**Vatican II Church ‘intensely alive’**

Bishops report as world synod begins

By John Thavis

VATICAN CITY (NC) — Rejecting “pessimism” and declaring that the church is “intensely alive,” a major report at the extraordinary Synod of Bishops has presented a largely positive picture of the post-conciliar church.

The report is based on answers the world’s bishops gave to a questionnaire from the Vatican.

The report by Belgian Cardinal Godfried Danneels of Malines-Brussels, recording secretary for the synod, was given Nov. 25 at the first working day of the extraordinary Synod of Bishops, called by Pope John Paul II to evaluate the results of the Second Vatican Council.

Positive aspects of the post-conciliar church most frequently cited in the bishops’ replies were liturgical renewal, better understanding of the Gospel, clearer church witness in human rights and social problems, a more dynamic missionary spirit and dialogue with Christians and non-Christians, the report said.

Negative points included a “subjectivism” regarding the liturgy and church teachings on morality, a “crisis” in the sacrament of penance, “superficial and ideological” interpretations of the church and religious indifference in rich countries.

The report said the bishops were unanimous in finding hope in the Second Vatican Council and called for a “perspective of faith” in judging the 20 years of church history since its close.

“An objective look does not authorize pessimism, resignation or discouragement,” it concluded. “The post-conciliar church is alive and is intensely alive.”

The report said it would be a “fundamental error” to conclude that problems which came after the council were caused by the council.

It also said the response to these problems must not be reduced to disciplinary and administrative.

(Continued on page 5)

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**I’m a victim of porn**

Catholic testifies at Miami hearings on pornography

By Betsy Kennedy

The chance discovery of a deck of pornographic playing cards when he was 12 years old changed the fate of Larry Madigan’s life.

Testifying before the Attorney General’s Commission on pornography during its final day of hearings recently at the U.S. Courthouse in Miami, the St. Maurice Parish Catholic told a courageous story of how he had become an early victim of pornography.

“After looking at those cards, which showed men and women and even animals engaged in explicit sexual activity, my reaction was to become obsessed with pornography,” Madigan said.

“I began to steal Playboy magazines from my relatives’ home... said Madigan.

Before that time, he said, “I was a clean-cut, normal kid. I went to Mass. I cut lawns and helped around the house. I had never stolen anything...”

Totally disassociated from his former lifestyle for the past 15 years, Madigan wants to warn parents and educators that “pornography has very damaging effects on our children, and we’re bringing it right into our living rooms every day via cable...”

His own childhood became a distorted flesh fantasy in which he tried to hide his sexual fetishes from everyone, he said. Before moving permanently to Miami, he lived with his divorced mother in California, who never found out about his problem.

He began to be obsessed with sex and engage in voyeuristic behavior, such as stealing the undergarments from a young woman who stayed as a guest in his home. His hobby of stamp-collecting was replaced by collecting such publications as Playboy, Penthouse, and Sexology.

“A child is impressionable. We learn from what we are exposed to, good or bad. In parochial school, we learn our catechism. I learned from pornography. I read the philosophy of Hugh Hefner (founder of the Playboy empire) who suggested, ‘If it feels good, do it.’”

By the age of 16, Madigan had also discovered that drugs could enhance his hedonistic pursuits.

“I believe pornography has a similar effect. Once you try marijuana, you are inclined to experiment with other drugs. Both soft and hard core porn lead to lust and stimulation. Someone is going to get hurt.”

Unlike many who turn to acts of perversion or illicit activities after becoming obsessed with pornography, Madigan says he never became a (Continued on page 10)
Armed forces 'head hunt' says bishop

NEW ULM, Minn. (NC) — Recruiters for the U.S. military services don’t always tell young people what they are getting into when they enlist, said Bishop Raymond A. Lucker of New Ulm. Recruiters also "head hunt" for enlistees in schools, by phone and through the mail, he added.

Bishop Lucker made the comments in a statement he wrote after learning some statistics on military service at a meeting of the Minnesota chapter of Pax Christi USA, a Catholic peace group.

He told young people that a decision to enter the armed forces is "a thoughtful decision of conscience." He added that they should be aware of Catholic thinking on participation in war.

"In a culture of power politics, pastoral administrators, high school principals and directors of religious education in his diocese to help young people make "thoughtful judgments" about joining a military service. Moneys spent to train one soldier, he added, could be used to educate 80 children.

The Army spokesman, Lt. Col. John Cullen, chief of public affairs for the Chicago-based U.S. Army Recruiting Command, said that a commitment to military service is "all spelled out on the contract. We have them initial it in about 14 places," he said. "They are very careful to spell it out... We don’t try to lie."

Catholic Standard editor receives award for Latin coverage

NEW YORK (NC) — Jesuit Father Andrew Morrison, editor of the Catholic Standard of Georgetown, Guyana, received the Maria Moors Cabot award for Latin American coverage for his contribution to journalism and "inter-American understanding." Father Morrison, 66, also was the publisher, received the award at a banquet at the Columbia University Graduate School of Journalism in New York.

The citation noted that for nine years "Father Morrison has faced harassment and vilification" by the government and has "continued despite lawsuits and death threats to be a lone voice raised in criticism against the government."

Retarded need sacraments, welcome — Cdl. Bernardin

BOSTON (NC) — Cardinal Joseph Bernardin of Chicago has issued guidelines to assist mentally retarded people in receiving the sacraments and in the cases of those who have been baptized and confirmed — participation in the Catholic Church. McSweeney will join NCR as circulation assistant.

L.A. high school clinic gives birth control information

LOS ANGELES (NC) — The Los Angeles City school board has voted 6-1 to establish a model high school clinic offering medical services including "dispensing of birth control information and devices." Despite objections by Archbishop Roger Mahony of Los Angeles, the New York-based group, whose leadership includes several Catholic social workers of Israel, urged diplomatic recognition in "An Appeal to the Bishops of the Synod."

New publisher of NCR was Hallmark executive

KANSAS CITY, Mo. (NC) — William L. McSweeney, a Hallmark Cards Inc. personnel director, has been named publisher of the National Catholic Reporter Publishing Co. in Kansas City. McSweeney, 55, has been director of personnel for the greeting card company, where he has held a variety of positions in sales and personnel since 1957. NCR said he also has had "a long and active involvement in the Catholic Church." McSweeney will join NCR in early 1986 and will become the sixth publisher in the 40-year history of the Voice.

'Mother Teresa' film isn't 'religious' says producer

WASHINGTON (NC) — "Mother Teresa," a new film which documents the life and work of the founder of the Missionaries of Charity and 1979 winners of the Nobel Peace Prize, was never intended to be a "religious" film, said the movie's co-producer, Jeanette Petrie. She and her sister, Ann Petrie, also co-producer as well as director, had set out to create a film that, without mentioning God, would simply trace the career of "this extraordinary woman who had won so many friends for work among the poor. The Petries were in Washing-

Archbishop Edward A. McCarthy
President, The Voice Publishing Co., Inc.

Robert L. O'Steen
Editor

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MOVING?
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the National Conference of Catholic hierarchy gathered at the Washington Hilton this month for the meeting of the U.S. Catholic Bishops and U.S. Catholic Conference.

Whether it was farms dying in the Midwest or families dying in Ethiopia, lack of economic rights in the United States or lack of religious rights in Lithuania, legal protection for the unborn or legalizing the illegal alien, the bishops addressed it all.

They also voiced their concern about U.S. hostages held in Lebanon, continuing racism in America, the morality of U.S. nuclear policy, an unjust, discriminatory Supreme Court decision against aid to disadvantaged children in parochial schools, and the need for the church to be present in the lives of women and of church employees.

The array of social justice issues they addressed could be brought together under the "consistent-ethic-of-life" banner pressed so strongly by Cardinal Joseph P. Lunn of Detroit, who spoke of the struggle in Chicago and spelled out in the new Pastoral Plan for Pro-Life Activities that he shepherded through to unanimous approval by the bishops.

Collegiality is not a thing that people, even bishops, usually talk about much. But in recent months U.S. bishops and hierarchies of other nations, preparing for a world Synod of Bishops, began to speak about collegiality. The bishops are facing the church 20 years after the end of the Second Vatican Council.

In its strict sense, Archbishop Pio Laghi of Rome, as president of the Vatican II, addressed the question of collegiality in his presidential address Nov. 11, shortly before Archbishop Laghi's address by Archbishop Pio Laghi, thesynod was also the main topic of the synod — presented "a relational view of the church," the heart of which is the "principle of collegiality and a new collegial style." He said that Vatican II — the general papal pronuncio to United States.

He said that Vatican II — the pastoral letter, the Synod of Bishops and the General Council and the bishops' synods at their own meetings — were topics of both the synod and a special report by Bishop James Malone of Youngstown, Ohio, NCCB president. Collegiality and the synod was also the main topic of the bishops' synods at their own meetings — were topics of both the synod and a special report by Bishop James Malone of Youngstown, Ohio, NCCB president. Collegiality and the synod was also the main topic of the bishops' synods at their own meetings.

In a similar vein, in a report to the bishops on Catholic Relief Services activities, Bishop Daniel Reilly of Norwich, Conn., CRS board chairman, said that the bishops would have to "work very closely with" the agency because it is "indispensable to carrying out the Gospel mandate to serve the least of our brothers."

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Racism, campus ministry top busy agenda

WASHINGTON (NC) — Hailing a joint worship service for Catholics and Lutherans as "a historical moment," Bishop James R. Crumley Jr., head of the Lutheran Church in America, welcomed about 70 Catholic bishops and clergy and more than 200 others to the Lutheran Church of the Reformation on Capitol Hill for "prayer and praise.

