In the latter case it was customary for public schools to hold regular Bible classes and religious services.

A Protestant Bible was used and the Protestant interpretation imposed. Catholics contested this violation of religious conscience in 1854 in the Donohoe case. They lost the decision.

This was reinforced by the Eliot case in 1859. A Catholic family instructed their son to skip Bible class. The teacher whipped the boy. The parents sued the teacher and lost the case. Moreover, the school district suspended several hundred Catholic students until they "learned to obey the rules." Not until 1890 in the Edgerton-Wisconsin decision, were Catholics legally excused from such classes and religious services.

Human rights violations such as these moved Catholics to open their own schools. The Council of Baltimore in 1884 urged every Catholic parish to open a Catholic school where possible. Bishop John



Purcell of Cincinnati anticipated this decision by opening over 103 Catholic schools in his diocese by 1870. (By contrast there were only 11 such schools in New York City at that time.)

Also Bishop John Neumann of Philadelphia was busy opening Catholic schools and creating the idea of a Catholic school system.

The arrival of the religious orders along with hordes of immigrants combined to make all this feasible. Between 1829 and 1884 (the year of the Baltimore Council), 44 orders of nuns and 12 orders of Brothers took root in the United States. The troops were ready. The immigrants were coming. The bishops had stated their policy.

Then came the Oregon roadblock. In 1922, the state of Oregon passed a statute, outlawing non-public schools, as a threat to the growth of public schools. The public schools were good enough for everyone, and non-public schools were undemocratic, fostering religious prejudice, the law contended. The Sisters of the Holy Name of Jesus and Mary fought the case and won in the famed Pierce decision of 1925, guaranteeing freedom for non-public schools to survive.

Excellence in education

By Br. JOHN D. OLSEN, C.F.X.

"There is no threat to the system of parochial schools when an emphasis is placed on adult education. These programs can indeed support each other and develop 'total education' for all Catholics."

These words come from the dissertation of Father C. Albert Koob, a Norbertine priest who received his doctorate from the Catholic University of America this May.

Such a perspective is typical of a man who has devoted over 35 years of his life to Catholic Education and has moved the Catholic school system and total Catholic education into a posture of prominence in American society through his leadership and foresight.

Father Koob was born in Philadelphia and educated at St. Aloysius parochial school, Southeast Catholic High School and St. Norbert's College. At St. Norbert's Abbey in De Pere, Wis., he was

ordained a priest in 1945. He taught in the Catholic high schools of Philadelphia until 1948 when he became assistant principal then principal at Southeast Catholic High School (now Bishop Neumann High School).

In 1961, he accepted an executive post and eventually the presidency of the National Catholic Educational Association. In his work with the NCEA, Father Koob promoted excellence and uniqueness of purpose among the Catholic schools of this country.

He saw competition as a very healthy means toward improved American education. In 1968 he wrote, "Why shouldn't it be possible to challenge our nation's schools' improvement by exploiting the advantages of a competitive system?" But competition was not all he sought.

At the same time he challenged all of American education toward cooperative planning, a sharing of talent, the opening of private doors to the inner city, the sponsorship of joint training programs. He sought

an orientation of education toward values, to responsibility for meaning and toward excellence for all schools in a system which allows freedom of choice and idealizes and desires good education for all.

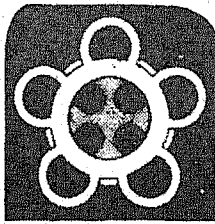
On the question, "Are Catholic schools necessary?" Father Koob's own words speak his conviction: "My look back convinces me that Catholic education today is more vigorous than it has ever been. The nation and the church can count on Catholic educators to perform in their usual first-class fashion. I am proud to be one of their number and proud of the work that they are doing."

Father Koob's strength was evident in the self-discipline and energy which he brought to his academic course work and finally to his major dissertation study on adult education in the church today. Certainly, his commitment to this program was evidence of his belief that learning is a life-long task and that it is a vital part of the church's mission to be engaged in "total education."



By TERRY and MIMI REILLY

Couples honored in beautiful Mass



A family seated together sharing a crossed bread.

Imagine a wedding day in 1928. Not all that many folks even had cars in those days. The roaring twenties were coming to a close and the hard depression years were looming on the horizon. It was quite the time to marry in those days, with World War I over, which was the war to end all wars.

In 1928, the National Prohibition Act or popularly called the Volstead Act, was in its eighth year of enforcement and frankly was not working. People were drinking more than ever. Those were the days of Greta Garbo and Rudolph Valentino and believe it or not Rin-Tin-Tin was voted the most popular film performer two years

St. James plans family beach day

The Family Enrichment Community of St. James parish will sponsor a Family Beach Day Saturday, June 24, starting at 11 a.m. Families should bring their own food and drinks to the day at Haulover Beach, Pavilion No. 2, Bay Side, main parking lot.

For further information call Joan Pearce at 685-3255.

earlier in 1926. Ah! those were the days. How much has happened to the world since that time!

Those were the days of no T.V., much less color television; no jet planes; no automatic washers, dryers, dish washers; C.B. radios, or a host of other items we take for granted today. Imagine getting married without air conditioning in June in Miami. This past Saturday, June 17th at St. Helen's Parish, Ft. Lauderdale, 65 couples who were married in 1928, as well as another 70 couples married in 1953 gathered to celebrate their golden and silver wedding jubilees with Archbishop McCarthy. They gathered to say "YES, we are glad we are married!"