"It is a great joy and privilege for the Lutherans to serve as hosts for this service," Bishop Crumley said in opening remarks. "I welcome you warmly to this service." Bishop Crumley was involved in a late-September exchange of letters with Pope John Paul II encouraging the continued ecumenical talks between Catholics and Lutherans.

"We celebrate and give thanks to God for the unity that is ours," said Bishop Crumley. "We've learned to express in many ways our common faith and faith in understanding of each other and in respect for each other."

He added, "We pray to God this night that some old walls of hostility are broken down."

"I hope this service will express our commitment to continue the discussions," he added. "We will pray and work so that a service in the future will be a Eucharist."
Seeking peace, Guatemalan farmers flee to Mexico

GUADALAJARA, Mexico (NC) — Guatemalan refugees will continue coming to Mexico "until there is peace in Central America and guarantees of personal security in Guatemala," said Bishop Luis Miguel Canton Martín of Tapachula, Mexico's southernmost diocese. Bishop Canton commented at a press conference during the 37th plenary assembly of the Mexican bishops' conference in Guadalajara, this month. Bishop Canton said that "many of the camps (small farmers) who now in Mexico would like to return to Guatemala, but not under the conditions which exist at present."

People with missing relatives in Guatemala keep searching

(Updated) (NC) — Members of a group that occup[ies] a Guatemalan government building demanding information on their missing relatives, believe they will be killed, said a U.S. witness to the takeover. Despite those fears, the group will continue to press the government for the information, said Angie O'Gorman, 38, a U.S. citizen who represented the Peace Brigade International, a Canadian group which has since been ordered out of Guatemala. On Oct. 15, members of the Mutual Support Group, an organization for people with missing relatives, barricaded themselves inside Guatemala City's Metropolitan Cathedral, vow[ing] to remain there until the government accounted for the missing. They left the cathedral seven days later without their demands having been met.

Nigerian bishops ask church to help ex-mental patients

ROMA (NC) — The Nigerian bishops have called for restoration of the church's role in education in Nigeria, International Fides Service reported. The bishops made their remarks in a pastoral letter marking the 25th anniversary of their nation's independence from Great Britain. Fides, the publica[tion] of Vatican Congregation for the Evangelization of Peoples, said the letter listed several top concerns for the nation, including education. Catholic schools in Nigeria were nationalized in the late 1960s during the civil war with Biafra, a breakaway state in the eastern region.

Jewish group files suit against holiday displays

CHICAGO (RNS) — A coalition of Jewish groups has filed a federal lawsuit here to prevent the display of both a Christmas creche and a Hanukkah menorah on city and county property. The suit was brought against the city of Chicago and Cook County by the American Jewish Congress, the United Synagogue of America, along with several individuals. "Deinstitutionalization" has caused society ill-pre[pared] to serve people who still need reliable and regular care, said a statement released by the Ontario Bishops' conference.

A similar phenomenon occurred in the United States in the mid-1970s when the states decided that psychiatric patients who were not considered dangerous should be released from mental institutions into the care of community outpatient services. The Canadian bishops said they found many individuals living "in distressful conditions." Between 1970 and 1980 in Ontario, the number of people in mental hospitals and facilities for the mentally handicapped has gone from 30,000 to 8,000, according to the statement. One study shows that about 96 percent of those discharged from institutions were perceived by hospital personnel as needing continued care, the bishops' statement said.

"One practical recommendation we have to offer is to invite members of the church community to support and contribute to the effectiveness of those groups of interested and dedicated people who are actively engaged in living with deinstitutionalization," the bishops said.

While the Ontario bishops agree with the principle of having community-based services to assist these people, they insist those discharged must have "an appropriate and adequate network for community support facilities."

Cardinal asks nuns to help free Asian women

SEOUL, South Korea (NC) — Cardinal Stephen Kim of Seoul has urged women Religious to "struggle" for the physical and spiritual liberation of Asian women. "The church must reach out and touch women, allowing them to stand up straight. We must struggle for full liberation of women, both spiritual and physical," Cardinal Kim said, speaking in October at the seventh Asian Meeting of Religious Women, held in Seoul. "Both men and women need liberation, so there can be a new creation," he said.

Pope lauds Korean bishops for reuniting families

VATICAN CITY (NC) — Pope John Paul II has praised South Korean bishops for their work in reuniting families separated by the 40-year-old political division of the Korean peninsula. The pope said he had followed "with great interest" the bishops' initiatives "which have led to the reunion of members of families separated for many decades." The pope told a group of bishops visiting the Vatican, "I pray that this process may continue, for the joy of those concerned and for a testimony to the world of the singular goodness of genuine family love and affection."

Czech govt. won't let bishop visit dying mom

ROME (NC) — Bishop Paolo Hnilica wanted to return to his native Czechoslovakia to "perform the last duty of a faithful son" for his terminally ill 82-year-old mother — "to close her dying eyes." But the 64-year-old bishop ended his 30-day visit in his country 34 years ago, was unable to perform that final act. The Czechoslovakian government denied him a visa, saying he has to "face the consequences" of leaving his homeland. According to Slovakian tradition, closing a parent's eyes is the last filial obligation of the eldest son, Bishop Hnilica said.

Cdl. O'Connor named to high-ranking Vatican seat

VATICAN CITY (NC) — Cardinal John J. O'Connor of New York has been named to the papally appointed body of cardinals which oversees Vatican financial and administrative affairs. He takes the seat held by his predecessor, the late Cardinal Terence Cooke. The appointment raises to 15 the members of the council, created as an advisory body in 1981 by Pope John Paul II.

Jesuit priests killed by Mozambique rebels

NAIROBI (RNS) — Two Jesuit priests have been killed by rebels of the extreme right-wing Mozambican National Resistance, according to a Mozambique government official. The priests, the Rev. Joao de Deus Goncalves, a 40-year-old American, and the Rev. Silvio Moreira, a Portuguese, were abducted Dec. 30 at their mission at Chapotera, and their bodies were found several days later at Lufidi in Tete's Andoria district. Officials of the Catholic Church in Mozambique said they had no details about the reasons for the killings.

Ontario bishops: Help ex-mental patients

TORONTO (NC) — Ontario Catholics are being encouraged by their bishops to volunteer help to thousands of psychiatric patients and developmentally handicapped people released from institutions in recent years.

"Deinstitutionalization" has caused society ill-prepared to serve people who still need reliable and regular care, said a statement released by the Ontario Bishops' conference.

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Early synod report positive

(Continued from page 1)

measures. Post-conciliar needs cannot be met by preconciliar measures.
Under the heading, "negative points," the report said that "ecclesiology constitutes the nucleus of the crisis." It said the bishops reported "unilateral, superficial and ideological interpretations" of the council's view of the church as the "people of God" and a tendency to oppose that concept.

It warned that some liturgical proposals would "risk remaining at a superficial level," and decried the dis-appropriation of "many forms of popular devotion," but did not give examples in either case.

The bishops saw as another central problem the "difficulty in accepting objective (church) norms" on moral issues which "must be clarified." It said the relationship between "objective truth and freedom of conscience" must be clarified.

The summary cited "problems about the role of women in society and in the church" without elaboration.

The church's administrative body, the report said. It also warned that some liturgical reforms "risk remaining at a superficial level," and decried the dis-appropriation of "many forms of popular devotion," but did not give examples in either case.

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The post - conciliar church is alive and is intensely alive!

The VATICAN CITY (NC) — Pope John Paul II hit a tender nerve when he asked the College of Cardinals to draft reform proposals clarifying the relation between the church's central administrative offices and local bishops.

Does the Curia interfere in diocesan and national church matters without sufficient prior consultation or in issues which should be solved at the local level?

Many cardinals interviewed by National Catholic News Service during the Nov. 21-23 meeting, at which the pope spoke, said the answer is yes.

They see a twofold problem: a technical one involving the refining of procedures, and a theological one in which the functions of the Curia in relation to bishops need to be clearly defined in a collegial church.

Collegiality refers to the sharing of responsibility and authority in the church between the pope and the body of the world's bishops.

Such a definition could change the way the Curia has been historically viewed, as an organism which acts in the name of the pope. This has placed the Curia in a position where it has been perceived as an intermediary level of authority between the pope and the bishops.

The Roman Curia should not mix itself up in the problems of dioceses. That's the issue...

- Cardinal Pietro Pavan

"The pope's talk clarified a main point: that the Curia is not a subject of authority," said Cardinal Owen McCaig, retired archbishop of Cape Town, South Africa. "The subject of authority is the pope, and the Curia is an instrument in the pope's hands."

"It has no authority of its own," said Italian Cardinal Pietro Pavan, 81, a key contributor to the social encyclicals of Pope John XXIII.

"The Roman Curia should not mix itself up in the problems of dioceses — that's the issue," he said. "There was disagreement on this point — theological disagreement."

"We're talking about the divinely given authority of the pope in his role as pastor of the universal church" and "the divinely given authority of bishops, which enables them to govern their own dioceses," said Cardinal Joseph Bernardin of Chicago.

Cardinal Bernardin said the two authorities are interdependent and the issue is to find the proper relationship among the pope, the bishops and the Curia.

The pope, in his speech Nov. 21 opening the meeting of the College of Cardinals, asked for a Curia reform which accounts for the theological concept of collegiality and which forges a "tight connection between the Roman Curia and the bishops' conference."

At the same time, the pope defended the role of the Curia as a papal organization and said it does not form a "parallel power" within the church.

Thus, he left it up to the cardinals to propose what the relationship should be between the Curia and the bishops.