The church was bursting with anticipation, filled to overflowing with the jubilarians and their joyful families. The Mass was beautiful and after a moving sermon by Fr. Ron Luka, Archbishop McCarthy personally congratulated each jubilarian and presented each couple with an engraved scroll signed by himself, with each of their names printed out in magnificent Old English lettering done by Joyce

McPeak, of the VOICE staff. It was such a moment of triumph and joy as each couple came forward to be greeted and congratulated for their years and years of commitment to one another in the lived mystery of their sacrament of matrimony.

One precious couple Edmund and Loretta Dannenhoffer were married exactly 50 years to the day. Another lovely couple stood up before the congregation after Communion and were applauded for 65 years of marriage.

At the reception following Mass in St. Helen's Parish Hall we had the opportunity to mingle and visit with many of the couples. They had so much to share as most people do seasoned in the many years of living together. "Life isn't easy!" "We have had our ups and downs." "Without our Lord, we never could have done it." These are but few thoughts shared. One man had been

hospitalized 33 days for heart surgery and the couple thought he would never be able to be there for the celebration. He was there with his wife who shared "I accept each day as a gift from God, every day is so important. God has been so good to us. I remember as a child not even having a crust of bread, we were pretty poor." Her face radiated and her eyes twinkled and she laughed so freely as she introduced us to her grandchildren, neighbors and friends. They aren't able to get to Sunday Mass often, yet she assured us they NEVER miss the Mass on television Sunday mornings.

Reflecting upon last Saturday at St. Helen's and looking forward to the next Jubilarian Mass to be held at St. Mary's Cathedral this Sunday, June 25th, I am left with such a deep sense of awe. I want to say look, "see how Christians love one another." The experience was so moving, it's hard to put into words. Between both groups of jubilarians 5,000 years of marriages were present. That is a long time.

As we all stood after the certificates were given, we each were privileged to repeat meaningful vows. First the

husbands to wives and then wives to husbands. There were many, many tears from both as we all softly spoke these words to the most treasured person in our life our beloved spouse.

VOWS

"By the grace of God given to us in the sacrament of marriage, I _____ again take you _____ to be my husband (wife).

"To be a strength in need, a counselor in perplexity, a comfort in sorrow, and a companion in joy. May our wills be so knit together in God's will, and our spirits in His spirit, that we may grow in love and peace with God and with one another, all the days of our life. May God's grace guide me when I hurt you to recognize and acknowledge my fault and to seek your forgiveness and God's forgiveness. May our life together be a sign of Christ's love to this sinful and broken world. May our unity overcome estrangement, our forgiveness heal guile, and our joy conquer despair. This is my prayer and solemn vow."

With much love,
Mimi and Terry Reilly

Family Night

MEALTIMES TOGETHER

Opening prayer:

Dear Jesus, whenever people come together to share, to celebrate there almost always is a meal. How wise you are, Lord Jesus, in giving us Yourself in the Eucharistic meal. Thank you for tonight, Lord Jesus, and also for our family gatherings at meal time. Amen.

LESSON:

● Young Families: Materials; poster board, crayons, magazines, scissors, glue. Divide the poster into four sections. Mark them: (1) meat, (2) milk, (3) vegetables and fruits, (4) breads and cereals. Mark at the top "Good Eating for Our Family". Color or cut out pictures of food to fit in those four categories. For healthy people: milk—3 glasses, kids; 2 glasses, adults; meat—2 or more servings; vegetables and fruits—4 or more; bread and cereals—4 or more daily. Look back over

today. Have everyone list what he or she ate today. Put the poster on the refrigerator.

● Middle Year Families: Materials; paper, crayons. "Mealtime Memories". Each person takes about two minutes to recall what their dinner table was like when they were kindergarten age. Color a picture of the table, where each person sat; make colors for the mood of the different people. Share pictures and explain them. Answer together, what are mealtimes like now in the family? Review the past week; how many meals were shared together? Is mealtime a hassle or is it pleasant? How can the mealtime together be improved? List three ways for the coming week. Try them.

● Adult Families: Materials; bible. Read aloud Gen. 18:1-9, then John 21:9-14. Why a meal in these readings? What are they saying? Plan a family reach out; have a pot luck for some neighbors or a single person for dinner. Set a date and plan the meal.

SNACK:

Say "No snack tonight." What are the family reactions? Okay—hot fudge sundaes!

ENTERTAINMENT:

Stage a water balloon tossing contest.

SHARING:

1. Share a time someone wanted a particular thing to eat and he finally got it.
2. Each person share what is his favorite thing to eat, and what he hates to eat.
3. Share a moment someone felt close to God.

CLOSING PRAYER:

Gentle Jesus. We thank You for our Family Night this evening. Jesus, how well you understand families and how we need to come together and share. Thank You for food and how it can draw us together at mealtime. Jesus, we pray for those who don't have enough food and for those who are actually starving. Strengthen them, Jesus, for that terrible nightmare and burden. Amen.

Priest in a van - traveling apostle

Continued from Page 4

"The community helps you grow, for others see things you may not want to confront. Now I know what it takes to create a family," he said.

And so does Father Rohr.

After almost seven years working at it, he begins to feel the burden. "I have so stated my case across the country and I have been so much quoted," he says.

"I can't imagine living the rest of my life with Richard Rohr's image. I am the victim of

my own inspiration, I feel seduced by the Lord," he adds.

And yet he admits that so far "it's been such a beautiful adventure and I've had so much intimacy and friendship...No, I don't feel alone," he says, acknowledging the community doesn't lack in difficulties.

"Perhaps the most discouraging thing has been the experience of what it would seem like the betrayal of those who had the understanding and seemingly give up or turn against you. So

much of our community is based on those personal bonds," he says.

"Naturally I would want more people to stay there...not to be part of 'my thing' but to be freed and give their lives for the renewal of the Church," he says.

And if Father Rohr were gone, would the New Jerusalem community continue?

"I think it would," he says. "I know I am the inspiration, the corporate personality figure that gives them strength, but I think

that whatever gift God has given me, it has been reproduced in the body, in a number of people. I think that relationships are now strong."

"Father Richard is as important as was the founder of every community," says Father Krebs. "He is fostering in others the same qualities, and leadership has already developed," he comments.

For Mary Van Leeuwen Father Rohr is the spark of it all, "he and others like Father John

Quigley, O.F.M. also a pastor at the New Jerusalem community." But she says, "they are not indispensable anymore."

"Oh, yes, we could survive without Richard," says Mary Star Mirenfeld. But it would mean a great change. We would lose some who have not grown enough," she says.

Yet, Father Rohr is still there, and there is time ahead for growth.

He believes the whole Church will benefit from it.

'Capricorn' shows we're not helpless

"Capricorn One" at first sounds like a great "what if" idea—what if one of those big NASA space spectaculars (say a trip to Mars) never really happened but was staged in a TV studio for propaganda purposes?

It begins to sound less great when you realize how cynical the concept is, cynical not only about government but about the entire system that would have to collaborate to pull off such a hoax. In fact this was the story actually being passed around by subterranean crazies at the time of the Apollo moon landings.

The third reaction to the idea comes after you see the movie. It works splendidly, at least partly because writer-director Peter Hyams seems aware of all these vibrations and works them into the script. It also happens to be a whizbang movie-movie, loaded with assorted heroes, heroines, bad guys (simple and complex), surprises and chases, as well, as ideas. It's also an honest PG, with practically no nastiness in language, sex or violence. It's not in the class of such expensive spectacles as "Star Wars," but "Capricorn" does most of the things a good flick is supposed to do. It can't be easy, because few have done it lately.

The premise still has its credibility problems, but Hyams (last film: "Bursting") leans hard on two major supports. One is the real world political debate about the value of manned space missions, especially with so many earthbound projects languishing for lack of funds. The other is the force and talent of actor Hal Holbrook, who is crucially persuasive as the idealistic NASA project director who (one feels) just might coordinate such a hoax if he believed it vital to the continued exploration of the stars and fulfillment of his dreams.

Another problem for Hyams was the hero-image (or if you prefer, the programmed Eagle Scout attitudes) of astronauts. How could they be persuaded to go along? Hyams finds a simple

Miami couple focus on fear

Miami couple Matt Warner and Trudi Weiner, husband and wife team of All-American Productions, will have their first production aired over WCKT/Channel 7, Sunday, June 25, at 11:30 a.m.

A panel of six women with phobias or fears discuss their problems with host Matt Warner, a medical doctor, and a psychotherapist in the one hour pilot titled, "Awareness for a Woman."

SUNDAY!

9 A.M. - Ch. 7
"The Church and the World Today"

8 A.M. - Ch. 5
The TV Mass for Shut-Ins

8:30 A.M. - Ch. 10
The TV Mass for Shut-Ins

The Archdiocese of Miami's TV Programs in English



by James Arnold

solution (their families are threatened), and after a slick mid-movie twist, the astronauts (James Brolin, O.J. Simpson, Sam Waterston) emerge as heroes, battling the evil conspiracy as allies of the free press, represented by quietly relentless TV journalist Elliott Gould. While some cynicism about the Establishment remains, "Capricorn" is hopeful and upbeat: the audience cheers as if it were watching "Rocky."

Unlike most space-oriented entertainments, "Capricorn" invests little in scientific hardware, models or special effects. Its technical look is, in fact, rather cheesy. After blastoff, all we see is routine TV and computer images inside mission

control center. Instead of sci-fi, though, we get an artfully constructed detective story (Gould's investigations are intercut with the tribulations of the astronauts), a long chase through the desert southwest, and a breathtaking final air battle between two bad-guy helicopters and a single-engined cropduster (piloted by Telly Savalas!), some of the wildest stunt flying in recent movie history.

But Hyams doesn't settle for just the visceral. Brenda Vaccaro gives a top-line performance as Brolin's sharply intelligent wife (she's ignorant of the plot), and the scenes between her and the oddly gentle Gould are masterpieces of adult sensitivity and indirection. In one effective passage, Vaccaro, thinking her husband is dead, reads a nonsense Dr. Seuss story to her children at bedtime. The words are tongue-twisting and meaningless, but we're deeply locked into her emotions. It recalls the old saying: a good actress can move you by reading the telephone book.

Of course, no more movie is

perfect: desert snakes and scorpions are trite perhaps, there is silly and strained sexy dialog between Gould and fellow reporter Karen Black, and Brolin has that scene where he can't make a phone call to save the country because he doesn't have change.