Cardinals seek Curia reforms

By Agostino Bono

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Many cardinals complained that the key practical problem is insufficient consultation with bishops by the Curia before decisions or documents are announced.

The consultation process is getting better but there are still lapses, said many of the cardinals.

Cardinal Aloísio Lorscheider, 61, of Fortaleza, Brazil, said the Brazilian bishops' doctrinal commission was not consulted by the Vatican Congregation for the Doctrine of the Faith before the congregation sharply criticized a book by Franciscan Father Leonardo Boff, a Brazilian theologian.

"This is not a doctrinal problem but a procedural one. There was no consultation with the national bishops' doctrinal commission on the Father Boff case," said Cardinal Lorscheider.

Any curial reform program has to be approved by the pope. No specific proposals were made public during the cardinals' meeting. At the Nov. 23 closing session, the pope told the cardinals that they would have up to one month to submit more proposals in writing.

U.S. Cardinals, from left, John Dearden of Detroit, Joseph Bernardin of Chicago, Timothy Manning of Los Angeles and John O'Connor of New York arrive at the Vatican a few days before the start of the extraordinary synod for a meeting with other cardinals to discuss Curia reform. See story below. (NC/UP/Reuters photo)
VENATOR CITY (NC) — The annual "balance sheet" the Vatican has released in recent years gives the world a peek at the long-secret realm of church finances, but Vatican assets and some church agencies are not included in the figures. "To describe this budget figure of the Holy See (estimated by the Vatican at about $49.4 million for 1984), I would say it includes 98 percent, or almost all, of the offices of the Roman Curia," said a Vatican financial expert who asked not to be identified.

The Holy See made the balance sheet public as the College of Car-
Priestly tensions
Loneliness, tension with lay ministry seen in study

OKLAHOMA CITY (NC) Priests of the Archdiocese of Oklahoma City experience loneliness, feel tension in training and incorporating lay ministries into parish work, and want their role as priests clearly defined.

The comments appeared in the Sooner Catholic, newspaper of the archdiocese, in a report on a questionnaire prepared for the archdiocese by Father Frank Wrigley, pastor of St. Charles Borromeo Parish in Oklahoma City.

Ninety diocesan priests answered questions on:
• Stress, illness and mounting pressures.
• The priest shortage.
• Lay ministries.
• Consolidating or closing parishes or missions.
• How to maintain eucharistic communities if there were not enough priest for Sunday Mass.
• Willingness of priests to live and work together.
• What the archdiocese might be doing to create a milieu for the right person, training the priest, and then making sure the individual follows through with his or her duties. Priests acknowledged the "talent and "willingness" of the laity.

"With all the help from lay people, what is the priest being freed to do?"

"The problem is that there is no common understanding of what the lay minister is and what qualifications the person must have, and how such ministers relate to the bishop, to the priest, to one another, and to the deacons," said Father Michael Vaughn, pastor of St. Patrick's Church in Anadarko. "And when a new pastor comes who understands things differently, the lay people may be out of a job.

Father John Feehily, pastor of Sacred Heart Church in Mangum, said, "I sometimes think that one of the reasons for the diminishing number of priests is that God is trying to tell the leaders of the church how important it is to develop the lay ministries."

Father Michael Chapman, pastor of Sacred Heart Church in Oklahoma City, said the problem lies with the need to define the priesthood.

"With all the help from lay people, what is the priest being freed to do? Not being clear about this is a source of stress for the priest. The role of the priest needs to be clearly defined."

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No. 242 - Half wheel (24 oz) of Smoky cheese $8.25
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No. 140 - 1 lb pound $12.50

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MAY OUR HOLY MOTHER AND ST. MAXIMILIAN BLESS YOU!
WASHINGTON (NC) — Proposed Vatican norms for Catholic colleges and universities have been seen as threatening the very existence of such institutions in the United States, said Bishop William A. Hughes of Covington, Ky.

Bishop Hughes, chairman of the U.S. Catholic Conference's Committee of Bishops and Catholic College and University Presidents, cited problems with the proposals after several bishops attacked them during the mid-November meeting of the U.S. bishops in Washington.

In an interview by telephone following the meeting, Bishop Hughes criticized the draft document, Inc. (Florida) earlier this year to bishops and presidents of Catholic colleges and universities around the world for reacting to the document more bluntly. "The bottom line is, it's bad," he said.

The draft was drawn up by the Vatican Congregation for Catholic Education by its National Advisory Committee on Adult Religious Education. The paper was prepared for the USCC Department of Education by its National Advisory Committee on Adult Religious Education. The paper was first published in November.

It stated that adult religious education should:

- Help "individuals and communities understand and live the Gospel to the fullest extent possible."
- Prepare believers to "exercise a prophetic voice in today's world, to focus the light of the Gospel on the issues of our time."

WASHINGTON (NC) — Adult religious education is "essential to the moral, intellectual, spiritual and social development of an individual," a paper published by the U.S. Catholic Conference states. Institutions which lose accreditation would face loss of public funds. The basic problems seen in the draft document are two:

- "As written, Article 26 of the norms appears to give an ecclesiastical authority which is outside the educational institution itself — presumably the local bishop in most cases — power to order the fire of a teacher for non-academic reasons, such as lack of "doctrinal integrity" or "uprightness of life."
- Under Article 31, the competent ecclesiastical authority — again presumably the local bishop in most cases — must give a "mandate" to "any who teach theological subjects in any Catholic institution of higher study."

A third issue is the "consent of the competent ecclesiastical authority" needed under Article 6 for a university to call itself "Catholic."

Church can be 'exorcist' of porn

LOUISVILLE, Ky. (NC) — "The church has a proper role as a 'cultural exorcist' because pornography does ridicule women, children and the Judeo-Christian principles of sexual behavior," said Father Nick Rice, communications director of the Archdiocese of Louisville.

Father Rice made his comments before about 60 leaders of Kentucky's Knights of Columbus councils, who gathered for a day-long symposium on pornography.

The meeting was organized in response to a request made by the Catholic Conference of Kentucky.

Father Rice said that the church has a dual role regarding issues such as pornography. He said it must identify the elements that hurt society at large and take whatever action possible to cast out the harmful elements.

While recognizing the importance of stamping out pornography, Father Rice urged the Knights to also consider violence and other issues. "We must see the intricate connections among all these elements and not become one-issue crusaders," he said.

Jane Peak, director of the Women's Family Life Committee of the Knights, described how pornography has gotten worse in recent years. She said pornography has proven to be a stimulant for acts such as wife abuse, rape, child molesting and incest.

"Pornography just doesn't make people commit sex crimes, but causes us to lose respect for each other," she said.

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Accurate and Religious ed not 'icing'

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Students testify on women's role

By Ana Rodriguez-Soto
Voice News Editor

Students from the all-girls high schools in the Archdiocese of Miami have added their views to the national debate on the role of women in the Church and society.

During a mini-hearing last week at Carrollton School of the Sacred Heart in Coconut Grove, about 60 young women, all seniors from Carrollton, Madonna Academy in Hollywood and Lourdes Academy in Miami, shared their personal views and drew up group recommendations to send to the committee of U.S. bishops studying the issue of women in the Church and society.

A consensus seemed to emerge in several areas:

• Although the students said they personally have not felt discrimination within the Church, they noted the exclusivity of women priests and altar girls, along with the exclusively-male hierarchy, as evidence of the Church's discriminatory treatment of women in general.

• The students suggested that the Church's teachings on abortion and birth control—which affect women most exclusively—be discussed in the proposed pastoral letter, and urged that women take part in its writing.

• They argued that the Vatican should move toward permitting the ordination of women, but do so gradually to avoid unease within the Church.

Many of the students also praised the all-girls schools for shielding them from the gender distinctions which permeate the Church and society and for enabling them to feel like full participants.

"A woman shouldn't have to work for the respect a man starts out having," said one student, summarizing the opinions of those in her small group. Her response was greeted by loud applause.

Not all the opinions were negative, however. A number of the groups concluded that women are "considered" and "appreciated" within the Church. As evidence, they cited Catholic teaching which opposes society's current preoccupation with women as "sex objects," and the fact that the U.S. bishops' committee is asking for women's opinions before writing its pastoral letter.

Nevertheless, that appreciation is not translated into "positions of power and leadership" within the Church, group members agreed.

"We don't play a very major role," said Carmen de Cardenas, a senior at Lourdes Academy. "Men have the majority of the responsibility. We all want our equality."

The strength with which students stated such convictions surprised Sr. Barbara Rogers, the religion teacher at Carrollton who organized the mini-hearing.

"For many it's a kind of non-issue," she said before the groups presented their reports. "They have not had any personal experience of discrimination."

"My intention is not, in any way, to create an issue where none exists," Sr. Rogers added. "My single intention is to give them a sense of participation in the Church. "The more we can give young people a sense of participation the better the Church will be in the future."

"Before they mentioned this in school I hadn't even thought about it," admitted de Cardenas. "But I think we should all think about it because it's our Church."

The high schools' mini-hearing paralleled the three, all-day hearings held throughout the Archdiocese in October. The results of those also have been sent to the U.S. bishops' committee.

Carrollton's hearings lasted only two hours, and began with a background presentation by Adele Gonzalez, associate director of the Office of Lay Ministry of the Archdiocese. Afterward, the students broke into small groups to reflect on six questions the U.S. bishops' committee has suggested as a starting point for discussion.

Marching for rights

Almost 300 people marched through Miami's streets recently in a show of support for farmworkers, the majority of whom still lack decent working conditions and wages. The walk-a-thon, co-sponsored by the Rural Life Ministry of the Archdiocese of Miami and the National Farmworkers Ministry, raised almost $6,000 toward unionization efforts and created awareness of current boycotts against Campbell Soup Co., Publix Supermarkets, R.C. Cola and non-union California table grapes. (Voice photo/Jose L. Arias)

Fr. Genovar dies; founded 3 parishes here

By Marjorie L. Donohue

FORT LAUDERDALE — A Mass of Christian Burial for Father Lamar J. Genovar was concelebrated Tuesday in Our Lady Queen of Martyrs Church where he served as founding pastor from 1968 to 1981. He died Nov. 18.

Archbishop Edward A. McCarthy, the principal celebrant of the Mass for the 71-year-old Florida native in more than 20 years to die last Saturday following a long illness.

Concelebrating with the Archbishop were priests of the Archdiocese of Miami and other Florida dioceses. A descendant of one of St. Augustine's pioneer families which traced their ancestry to the Minorcanans who settled in St. Augustine in 1777 from the Balsier Island in the Mediterranean, Father Genovar organized three Catholic parishes in South Florida and served in various parochial and Archdiocesan posts throughout our Florida during his priestly life.

Following his ordination on April 10, 1943, when he became the first Florida native in more than 20 years to join the ranks of the priesthood, Father Genovar served as an associate pastor in the parishes of St. Mary, Miami; Holy Rosary, Jacksonville and St. Paul, St. Petersburg. In 1948 he was appointed priest in residence at the newly formed parish of St. Rose of Lima, Miami Shore, where he directed the taking of the first parish census, organized parochial societies and celebrated Masses at Barry University, Miami Shores; and at a local restaurant in North Miami.

In 1949 he was appointed administrator of Blessed Sacrament Church, Tallahassee and two years later was reassigned to public relations director at Miami's Mercy Hospital, a position which he held for two years.

Early in 1952 he was assigned as first pastor of St. James Church, North Miami, where he supervised the

Mass for Fr. McKeown, 'People priest'

(Continued on page 16)

(Continued on page 16)
He was ‘good boy’ until he saw porn

(Continued from page 1)

pedophile and rarely had sex with anyone. Instead, his desires turned on himself, almost destroyed him.

By the time he was in his 20's, "I had hit bottom... emotionally, physically and spiritually..."

He began seeing a physician for physical problems, such as his addiction to amphetamines and a psychologist to try and resolve his emotional conflicts.

A concerned relative suggested that Madigan attend St. Maurice Church in Hollywood to address his need for spiritual healing.

After a few Sundays attending Mass, Madigan said, "I still felt like a freak, but I heard Fr. David Russell (then-pastor) speak, and he really gave me the feeling of what it is like to love God and Jesus Christ..."

During a weekend retreat Madigan said he experienced a conversion and accepted Christ. His hunger for pornography was replaced by a hunger for the scriptures.

"My life has taken a quantum leap from where it was 15 years ago. I am now a person filled with faith and love. The pornography has fallen away, the drugs and the alcohol have fallen away..."

Madigan refutes any suggestion that it was his own personal vulnerability or emotional state that triggered his aberrant sexual behavior.

"No matter how good or normal or religious we are, we are all vulnerable. Pornography acts as a stimulant... and there is a chemical in our brains which releases sexual memories in all of us."

Also, Madigan said that many of the people he used to know who shared his appetite for pornography in childhood have become bi-sexuals, homosexuals or even child pornographers, unable to lead normal lives.

After his testimony, Madigan said many people approached him to share their own experiences. One man said he was a former child pornographer who had also been exposed to X-rated magazines as a young boy. Another confessed to Madigan that he too had seen a similar deck of cards and had passed them around with friends. Those same friends not long afterwards, were convicted of gang raping a young girl, he said.

Features

President of National Right-to-Life
Dr. Willke to Speak at Guadalupe Celebration — All are Invited

Dr. and Mrs. J.C. Willke Internationally known experts in the field of human sexuality and abortion and authors of nine books, the Willkes are uniquely qualified to speak on this issue.

Together or singly they have spoken in over fifty cities a year for over twenty years. Dr. Willke’s “Pro Life Perspective” daily radio commentary has made him well known to additional millions of Americans.

DATE: December 14, 1985
TIME: 5:30 PM Guadalupe Mass Celebration
PLACE: Annunciation Church 3781 S.W. 39 Street
W. Hollywood

(location of Shrine and Perpetual Flame dedicated to the unborn)

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U.S. Bishops meet

Talk runs from economy, to campus to Columbus

My Beloved:
I am up in the air again! Flying home from the annual meeting of the Bishops of the United States. I am glad to be coming home.

This year I have been away a few extra days because I also attended two National Conferences on Evangelization. One was in Atlanta for lay evangelists. I celebrated the opening Mass and preached the opening homily there. The other was in Washington. It brought together some 50 Bishops and Diocesan Directors of evangelization. I was proud of our Marsha Whelan, Director of our Office of Evangelization, who was one of the principal addresses there.

Sitting through meetings morning, noon and evening, from Monday to Friday, does become tiring! But it is a pleasant and enriching experience to be with Bishop friends from every part of the nation, sharing our common aspirations and concerns.

In one sense, it is a humbling and overwhelming experience — so much erudition, wisdom and amiability is displayed. In a group of some 300 bishops who have come from every background — Seminary Theologians and Scripture Scholars, Superintendents of Schools, Directors of Catholic Social Service, Missioners, Campus Ministers, Pastors, Air Force Officers, even a Navy Admiral — hardly do I believe that any of them does not bring forth expert and articulate input, to say nothing of the enlightenment from research and consultation through a large and highly competent staff.

I am proud that an Associate General Secretary of the staff of the Bishops' Conference is our Father Robert Lynch, former Rector of St. John Vianney Seminary.

Spirit of unity

Over the years, traditions and procedures have been developed to handle the heavy order of business expeditiously and with full respect for all who wish to speak. Our present Chairman, Bishop James Malone of Washington, is gentle in his manner and able to present opposing views in a manly way in which the Bishops are presiding, keeping all of us vocal. Our current Chair, Bishop James Malone of Washington, is gentle in his manner and able to present opposing views in a manly way in which the Bishops are presiding, keeping all of us vocal.

Economy better

Many subjects were discussed in depth at the Bishops' meetings. There was a discussion of the second draft of the letter to the Bishops are preparing on the economy. It will emphasize the concern we need to have for the growing number of poor in our nation, including a disproportionate number of women, minorities and farmers. It will emphasize that economic judgments must be based not only on profits involved but on what happens to the people involved — the employees, the consumers, the integrity of the businessman.

The document acknowledges the value and contribution of our capitalist system to our society, and our dependence as religious leaders on information from experts in economy.

One of the reporters asked me about the criticism of some that the Bishops are out of their field when they comment on the economy. I responded that it could be said as well that businessmen are out of their field when they talk about the economy.

For a number of years now, we have been opening our meetings to the media. We have set aside one afternoon for "Executive Session" meetings which are closed and confidential. We traditionally schedule the meeting the week after elections so we cannot be accused of conspiring to influence them.

We open the day with a Concealed Liturgy as we begin the morning sessions with prayers from the Liturgy of the Hours. This year we spent on Wednesday an afternoon of recollection at the Shrine of the Immaculate Conception and concelebrated our traditional Mass in honor of Our Lady. The Shrine is situated at the campus of The Catholic University of America, our largest and most esteemed Pontifical Catholic university in the states. One of our seminarians, Peter Fuchs, is studying in the seminary at Catholic University. We had dinner together and I was delighted to find him so happy. He is seeking in Washington opportunities to work among Hispanics and Haitians so he will be prepared when he comes home to minister in South Florida.

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Miami, Florida / THE VOICE / Friday, November 29, 1985 / PAGE 11

Edward A. McCarthy
Archbishop of Miami

Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami
Mary Magdalen is still an oasis for visitors

By Betsy Kennedy
Voice Staff Writer

Even E.T., the kindly extra-terrestrial movie fame would forget about his hominess and feel welcome at the small but congenial church, say its enthusiastic "part-time" parishioners.

On November 24, the parish celebrated its 30th anniversary with a Mass concelebrated by Archbishop Edward A. McCarthy and Fr. Laurence J. Conway, pastor. Surrounded by high-rises, condos and flashy hotels on nearby Collins Avenue, the modest church nestled in verdant palms and shrubs became like an oasis to out-of-town families. Dedicated on Palm Sunday, 1957 by Archbishop Joseph P. Hurley, the 360-member parish serves a 4-mile strip from the ocean to the intracoastal. "We 'adopt' people from all over the world. Our guest book in the vestibule reads like a travelogue, with people hailing from Australia, Canada and Central America...and we try to make them all feel comfortable and welcome here," said Fr. Conway.

As a tradition, lectors at St. Mary Magdalen precede each reading with a welcome to newcomers that says in part, "We realize that our bond of unity is in Christ our Lord whom we offer as a heart-felt camaraderie that pervades the parish. And participation at liturgies, church activities, we well as the financial support of the parish is exemplary, added Fr. Conway.

Although many of the parishioners are seniors and a small core group of permanent members are retirees, they are young at heart and active.

The Women's Guild had always dreamed of building a church hall and a handful of their dedicated members worked non-stop until in 1974 that dream became a beautiful building with airy windows, a stage for special events and even a dance floor to keep that "young at heart" attitude flourishing.

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Perhaps because many of the people know they only have a short time to be with their fellow parishioners, there is a heart-felt camaraderie that pervades the parish. Participation at liturgies, church activities, we well as the financial support of the parish is exemplary, added Fr. Conway.