"Capricorn" is basically not a message picture, but it

suggests that despite the nightmarish potential of power abuse by institutions, the American spirit is alive, alert and thriving. We're not all corrupted, and we're not helpless. Individuals, if there are enough of them, can defeat the dark interests. For the paranoids among us, that's good news. (PG, A-II)

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Dan Sullivan, director of crime fighters, retires

By MARJORIE L. DONOHUE

Last week the founding director of the Greater Miami Crime Commission retired leaving his yet unnamed successor a legacy of 30 years of relentless and hard-hitting opposition to corruption and organized crime.

For Daniel Patrick Sullivan, now 72, the occasion was in some respects history repeating itself as he recalled his leaving the FBI early in 1942 to assume a position in charge of security at a Miami aircraft plant.

Sullivan, the son of an American mother and Irish-born father who was a construction worker on the Washington Monument, had joined the "Bureau" just a few days before graduating from Georgetown University Law School, in 1932. While in the capital he met and married the former Mary Ellen Pewters, and they now have seven daughters and six sons.

Between 1932 and 1942 Sullivan was present at the time gangster John Dillinger was killed in Chicago; the investigation of the death of Baby Face Nelson, the breakup of the Pretty Boy Floyd gang and the shooting of Ma Barker and her son. He also had assignments in San Francisco, New York City, El Paso, Albuquerque and Hot Springs.

When he arrived in Miami after resigning from the FBI in the interest of a stable family life for their six children, Sullivan found illegal gambling rampant and book-making operations and casinos operating fairly freely. Slot machines were lined up at bus stations, in hotel lobbies, and in other public places.

The late Frank Kat-

zentine, civic leader and owner, of Miami Beach radio station, WKAT, led a group of citizens in founding the Crime Commission in 1948 and Sullivan joined the staff as executive director.

"It was 1949 before we really got into action," Sullivan recalls. "Every radio station in Miami except one gave us 15 minutes time for 122 consecutive weekly broadcasts in which we identified organized crime figures living in the area." The one station which did not cooperate, Sullivan said, was owned by Mickey McBride, who operated the Continental Wire Service used primarily by bookmakers. "In the winter," Sullivan added, "every racketeer east of the Mississippi River lived down here. McBride, who was from Cleveland, was the largest property holder in Coral Gables."

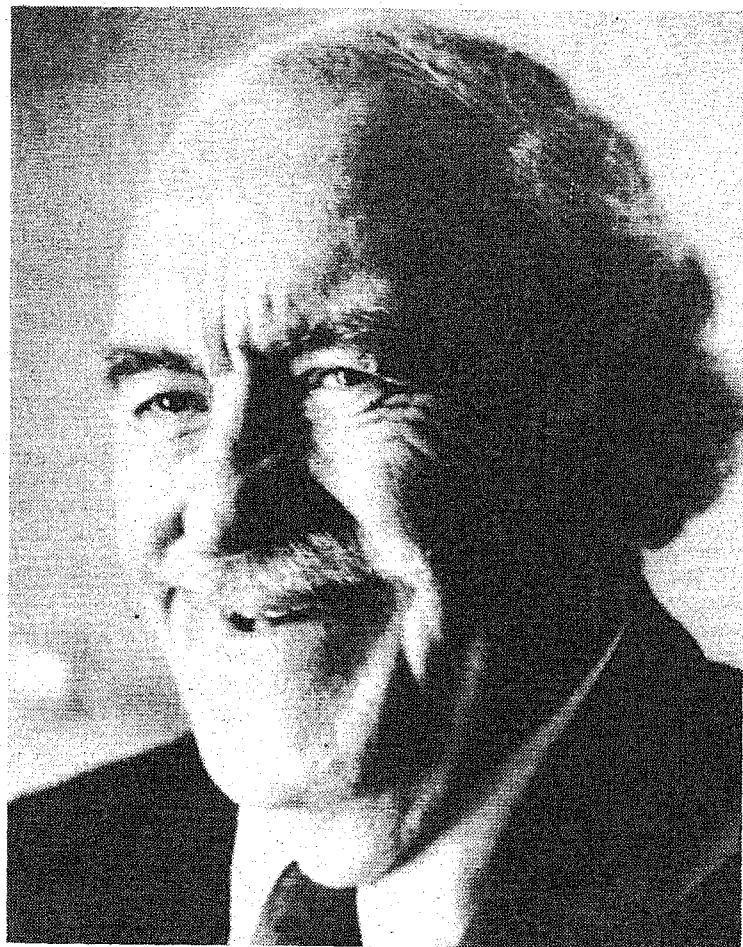
By 1950 the late Florida Governor Fuller Warren had cracked down on the casino operations as a result of pressure from the Crime Commission and local media, Sullivan said. However that was not the end of illegal gambling in South Florida.

At the urging of Kattzentine, Sullivan, armed with a large, oversized scrapbook

which contained a variety of pictures of casinos and crime figures, as well as other evidence went to Washington, D.C. to prevail upon the late Sen. Estes Kefauver, chairman of a Congressional Select Committee investigating crime in interstate commerce, to come to Miami to conduct a hearing.

"Kefauver really didn't know what he was getting into," Sullivan said. "I had secured a copy of the income tax return of the Broward County sheriff at the time as part of our evidence, and casino gambling was still going on at the Colonial Inn located on Biscayne Boulevard just south of where Gulfstream Race Course is now. There hadn't been a crime investigation in this country in 22 years, and we became the first place in the nation for the hearings."

As the father of one of South Florida's best known Catholic families, Sullivan has also made time for volunteer service in the Archdiocese of Miami. A member of St. Rose of Lima parish, Miami Shores, Sullivan has served as a member of the Archdiocesan Task Force for Urban Problem and is a charter member of the Miami Guild of Catholic



Police and Firemen.