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Retirees Evelyn and Leo Lapierre, who once used to visit St. Mary Magdalen during vacations and have since permanently settled in South Florida's tropical clime, say the parish's loving environment made the move from their hometown of Cambridge, Massachusetts a lot easier.

"The priests...Fr. Conway, Fr. Jim Vitucci and Fr. Joseph Fouquette (who ministers especially to French parishioners) make the difference...they're like family, we can rely on them," said Evelyn Lapierre.

Although the majority of members at St. Mary Magdalen are seniors, a nucleus of devoted young families is growing as well.

For the Kheels, participation at St. Mary Magdalen is a family love affair. She and her husband, who converted from Judaism, serve as Eucharistic ministers. Their two sons, Curtis and Julian Mark, are altarboys. Joella also sings in the choir.

"I've lived in many places since I was a child...but I've never been in a church that has such a warm and at-home feeling...."

The destitute sick were able to visit the doctor and purchase necessary medications; the elderly poor were treated with greater respect by those with whom they lived because of their small contribution towards their upkeep, made possible by your gift; children have been able to attend school and/or buy their school books, etc. On a day when food is being distributed you would be moved by the pathetic condition of appearance of the great number of people who eagerly awaited from their turn...

"Part-time" and permanent parishioners enjoy a luncheon after Mass on Nov. 24, to celebrate the 30th anniversary of St. Mary Magdalen, a parish that has been welcoming out-of-towners since Miami Beach became a tourist mecca.

"We 'adopt' people from all over the world. Our guest book in the vestibule reads like a travelogue, with people hailing from Australia, Canada and Central America...and we try to make them all feel comfortable and welcome here," said Fr. Conway.

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"I've lived in many places since I was a child growing up in Virginia and I was brought up in Catholic parochial schools too, but I've never been in a church that had such a warm and at-home feeling," said Mrs. Kheel.
'Friendly' St. Timothy marks 25th

By Prent Browning
Voice Staff Writer

While drums thundered and trumpets blared, hundreds of parishioners of St. Timothy Church in Miami participated last Sunday in a special Mass celebrating the parish's 25th anniversary.

Several former pastors and Archbishop Edward McCarthy concelebrated the liturgy in the parish's new church. They were joined by many founding members of the parish.

Some could recall the rapid erection in 1962 of a provisional church and elementary school (1st-8th grades) by St. Timothy's first pastor, the late Fr. Thomas McDermott.

The downstairs of the two-story building served as the church until only last year, and the downstairs contained four classrooms.

Early parishioners remember having to borrow chairs for their Masses from Gulfstream Racetrack, which was closed Sundays, and rushing them back on Monday before the track opened.

Most have pleasant memories of their founding pastor, who baptized 250 babies in the first year.

"He had a lot of Irish charm, a lot of energy," Mary Moran, parish office manager, recalls.

Much of the early construction was done by parishioners from the parish.

In fact, the bare shell of the first church was constructed by professionals but everything else was completed by the parishioners themselves. It is the spirit of support for their church that has characterized St. Timothy's parishioners through the years, says current pastor Fr. Gustavo Miyares.

"There are a lot of people who always come, whether it's a picnic or whatever activity. There are some hundred people who are always there," he said.

"It's a very friendly community where an awful lot of people are willing to work very hard," said current pastor Fr. Gustavo Miyares.

"A lot of parishioners are Eucharistic ministers, people who care about ministering to the needs of the shut-ins and the sick," he said.

The pastor estimates that more than half of St. Timothy's 2,200 families are involved in parish activities.

There are Spanish prayer groups, youth groups, religious education programs, and many lay people are involved in marriage preparation, sacramental duties and other aspects of parish life.

Currently, 1,200 children are involved in religious education, in addition to a large number of adults participating in R.C.I.A. programs.

Many parishioners are involved in evangelization and new Catholics in the area are called on and made to feel welcome by representatives of the church.

The parish, now primarily Hispanic, has had a total of nine pastors during its history. Located in the Kendall area, it has seen a large population growth and an influx of younger families over the years.

"We were really out in the hinterlands out here," recalled Msgr. John Glorie at the Mass. He served as pastor at St. Timothy for several years during the late 1960's and early 1970's, and remembered when he had to dress up as a clown for the annual parish carnival. He also recalled how they needed outdoor portable units to serve as additional classrooms for the school.

The parish carnival has been a fixture since the first one in 1963 which raised $1,000. Due to the work of many parishioners, the most recent carnival raised more than $100,000 for the church.

At the Mass Sunday, some people recalled the many changes that St. Timothy has seen in a quarter of a century.

"It's a very friendly community where an awful lot of people are willing to work very hard..."

— Fr. Gustavo Miyares, pastor

The archbishop introduced the Mass with some在职的 music ministry, which includes a total of seven choirs and many band instruments.

At the anniversary Mass, Msgr. Glorie mentioned the post-Vatican II emphasis on new forms of church music as one of the changes he witnessed during his tenure as pastor.

"Some of us would like to turn the clock back," he said, even though that is impossible and not necessarily desirable.

"It's the same thing with the Church at the end of World War II, which introduced us to a whole new way of living...The Second Vatican Council introduced us to a whole new Church." Msgr. Glorie outlined surveys that conclude that the laity, due to a shortage of priests, will have to play a greater role in the Church of the future.

"All of this tells us that the steps of the Archbishop to motivate the laity have been taken with a great deal of foresight," Msgr. Glorie said.

For his part, the Archbishop congratulated parishioners at the Mass on their foresight, "This parish plays a very enriching part, a very enriching role in the lives of all of us," he said.

"May we all come together another 25 years from now and rejoice in the grace of our Lord!"
The Voice Staff Writer

By Betsy Kennedy

They are a potpourri of humanity. Rich and poor — black and white, Greek, American, Latin and Oriental. Yet despite this diversity, St. Hugh's parish, like the coral rock from which the church walls are hewn, has survived the winds of change.

For its 25-year history, the church has been a reminder that through years of unrest, the church re-
harms. After the hurricane struck with almost diabolical force, the church re-
heralded new parish boundaries drawn only 15 hours to erect the 28 wooden beams that form the distinctive arches of St. Hugh's.

As parishioners watch, Archbishop McCarthy, accompanied by Fr. Andres Coucelo, associate pastor, and other priests, blesses the grounds of St. Hugh Church during the silver jubilee Mass. (Voice photo/Betsy Kennedy)

“St. Hugh is a microcosm of society because its boundaries embrace practically every group of people...”

— Msgr. John Glorie, former pastor

Only 15 hours to erect the 28 wooden beams that form the distinctive arches of St. Hugh's.

Within a year of its groundbreaking, the church was buffeted by a hurricane. After directing the other priests and nuns to seek refuge, Fr. Ward — accompanied by his brother who stubbornly refused to leave — stayed to protect the Blessed Sacrament from harm. After the hurricane struck with almost diabolical force, the church remained standing — and Masses soon resumed as usual.

Another kind of storm brewed in the "60s, when the Viet Nam War, campus riots and the hippie movement had the country in turmoil.

“We always stuck together. When something negative was affecting the community around us, we turned it in to something positive...our families were young and we knew times would change," said Leona H. Cooper, a founding member who is today still at the forefront of church social concern.

When flower power had faded, the women's liberation movement caught the fancy of the media and the serious attention of women's groups in churches of every denomination. St. Hugh's women did more than talk about issues. Encouraged by the support of their pastor at that time, the late Fr. Anthony Navarette, St. Hugh's became the first parish in the archdiocese to permit female lectors.

Other parishes followed suit.

In the early '70s, St. Hugh's and other local institutions became the targets of vandals. During one break-in at the church, everything was stolen, even the poor box. Church officials found it necessary to rent out guard dogs, which roamed the school halls at night to discourage robbers. The parishioners fought their fears, rallied to form neighborhood crime watch groups, and petitioned local government and police agencies to take aggressive measures against crime.

When race riots in the Grove and downtown areas again brought national media attention to South Florida in the '70s, St. Hugh's, always a symbol of interracial harmony, showed that nothing could shake the Church's Christian foundation.

Rememberers Nina Perez, a school secretary for 15 years and 24-year parishioner: "Weaver of divers problems at our school. I have sent four children through St. Hugh's and we have been here since we came from exile in Cuba in the early '50s. The children always get along and rarely, but rarely do any of the school's students ever have to go to the principal's office for discipline.

Today St. Hugh's enjoys prosperity and a more peaceful social climate.

The school, originally St. Augustine's (an all-black school donated by a private benefactor), was re-built three years ago on Main Highway and Royal Road and has continued to earn a reputation for its superior curricula, according to principal Sr. Kathleen, O.P. In recent testing by McGraw-Hill, a standardized national review of educational levels, the school was ranked above the national average in all grades and subjects. Although the school is predominantly Latin, instruction is only in English, said Sr. Kathleen, to enable students to master both languages. Only 27 of 300 students who graduated last year practiced every group of people, and to me this has always been its strength.
Archbishop McCarthy dips paschal candle to bless the water of St. John the Apostle Church's new baptismal font. The three-level structure consists of two pools (top and center) where infants can be baptized either by immersion or by pouring water over their heads and a third (bottom) where adult candidates walk through water to be baptized. (Voice photo/Ana Rodriguez-Soto)

St. John's makes history
Parish dedicates state's first baptismal immersion pool

By Ana Rodriguez-Soto
Voice News Editor

For the second time in its existence, St. John the Apostle Church in Hialeah has made architectural history.

Twenty-two years ago, it was the first parish in the Archdiocese of Miami to build a baptistry separate from the main church, a practice which was liturgically recommended at the time.