Although retired officially from the Crime Commission, Sullivan finds himself again fighting the issue of casino gambling here. A member of the executive board of Floridians Against Casino Takeover, Sullivan points out that 30 years ago everyone in law enforcement was convinced that to end casino gambling would be to

end tourism.

"It wasn't true then and it isn't true now," he declared emphasizing that "all the skim money will go to racketeers." "There's no proof that merchants who usually benefit from tourism will gain anything from legalized casino gambling. Anybody who comes here for casino gambling will simply stay in the hotel where the casino is."

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Youth reflect on 'Prayer' theme

... Representative Holy Year returns from 80,000-plus students in Archdiocesan Confraternity of Christian Doctrine programs and Archdiocesan Catholic Schools on the theme, "Prayer."

PRIMARY GRADES (1-3)

Prayer is: talking to God and listening to Him; talking to Jesus and telling Him you love Him. The Church is where everyone prays together. When we pray we ask God for things, tell God we love Him, and say "thank you," and tell Him we are sorry when we do wrong. It is easy for us to say prayers once we learn them. It is sometimes hard to pray because we do not know what to

say.

We can pray better when we are alone and it is quiet; we pray best at night in our room, especially when in bed. When we pray in Church or school with others, it is easier when we are singing.

We pray better when we mind our parents and do not fight with others. Reading the Bible helps us to pray. We should pray at mealtimes. We like our own children's Mass. We like sometimes to make up our own prayers.

MIDDLE GRADES (4-6)

Prayer is talking seriously to God: singing to Him; telling Him your problems; thanking Him for things. The Mass is prayer because God is present. The

sacraments show God's love for us, especially Baptism, Communion, and Penance. Other kinds of prayer are: the Rosary, singing, the Bible, praying at meals, and good works. It is much easier for us to pray alone and in a quiet place. We often make up our own prayers.

In the family we should pray more together, especially the Rosary; ask for forgiveness; attend Mass together; pray at

meals; read the Bible together.

As individuals we should keep communications open with God, go to Mass and Communion, go to confession more often; sing hymns out loud; read the Bible; do good deeds; start the day with prayer; pray for others.

JUNIOR HIGH SCHOOL (7-9)

Prayer is talking to God and listening to Him. The Mass is real prayer because it brings us closer to God; the Mass is a way to thank God for His blessings. The sacraments also help to keep us close to God. Other kinds of prayer are those of thanksgiving, prayer at mealtimes, prayers of sorrow for sins, adoration, the Rosary, spontaneous prayer. We prefer to pray alone and in a quiet place: the best place we find is in our own bedroom at home. In group prayer, we prefer singing.

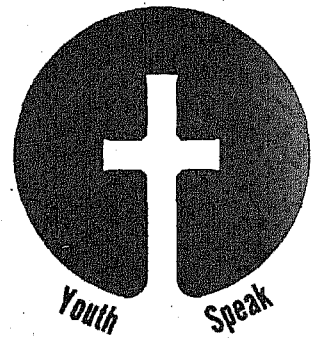
We do not find it difficult to pray. We need to take the time to pray. There are too many distractions in our prayer; we feel inadequate sometimes in our prayer or that our prayer is not answered. To grow through prayer, we have to be serious about what we are saying; we must learn more about God, so that we can pray better.

We should read the Bible more. We should ask our family to pray with us, remind them to pray daily, and read from the Bible together with them. We should join in prayers in Church and set a good example by the way we pray in public. We should speak more personally to God; we should pray the Rosary more often.

HIGH SCHOOL (10-12)

Prayer is conversation with the Lord, relating with God—either silently or in words. Mass is a prayer which is climaxed with a personal meeting with Jesus, among people sharing their Faith together. There are many other kinds of prayer: personal, with groups, spontaneous, meditative, reflection on the Scriptures, listening to another's experience of prayer.

To pray well means to



take time out for it, to concentrate on it; to get into the right mood; to avoid distractions: knowing the God we pray to. Prayer takes practice; it should have a set time and place; we should study about what prayer really is, and experiment with different kinds of prayer.

We are helped to pray by the beauties of nature, by other people, by music, by our good actions; the goodness and kindness of others helps us. Our difficulties with prayer are that sometimes we do not know what to say; we do not have enough memorized prayer to fall back on when we lack spontaneity.

The best times for prayer which we experience are when we are in bed at night (it is the only time we have quiet and can be alone); in Church; before difficult tasks; when alone in the morning; when driving. To find a way to free our mind from distractions we need a quiet place and time to pray. We like to pray what we feel. We should be willing to open up more by having prayer with our family (such as at mealtimes and the family saying the Rosary) and with other groups; we should offer more prayers of thanks and praise. We should evaluate our prayer life from time to time. We should become more actively involved in the Sunday liturgy.

SEARCH for Christian Maturity July 7-9

Search is a weekend of Christian living conducted by two teenage co-directors, assisted by a team of ten teenagers, the Archdiocesan Youth Director, a Sister, and a married couple. Not a retreat but rather an attempt to establish a community in Christ, where Christ lives through young people.

For information call the Department of Youth Activities, 757-6241.

New club sets first dance

The new young adults organization at St. Rose of Lima parish, Miami Shores, is sponsoring its first summer dance. The dance will be in the school cafeteria Saturday, June 24, from 8 p.m. until midnight. All high school seniors, college students, and interested young adults are invited. For tickets call Henry Ferro, 759-4867 or Mike Coyle, 893-5901.