Recently, again following the latest liturgical guidelines, St. John's dedicated a new baptistry, the first in Florida to provide a pool for the immersion of adults.

Made of creamy-white marble and set on a platform of contrasting caramel brown, the new baptistry is located inside the church, to the left of the matching new altar.

Both structures are part of the physical "face-lift" St. John's has received in conjunction with its 40th anniversary, and both were dedicated two weeks ago at a very special and joyful anniversary Mass.

"It's a year of reflection and renewal," said Father Paul Vuturo, pastor since 1982. "We did physical renewal and we're doing all kinds of programs for spiritual renewal."

He got the idea for the adult immersion pool during a visit to the Holy Land in 1984. Appropriately enough, the inspiration came at Ephesus, site of the Basilica and Tomb of his parish's patron saint, St. John the Apostle.

Fr. Vuturo's pictures of the baptismal font visible within those ruins served as a model for Miami architect Ben Lopez's design. The resulting structure is rich in religious symbolism.

The three pools represent the Trinity: Father, Son and Holy Spirit. In the upper two, children can be baptized either through immersion or by the pouring of water on their heads.

In the third pool, baptismal candidates walk through about two feet of water, entering from the west, which represents the sunset and darkness, and exiting toward the east, which represents the sunrise and light.

Both as they enter and leave the pool, they walk through three steps, a reminder of the three days Christ spent in the tomb.

"It's beautiful," said Marta Lopez de Ben Lopez, who attended the anniversary Mass. "One of St. John's six deacons preached at St. Thomas on Sundays and had extended an invitation to the congregation.

"Having built the church in 1963, I was amazed at the liturgical changes since then," said Fr. James Connaughton, who was pastor from 1960 to 1968. "I am impressed with Fr. Vuturo's efforts to keep the physical structure current with the emotional era we are living in."

The baptistry which brought the parish fame during his tenure now houses a shrine to Our Lady of Charity, patroness of Cuba, and is, in itself, a pointed reminder of the changes the past 40 years have brought upon St. John's.

Begun in 1942 as a mission of St. Mary's (now the Cathedral), and elevated to the status of parish three years later, St. John's was the first Catholic church in what was then a remote little town called Hialeah (population 3,000).

Today, five more parishes have been carved out of the original boundaries, and St. John's alone minsters to nearly 5,000 Catholic families, 90 percent of them Hispanic and a substantial proportion of those Cuban.

Joining Fr. Connaughton at the anniversary Mass were another former pastor, Fr. Thomas Rynne, who led the community until 1982; almost a dozen priests and deacons; a standing-room only crowd of more than 1,000 parishioners; and Archbishop Edward A. McCarthy.

"You have built a beautiful building," said Fr. Arthur Dennison, a teacher at Christopher Columbus High School in Miami and close friend of Fr. Vuturo who delivered the homily.

"But you, personally, are the Church," he told the congregation, "and everyone in the Archdiocese can be proud of you."

A similar message was repeated by Archbishop McCarthy. "The even more beautiful temple of the Lord is our own heart, our own soul," he said.

"We celebrate this beautiful physical temple, but we celebrate more ourselves. We are temples of faith."
Florida bishops salute the laity

In pastoral statement to lay evangelizers

By Ana Rodriguez-Soto

Three simple melodies carrying a powerful message: They’re David Carvin’s anthem to the pro-life cause and, he hopes, a fundraising method that will “go to hell.”

“A Life! A Pro-Life Trilogy” is a musical reflection on the abortion issue from three points of view: That of the unborn child, that of a woman who has had an abortion and that of a man confronting the abortion arguments with those used before the Civil War to justify slavery.

All the lyrics and music were written by Carvin, a “born-again Catholic” from St. Mary Catholic parish whose inspiration comes from his own and his wife’s extensive involvement in the pro-life movement.

“Alive!” however, adds up to more than the good intentions of an inept amateur.

Carvin, who plays the piano and guitar but is by no means a professional musician, spent $3,000 of his own money to have the songs recorded in a Deerfield Beach studio. The musical arrangement also was done by a professional, Guy Shepherd, music minister at the First Christian Church in Wilton Manors.

The result is a trio of catchy tunes capable of rising through the “pop/easy listening” chart.

First in the trilogy is the quasi-lullaby “It’s really going to be a statement... I think (it’s) going to be very successful. I’ve got a lot of faith.”

—David Carvin, wrote, recorded pro-life songs

“‘It’s really going to be a statement... I think (it’s) going to be very successful. I’ve got a lot of faith.’

—David Carvin, wrote, recorded pro-life songs

Cathedral parishioner’s recording will benefit local right-to-life groups

The tune is at once full of lament and hope, for “Your children shall return... says the Lord.”

Finally, there is the galloping tempo of “Harper’s Ferry,” a powerful anthem sung by Carvin himself which repeats the ironic refrain, “John Brown, you’re too fanatical... Don’t push your religion on me!”

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—David Carvin, wrote, recorded pro-life songs

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The Archdiocese will be put into the Guadalupe Fund to help pregnant women in financial need.

Another third will go to WEBA, the national group for Women Exploited by Abortion, which has branches in Dade and Broward counties. The last third will go to the Washington-based Pro-Life Action League Legal Defense Fund, which provides legal aid to pro-life individuals and groups across the country.

At a minimum donation of $6 per cassette, Carvin said he expects each group to receive $10,000 apiece for the emergency pregnancy centers.

The cassettes are available only from the Debate Foundation, a locally-based, non-profit, ecumenical group dedicated to pro-life education. (The address is P. O. Box 17201, Ft. Lauderdale, FL 33313).

“People will have [the cassettes] as a witness to pro-life at the same time they’re sending in their contributions. It’ll be a continuous voice on the outside speaking for the unborn,” said Carvin, who dates his pro-life involvement to the time five years ago when he saw a somnambulist of his first son at five weeks gestation.

The picture inspired the song, “I’m Alive!” and spurred him to join his “born-again Lutheran” wife in pro-life activities.

Currently, he spends most of his free time speaking out for the rights of the unborn, either as a sidewalk counselor outside a South Dade abortion clinic or as founder and director of the South Florida Coalition for Life, an umbrella organization which represents most local pro-life groups.

Convinced that the Lord is the source of all his musical inspirations and the ultimate “producer” of “Alive!” Carvin predicts the cassette will be “very successful. I’ve got a lot of faith.”

Fr. Genovar, founder of three South Florida parishes

(Continued from page 9)

Construction of a Provisional Church, established a rectory in what was formerly a private residence and in addition purchased nearby property for future needs.

From 1953 to 1956 he served as pastor of Our Lady Queen of Martyrs Church, Wilton Manors, where he directed the building of the present parish church and school as well as a large convent for the Adrian Dominican Sisters who staff the nearby St. Thomas Aquinas High School and the parish school.

In addition to his pastoral duties Father Genovar was also the founding director of the Archdiocesan Council of Catholic Men, a pro-synodal judge in the matrimonial tribunal, secretary of the Archdiocesan School Board and a member of the Archdiocesan Building Commission, the board of directors of the Broward Regional Office of the Catholic Welfare Bureau, now known as Catholic Family Services, and the Bishop’s representative to South Florida’s Catholic Hospitals. In 1960 he organized St. Jerome Mission, now a Broward County parish.

Fr. McKeown, ‘people priest’

(Continued from page 9)

degree from Catholic University of America. During the first four years of his priesthood he was an associate pastor at St. Paul Church, Jackson- ville, and from 1954 to 1949 served in West Florida missions. He was an Ar- my Chaplain in the Pacific during World War II and when he was discharged became administrator of Christ the King Church, Tampa, for two years.

He subsequently served as pastor of St. Mary of the Lakes, Eustis; St. John’s, Winter Park; St. Mary’s, St. Petersburg; and St. Paul, Naples.

During his pastorate at St. Juliana Church, he supervised the construc- tion of the present parish church. He is survived by a brother, Arthur of Palm Beach.

Father Genovar became pastor of St. Sebastian Church, Fort Lauderdale, in 1965 and served there until he was granted early retirement due to illness in 1974. Between 1965 and 1974 he was director of the Society for the Propagation of the Faith, the Holy Childhood Pontifical Assn. and served as a member of the Archdiocesan Cemeteries Board, Real Estate Board, and the Health and Pension Plan.

Burial will be in San Lorenzo Cemetery, St. Augustine, following Mass in St. Augustine Basilica on Saturday.

Fr. Genovar is survived by a sister, Mrs. Florence McNeny, St. Augustine, and several nieces and nephews including Sister Mary Josephina, S.J., St. Augustine, and Mrs. Claire Paris, Hialeah.
**Come, visit a leprosarium**

You might discover something about yourself

By Robert O'Steen
Editor, The Voice

When you enter a Third World leprosarium, your mind fills up with all sorts of thoughts and feelings. Compassion for the poor souls sometimes mentioned in the Bible as the “unclean.” Revelation of the disease and the deformities it causes. Atavistic fear of being touched by one of them eager for human contact. And a bit of feelings. Compassion for the poor souls some- Revulsion at the disease and the deformities it could not. He began: “Go placidly amid the noise and haste and hearth of each of us. When you see it you never forget. You are changed by sermons. Speak your truth quietly and clearly; and listen to others, even the dull and ignorant; they too have their story. The words of the Deuteronomy poured forth into that tiny room of spreadsheet visitors, taking on a depth of meaning, coming from this man, that no orator could ever match. "If you compare yourself with others, you may become vain and bitter, for always there will be greater and lesser persons than yourself..." The world is full of trickery. But let not this blind you to what virtue there is; many persons strive for high ideals; and everywhere life is full of desperadoes. "The world is full of trickery. But let not this blind you to what virtue there is; many persons strive for high ideals; and everywhere life is full of the man who feeds our children. You are a child of the universe, no less than the trees and the stars; you have a right to be heroism... and the tough street cor- ner duds do exactly what she says. In another photo, Father Harry has a freezer he was going to keep food for the kids of St. Ann’s school there. (A few get milk each day, un- till it runs out, the rest get nothing.) The freezer was stolen one day. But not for long. He receiv- ed a note telling him where to look. He went to the spot and found the freezer. Also the body of the thief. The word was out: You don’t mess with the man who feeds our children.

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Ferdinand Mahfood, describes himself as a “beggar for the poor.” All funds or goods handled by Food For The Poor go directly to the missions with no government involvement or waste.

During this holiday season, would you like to make a contribution of funds or supplies, no matter how small or large? Or perhaps begin a regular monthly giving?

Food For The Poor, 1301 W. Copans Road, Pompano Beach, FL 33064

Speakers are available for your parish or organization. All gifts tax deductible. Approved by the Archdiocese of Miami.

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**Holiday gift idea**

Ferdinand Mahfood, founder of Food For The Poor has given them changed man, once again full of hope and faith. The teachers, who arrived for the first time to see this place that should be brimming with despair — and instead, this man whose life is a misbegotten place that should be brimming with despair — and instead, this man whose life is a beautiful... in the noisy confusion of... things... and that expression on his face — well, there were not too many dry eyes in our group. "You are a child of the universe, no less than the trees and the stars; you have a right to be heroism... and the tough street corner duds do exactly what she says. In another photo, Father Harry has a freezer he was going to keep food for the kids of St. Ann’s school there. (A few get milk each day, un- till it runs out, the rest get nothing.) The freezer was stolen one day. But not for long. He receiv- ed a note telling him where to look. He went to the spot and found the freezer. Also the body of the thief. The word was out: You don’t mess with the man who feeds our children.

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parents, for instance, cannot simply tune obscenity out of the environment any more than they can air pollution. The magazines lay in neighborhood trash piles; R and X rated videos lay around for the kids to try out at their friends' homes while Mom goes shopping; local theater showings make little effort to check IDs.

No less a liberal and feminist than Jane Fonda has complained that sex has become an obsession in America. We are saturated with it. Child molestation and rape have become rampant, as anyone who reads The Miami Herald knows. And the health of a society can be measured partly by the kind of entertainment it tolerates.

Our media are filled with violent and graphic sex, rarely related to serious artistic endeavors. Our children growing up in that environment cannot possibly escape its effects, as it becomes increasingly clear to social scientists such as those who testified last week.

It is a question of whether an adult can watch a slasher movie without turning into a slasher. It is a question of whether a child as young as 23 months can view 230 million people of all mental dispositions, and especially children, can welcome increasing levels of violence and sexual exploitation into their homes and neighborhoods theaters and still maintain a healthy set of values and respect for each other.

Restricting obscenity while retaining legitimate expression can be a tricky area. But certain extremes of violence and obscenity are clearly welcome increasing levels of violence and sexual exploitation into their homes and neighborhoods theaters and still maintain a healthy set of values and respect for each other.

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Furthermore while the retaining legitimate expression can be a tricky area. But certain extremes of violence and obscenity are clearly welcome increasing levels of violence and sexual exploitation into their homes and neighborhoods theaters and still maintain a healthy set of values and respect for each other.
In less than two decades a new pastoral practice for the sick has spread widely throughout the United States. I predict that within the next decade an extension of that procedure will likewise become commonplace in our country.

During my initial years in the priesthood, a serious, ongoing and repeated responsibility was to bring the sick to Communion each Sunday. It never occurred to me that the sick would be visited in their homes. In the case of those individuals who were confined in hospitals, this was because the hospital chaplains were extremely busy and served a large number of patients. However, it was common knowledge that the religious and lay people who worked in the hospitals were deeply committed to the care of the sick and to the performance of the Eucharist. Thus, the practice of frequent Communion for the sick and shut-ins became a concern for religious and lay people alike.

Second, the parish must purchase or prepare a booklet with the correct ritual for this rite of Communion to the sick. This will involve a spouse bringing the Eucharist to a spouse, parent to a child, child to a parent, relative to a relative, neighbor to a friend or a friend to a neighbor. Those who do the ministering will not be formally recognized persons fulfilling this task on a semi-permanent basis. Instead, they will be faith-filled and caring individuals who respond to temporary conditions which arise.

For example, a woman in her forties, active in the parish and a daily Communicant, undergoes elective, corrective surgery with a six week absence. She is married, has a child in college and a son in high school. Though she is able to maintain contact with the parish, she is in the hospital for six weeks and needs someone to accompany him to his college reunion. At the station to inform the president of that fact. But as he left, he was told that his parents were at Ford's Theater. As he entered the building, he met a group of men carrying out his orders, the fatally wounded President Abraham Lincoln.

Abraham Lincoln’s son, Robert, was in the army during his father’s presidency. One day, Robert received orders to report to Washington. On his arrival, he was told that the president was at Ford’s Theater. As he entered the building, he met a group of men carrying out his orders, the fatally wounded President Abraham Lincoln.

Time capsules

The last martyred pope

One of the first acts in Pope Martin’s six year reign was a Lateran Council which condemned the Monothelite heresy which denied that Christ had a human will. The emperor Constantine II, who was himself an adherent of Monothelitism, wanted to see its tenets widely propagated. Constantine sent an emissary to Rome who kidnapped the ailing pope and brought him to Constantinople. Here Pope Martin was kept in prison for months and was finally condemned unheard during a mock trial as a heretic. St. Martin succumbed to his ill treatment and starvation and became the last pope to die a martyr’s death in 618.

Ah the power of a few words in a letter! The letter Lincoln wrote to the President induced Lincoln to carry out the fatally wounded President James Garfield.

Twenty years later, President McKinley invited Robert Lincoln to be his guest at the Pan-American Exposition. Lincoln accepted and as he entered the main building, he met a group of men carrying out the fatally wounded President William McKinley.

After this Lincoln carefully avoided presidents, saying, “There’s a certain fatality about Presidential functions when I am present.”

Miami, Florida / THE VOICE / Friday, November 29, 1985 / PAGE 19
The buddy system

A junior high school in Greenwich, Conn., is initiating a new "buddy" program. Students are assigned buddies at the beginning of the school year and told that if they are going to be absent from school they have to call their "buddy.

The program is a response to a concern raised by working parents who have to leave the house before their children leave for school. They worry that if their children didn't go to school, they wouldn't know for many hours. If this happened because of sickness or an accident, no one would be there to help their child.

An advertising agency, the Doyle Dane Bernbach, has said: "Blessed are the poor. And it is they who have used the word "church" in two senses: as the democratic and not an aristocracy.

A democracy is that form of government in which supreme power rests in the nobility, an on-going class of rulers. The Pope, His vicar, is called the servant of the Second Vatican Council. "The church is not a tent and absolute, superceding even the welfare of its citizens."

In the church, the rulers are subject to the will of Christ. The Pope, His vicar, is called the servant of the God's task is to shepherd the flock. He is above the church, he is part of it. The word, "church" comes from the Greek meaning that which belongs to the Lord. The church is therefore the whole Christian community (e.g. 1 Cor. 12, 27). "You are the body of Christ... apostles, prophets, teachers, workers of miracles, healers, helpers, administrators, speakers of various tongues." In this latter sense, the church is a "collegial reality," an assembly of gifted individuals organized within separate church groupings.

I'm still trying to figure out what is meant by this term, "collegial reality." National hierarchies vis-a-vis the Pope are still unsure of the scope of their authority. It will take time and much fraternal charity to resolve this issue, but the church is young and Jesus said, "I will be with you all days, even until the end of the world."

For a free copy of the Christopher News Notes, "Today," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.

What is the church?

Cardinal Suenens has put his finger on the chief misunderstanding of "Lumen Gentium," the key document of the Second Vatican Council. "The church is not a democracy and not an aristocracy."

A democracy is that form of government in which supreme power rests in the people ruling themselves either directly, as in the New England town meeting, or indirectly through representation. It is wrong for the laity to think of themselves as the rulers of the Assembly.

The book reported that supposedly carefree teen-agers are intensely pre-occupied with major survival issues. They are confronting the "dead possibilities of loss of parent (or his or her job), crime and violence, major illness, accidents, etc."

The report suggested that the breakdown of traditional sources of support, most notably the family, is forcing teen-agers to deal with adultlike challenges and pressures at an early age.

A new book, called "The Divorce Revolution: The Unexpected Social and Economic Consequences for Women and Children in America," by Lenore Weitzman, also speaks about this.

The author notes that a woman who wants to devote herself to child rearing and homemaking will be treated as if she is pursuing a "foolhardily" course: "She is impoverished by a society that no longer shares her priorities or values her skills."

Divorced women and their children are becoming a "new underclass, suffering a decline of 73 percent in their standard of living after divorce," says Ms. Weitzman.

Any program that helps children feel less alone as they grow up is welcome. A buddy system is a giant step in the right direction and the schools behind this program deserve praise.

I can empathize with that concern. As a single mother who often had to leave the house before my children in the morning, I know that nagging feeling. Did they get to school safely? Did they get to school safely? Did they get there at all?

The buddy system is not a police action aimed at catching children who skip school. It is a means of staying in communication, according to school administrators.