Disco Magic premiers

DISCO MAGIC, the hottest new disco show in the country, premieres tonight, (Friday) at 7:30 p.m., on WCKT, Channel 7, with singer Peter Brown. He performs "Dance With Me," and his latest release, "Fantasy Love Affair." Brown's special guest stars are the Tramps who sing, "The Night The Lights Went Out," and "Disco Inferno," from the "Saturday Night Fever" soundtrack.

Raydio hosts the second DISCO MAGIC show, which airs Friday, June 30. They perform their hit song, "Jack and Jill," and "Is This a Love Thing?" Their guests are Tuxedo Junction who sing "Chattanooga Choo-Choo," and "Moonlight Serenade."

The Spinners will be appearing on DISCO MAGIC July 7. They perform "I'll be Around," and "Heaven and Earth." Guest star Celi Bee sings "Superman," and "Macho."

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Youth Convention

At the annual youth convention, Archbishop Edward A. McCarthy presented the Outstanding Parish Youth Group Award to St. Gabriel Church, Pompano Beach. Holding the award (top) is Cathy Catalanotto. Coach of the Year was Butch Stalano of Centro Mater (second row from top, left to right); Padre of the Year, Father Gary Stelbel, St. Bartholomew; and adult advisor Dee Sheehan of St. Vincent received the For God and Youth Award. (Third row, from left) Mark Heuberger was named Seminarian of the Year; Lou Nettina, Nativity, and Karen Dorsey, St. Luke, Young Adults of the Year; Sister Mary Kappes, S.S.N.D., St. Stephen, Sister of the Year; and Ed Hineline, Nativity, Eagle of the Cross Award winner. Outgoing officers say a few last words (fourth row); and special presentations were made to Msgr. Willie Dever for his years of service as youth director; and Tom Filippelli for his work with the Department of Youth Activities.

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MATTER OF OPINION *Section*

Editorial

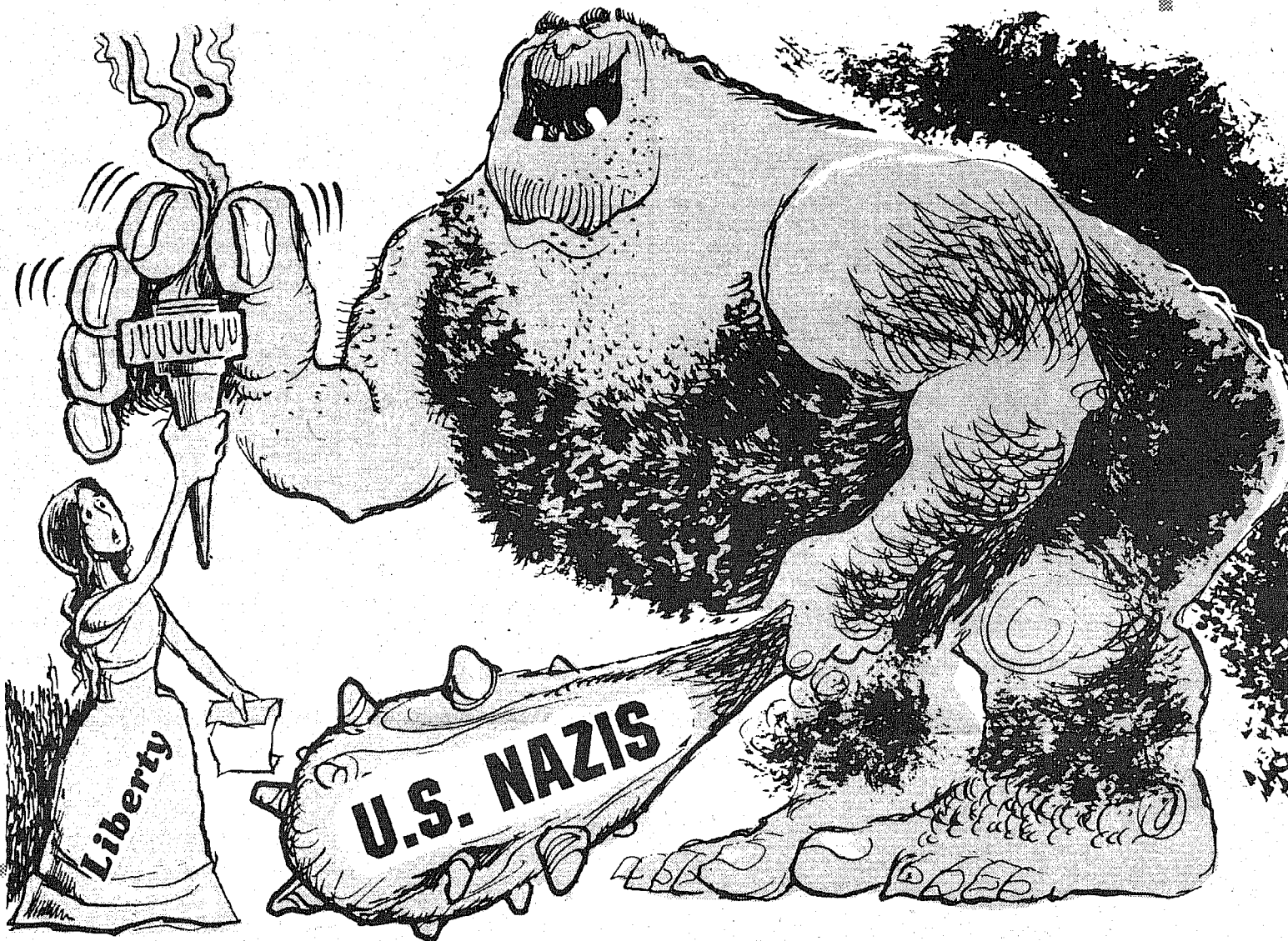
Nazis. Hobnail boots. Swastikas.

Words, images despised by most people. Yet this form of human depravity still survives in America today.

A small band of Nazis has apparently backed down on a planned march in Skokie, Ill., this weekend, probably for fear of being mobbed.

Whether they march on a particular day is not as important as what the group stands for in this country, a tip of an iceberg of hatred and prejudice that exists in any country at any time, whether it be against Jews or blacks or Catholics.

Perhaps the publicity surrounding the Skokie situation is a good thing, a reminder that past horrors are not buried and gone, that we must continue to fight all forms of prejudice before it can gain the upper hand in our public policies, our courts, our churches and our schools.



By Fr. John Dietzen

Q. My husband and I recently had our second child. We are both Catholic, he is a convert of four years. Our problem is we have no Catholic friends. And because our marriage was a mixed one, there are few family members to choose from.

Why can't my husband's brother and his wife stand as godparents? They are practicing Methodists and good Christians, which is what I fell it is all about, right? (Fla.)

A. I explained in another column recently why our Church requires that at least one sponsor at Baptism be Catholic. This sponsor not only promises to assist in the Catholic upbringing of the

child by his or her own faith, teaching and example—a task which would be supremely difficult and unfair to expect from one who is not a Catholic. The Catholic godparent also, acts as a representative of the entire Catholic community in accepting, the child, and expressing in return the child's own commitment of faithfulness as he grows to maturity in that Catholic community.

You may be missing something in your search for a Catholic godparent. You say this is your second child. Are you aware you can have the same sponsor for this child as for your first?

Also, the Catholic sponsor need not be present at the Baptism. If one of your family or friends lives at a distance and is willing to be godparent, he or she may be represented at the ceremony by proxy. This proxy need not be Catholic.

Q. I was told recently that the Catholic Church is about ready to join the World Council of Churches. This puzzles me greatly. How could our Church become a member of a Protestant organization like this? Is this where ecumenism is leading us? (Ariz.)

A. There seem to be several misconceptions in your letter. First, the World Council of Churches (WCC) is not officially a Protestant organization, even though practically all the churches belonging to it are Protestant. It is simply a "fellowship" of churches which acknowledge Jesus Christ as Lord and Savior, bound together for consultation and cooperation on a wide range of matters from worship to social action.

At present there are approximately 300 churches holding membership, totalling about 450 million Christians.

To my knowledge, there are no expectations that the

Catholic Church will join the WCC in anything like the near future, though she does maintain a close relationship with the WCC, and cooperates in some of its major activities, and a number of high-ranking Catholics serve in its agencies.

Both WCC and Catholic officials have been slow in pushing for Catholic membership, one of the main reasons being the disproportionate weight Catholics would carry in sheer membership. Catholics in the world total at least 700 million, more than the entire present membership in the World Council.

Q. I have a friend whose daughter is pregnant and not married. She and her boyfriend do not wish to marry until they finish high school in about a year. Can she christen the baby in church without being married? Also, can she give the baby the father's name even though they are not

married?

A. It is possible for children of unmarried mothers to be baptized. As for any other baptism, however, several requirements must be met before a priest could baptize the child as a Catholic. The girl must discuss this with her parish priest, who will explain the requirements to her.

Generally the laws are very liberal about names. One may choose nearly any name one wishes for himself or for a child, as long as such a choice does not injure the rights of others. However, state laws do differ in a few instances, so the girl involved should check with a lawyer, and with the boy involved, before she acts.

Question Box

(Questions for this column should be sent to Father Dietzen; 1113 W. Bradley; Peoria, Ill. 61606.)



By Msgr.

James J. Walsh

Faith, love should

eclipse bad news

The round of disasters is endless. The early local morning news sounds like a recitation of the night's police blotter—fires, mugging, murders, narcotic hauls, car accidents, a showboat overturning, killing many. The international news is a larger view of the same—300 dead in Japan's earthquake, 20 children killed in a bus mishap, hundreds massacred in a "defense" invasion of another country, and so on and on.

Fears about new potential disasters were voiced by the Smithsonian recently. "Every day we read about new poisons in the atmosphere, in the water, in food additives, even in our own blood. The threat of nuclear war seems to have paled beside the perennial presence of carcinogens."

Then we read again Matthew 24:6-7. "You will hear of wars and rumors of war. Do not be alarmed. Such things are bound to happen, but that is not yet the end. Nation will rise against nation, one kingdom against another. There will be famine and pestilence and earthquakes in many places..."

With this warning from the Lord and the abundant evidence of the accuracy of his prophecy, we ought now and then to ask ourselves a very serious question. If we suffered a major calamity or a personal crisis and lived through it, what of value would remain?

A letter from a nun in Guatemala described the situation five years after the monster earthquake took 25,000 lives and left one million homeless. She said in many areas they were still digging out, still finding bodies, but despite the suffering, disease and heartache, the important things still remained. There was still the will to

live, to cherish one's loved ones, to be guided by faith, to be more dependent on God, to rebuild, to plod on.

How true this is! The witness of personal history is simply that when a great loss occurred, there came with it a new appreciation of what had been taken for granted. Nothing that happens to us, no evil or disaster, ever wipes out the essential good God has given to each of us. Perhaps it is a good we have not really recognized for its true worth.

I remember as a teenager in the depression my father coming home, gray-faced and silent. The job was suddenly gone, and in a short time, so was the home. The same story was told all over the neighborhood. Bread lines had already formed at churches and government depots. Men made endless rounds looking for any kind of work. Some lost heart and could not face their families and took their lives or merely disappeared into the swollen mass of other despairing men.

It was a gray-black time for parents, but I remember now something not then recognized as a marvel, though it was.

Families began sorting out what had not been taken away. They found a great deal had remained. Not much of it was material. It did not need to be locked up at night. A closeness in adversity settled on many. They discovered the paradox that we can be happier with a little. There was a spirit of cooperation among parents and children. You would stand in a long line at the bakery for day old bread and learn to shrug off the disappointment, if the supply ran out just as your turn came at the counter.

Homes developed far more trust in God,

maybe because the evidence of the failure of human resources was so widespread. At any rate, God was not forgotten by most, and in the midst of all the misery there began the golden era of vocations to the priesthood and religious life, and no one was aware of it at the time. They could not build enough seminaries or convents across the country. It reminds us of Poland today. Under the oppression of an atheistic government, that brave country is producing more priests than any other.

Jesus in the Gospels is forever telling us that while material goods are necessary to a certain extent, in the long run they don't matter that much, when tragedy strikes. And when death comes, they don't matter at all.

What are the values that remain when these inevitable storms of life come?

The love of the dear to us is stronger than any calamity, stronger than death. Sometimes, sad to say, it takes a serious problem to bring home this realization. Genuine love is never lost in the storm of disaster.

With this kind of love there is compassion, understanding, forgiveness, even laughter when tears are close.

Above all, the faith is there to give enough meaning to life and death, to point to our eventual union with God, to sustain us in any kind of trial.

The bottom line in all this is a practical note. If the faith and love and understanding are the most enduring values in our life, then these indestructible powers should be our daily concern, not when grave illness or serious trouble comes. It ought to be our great concern today to create just a little more of the atmosphere of love and compassion, the kind of climate which can support us in sorrow.

Voting is way to preserve life

It is only June but the political winds are already blowing through South Florida. New candidates for public office announce their intentions every week—some formally, some not. Some are issue-oriented, others prefer to avoid controversy. Those with money will run highly visible, media-oriented campaigns while others are forced to budget their activities and find grass roots methods of getting votes. They come in all shapes, sizes and colors. Men and women. Democrats, Republicans, Independents.

The primary elections are September 12. Runoffs on October 10. The general election is on November 7. There will be thousands of brochures, buttons, bumper stickers and speeches. Doorbells will be rung, radio and TV spots will be aired, babies will be kissed. But all of this will be wasted on the voter who didn't bother to check out the candidates' positions on the issues before pulling the lever. Or didn't bother to vote at all. Or worse of all, didn't even register.

Most politicians agree on one thing. The un-registered, non-voting,

uninvolved American could easily swing most elections—if only he cared enough. How many times have you heard "My vote won't matter"? One bumper sticker says, "Apathy Is Our Greatest Problem—But Who Cares!"

But on the other hand there are citizens who are so concerned, so involved that they spend large amounts of time in support of their candidate—distributing leaflets, making telephone calls, giving neighborhood parties and "coffees", donating money.

Now the Right to Life issue won't be the only one discussed in this year's election. But its effect on so many lives today and in the future, the rapid spread of abortion clinics and their exploitation of women, and the high costs to the taxpayer all make abortion a political topic that won't go away.

As the races take shape, we'll try to keep you informed on how the politicians stand on the "life" issues. Here are a few of the early entrées:

PRIMARY RACE FOR GOVERNOR

Democrats Raleigh Green and

Bruce Smathers have both issued strong statements. Green rejected the pro-abortion platform of Florida's Democratic Party, saying that "when it endorsed public financing of abortions, it did so to help politicians get votes, not because it was the right thing to do." He opposes government funding of abortions and promises to work to overturn the 1973 Supreme Court rulings.

Smathers says he "opposes the practice of abortion and any governmental action which would allow or encourage it." He feels the primary goal of government is the preservation of human life.

On the Republican side, gubernatorial candidates Jack Eckerd and Lou Frey both oppose the use of tax money to kill the unborn. Congressman Frye's pro-life voting record was recently praised by Rep. Henry Hyde, Chicago, whose amendment restricted the funding. He called Frye "heroic" for standing up to "incredible pressure" from the media, other politicians, and the abortion lobby.

SECRETARY OF STATE

Miami's Senator Dick Renick, a

By

Dick Conklin



Democrat, and Jacksonville's Ander Crenshaw, Republican, have taken pro-life positions.

DADE COUNTY COMMISSION

Bob Skidell, who is opposing incumbent Ruth Shack, wants to eliminate the use of county tax money for abortions performed at Jackson Memorial Hospital.

But the critical races will be run for the Florida legislature and the U.S. Congress. It is there that the return of legal protection for all human life—born and unborn—will succeed or fail. That's where we come in. Our opponents are counting on voter apathy.

Are you registered?