It works this way. Each buddy has the other's phone number. If a child is going to be absent, he or she or the person called the "buddy.

When the buddy arrives at school, he or she tells the absent child's adviser. If a child is absent and the buddy didn't get a call, the school goes into action to find out where the child is.

"It's a safety valve," said a principal at an elementary school. It is a way to make sure that every child is accounted for, for the child's safety and for the peace of mind of parents. I have long thought that schools could take more responsibility in helping parents who work. I think one of the most scary things for many children today is the extensive aloneness in their lives. It could be called a responsibility in helping parents who work.

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I have long thought that schools could take more responsibility in helping parents who work. I think one of the most scary things for many children today is the extensive aloneness in their lives. It could be called a responsibility in helping parents who work.
Christmas gifts speak of love

Dear Mary: Every year we talk about the expense and commercialization of the holiday season. Every year we vow to do something to resist. But every year we seem to spend more money. Any suggestions? (New York)

Most of us have been diseased at the commercialization of the holidays. One year, when we decided to make gifts for each other, a teen-age son said: "I'll go along. But I don't know what to expect for Christmas — four plaques." We thought we had designed many gifts which you can prepare. Some are very expensive; some cost money, but all are personal in that they require time and thought.

1. Children's gifts.

Boxes, free for the asking from stores, serve many a large and loving application. A box can make a house and clubhouse and fence. Paint the exterior in bright, bold colors or add camouflage or wild abstracts. Or, purchase paints and work with the recipient to paint the box exactly to his or her specifications.

Middle-size boxes can be used for stacking (like blocks) or storing or carrying treasures.

Costumes satisfy our imaginative side. Thrift shops and yard sales offer an inexpensive way to buy lots of dress-up clothes.

Costumes are easy to make, even for the novice seamstress. Usually the fit need not be too exact.

2. Gifts for all.

Boxes having the same quality can be used as gifts for all ages. With a little help, children can make and stuff pillows.

Special clothes are needed for all ages. You can make a personal food gift for a loved one by choosing items, purchased or homemade, that you know are favorites.

Some people nurture their hurts. They replay exactly to his or her specification's past.

Some people confront the perpetrators to learn the motivation, to make it go away. They pretend we're not hurting even though they know otherwise. Sometimes we're sad because we lose control of our life. They may be in a constant state of pain.

Most of us have been hurt in our lifetimes — by a trusted friend, a parent, a lover, a child, or an employer. And it is painful. Even memories of a long ago hurt can trigger unexpected feelings and pain when we least expect it.

While being hurt is a fairly universal experience, we react to it in different ways. Some people seem to toss it off easily, I call it "rejection-proof" persons. They assign the problem to the person who perpetrates the hurt. Such people usually have high confidence and are to be envied.

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When talking about hurt, it's important to admit that we all inflict hurts. Do we forgive as often as we expect to be forgiven? Do we even want to know when we have hurt others?

When I find myself lingering in that kind of mood, as I am now, I try to remember that these rapid changes and we find ourselves looking back.

I would be grateful that whatever little difficulties are answered in print are invited. Address questions: The Kennys, Box 872, Joseph's College, Rensselaer, Ind. 47978.

Getting hurt again

Most of us have been hurt in our lifetimes — by a trusted friend, a parent, a lover, a child, or an employer. And it is painful. Even memories of a long ago hurt can trigger unexpected feelings and pain when we least expect it.

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We await the Lord’s coming

BACKGROUND: Jeremiah is one of the very great prophets. His father was a priest. He himself lived during a period when God’s people experienced domination and conquest by foreign powers. Within their own society, kings were corrupt and compromised with pagan governments. Many of the same kings, in the last analysis wearing the crown of David and of Solomon, were humiliated by foreigners. Some even were killed. It was a bitter moment in Jewish history. Jeremiah reminded his followers that they were a God’s people. He would rescue them. He would triumph, for He was all-powerful.

The second reading in this Sunday’s Liturgy of the Word comes from the First Epistle to the Thessalonians. In the first century AD, Thessalonica was an important Greek city. (It is the city of Saloniki, in Greece, today.) Paul made three visits to Thessalonica. One was for business, but life was not easy for the episcopate encourages them, addresses some problems, and expresses the ancient question about what happens after death.

This Sunday’s final reading is taken from St. Luke’s gospel. This passage reflects a hope — an assumption — among many early Christians, who believed the Lord would come soon in glory to win their reign of peace and justice.

REFLECTION: The readings of the Sunday Masses in Advent create nothing short of a journey. To read the passages together, and with care, setting them against the backdrop of the Lord’s coming, is to find a great spiritual experience.

‘The Lord will come again,’ is one acclamation in the Eucharistic Prayers. It is an ancient Christian belief. Advent is its golden moment. What does it mean?

Obviously, Advent refers to Christmas, the festival of the Lord’s birth. Just as Americans still celebrate the Fourth of July, remembering that occasion in 1776 in Philadelphia when representatives of the Thirteen Colonies met to declare themselves at least united in independence, Christians celebrate Christmas. The action of the Signers of the Declaration of Independence still profoundly affects us in this last part of the Twentieth Century. Our lives would not be the same had they not assembled to do what they did.

Certainly, the same is true of Christmas.

But, Christ lives! Not only did His coming in time change history and our lives, but He still touches us, blesses us, nourishes us, and guides us — if we allow Him to do so.

Advent counsels us that the Lord will come to us, presuming that our penance represents a true change of heart. In that change of heart, hopefully we erase sin and selfishness to await the Lord’s grace in our hearts humbly and faithfully.

Finally, though perhaps more distantly, we await the Lord’s full coming in glory. That expectation has an apocalyptic quality. He will come amid thunderclaps and brilliance. But, He will come also when justice, love, and mercy reign among all people. That latter aspect of His coming will not be magical, nor automatic. It will come when all of us live as God’s own.

Thus, in Advent, we await the Lord. We pledge ourselves to bring the Lord to our world.

These Sunday readings remind us that this is our call, our destiny, our hope, and our belief.

Coping with change in the church

Q. After I married in the Catholic Church 19 years ago I slowly fell away from going to Mass. Approximately a year ago I decided to start going to church again, not only for myself but for my husband and two children. To see the changes that have been made. I felt I didn’t belong even after going quite a few Sundays.

A. I understand your feelings entirely. I also feel you are being grossly unfair if not seriously unjust to yourself as well as to your children. If you ever had any real understanding of the Catholic Church at all, you should remember that it is the living Body of Christ on earth. It is not a museum. During the past generation or two, Christian people, including Catholics, have had to deal in profound and radical ways with challenges of a scope they have never faced before in all of Christian history.

The changes which you encounter reflect ways in which the church has attempted to meet those responsibilities, especially in preparing members of our church for the obligations and crises the world will face in the next generations.

You would not expect to walk into anyone’s home after 20 years, even under the most circumstantial, and expect that home to be just the way it was the last time you were there. In your own home, I’m sure, people grow and change. While essentials remain, a relative who has not seen your home for a generation would need some humility and common sense to accept differences they might find.

What I am trying to say, I suppose, is that these changes you experienced were not taken lightly. Not all the changes are perfect; not everything is nicely balanced. But the vast majority of Catholic people who have made a sincere effort to study and understand what is going on know that the movements in the church are not only understandable, they are absolutely necessary to be faithful to what we believe.

As I said, I think you are being particularly unjust to your children. To encourage them in a belief that the Catholic Church is some sort of security blanket where they will always be snugly and warm is simplistic.

‘If you ever had any real understanding of the Catholic Church at all, you should remember that it is the living Body of Christ on earth. It is not a museum.’

You have given me something to think about, which in my opinion is one of the great things about our “change” in the church. Despite my age I am absolutely delighted with the new customs in the church.

In fact, often as a child I wonder why we should not see so many of the things which we now enjoy — Mass in our own language, holding the host in our hands, the feeling of community at Mass instead of the solemn quietness we were forced to endure. I look forward to your column. (Washington)

Q. Can you stand another letter about “dogs in heaven?” I see your column in our Seattle paper and it is a lie. If they are not helped to grow in their faith now, they will find horrible conflicts increasing in their adult life and they will never be able to really live their Catholic faith.

If you read the Bible carefully you discover that neither Jesus nor the prophets ever encouraged people to lie down and enjoy what they have. They were always challenging those who wanted to be faithful to God to be on the move, to respond to the demands of the world and daily life with fullest faithfulness to the Gospel but with a heart open to the unique need for healing and strength in each moment of human history.

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Blessed be the Lord who has come to us, to declare himself, to clothe himself with glory and majesty, and to establish the reign of peace and justice. We await the Lord’s grace in our hearts humbly and faithfully.

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Columnists are supposed to come clean if they have any self-interest in something they write about. So, for the sake of ethics, I’ll point out right at the beginning of this interview with the author of “TV, Movies and Morality: A guide for Catholics” that he is a close friend, a former co-worker, the godfather of my youngest child and sometime collaborator with me (and I with him) on writing projects.

With that out of the way, let me introduce John Butler (“Jay”) to me and his book, published by Our Sunday Visitor, Inc. (Huntington, IN 46750; price: $6.95). “TV, Movies and Morality” gives readers an introduction to the arcane workings of the entertainment industry, offers advice on how to influence it, suggests steps for parents to take regarding their children’s viewing habits and comments on several trends in the media, such as TV evangelism and movies pitched at teenagers.

“My feeling on the book,” Jay told me, “is that TV plays such a pervasive role in our society that people need to know as much about the medium as possible so they — and their children — can deal with it and use it to their advantage.”

Part of his impulse for writing the book came from his own children.

“As a father of two children of TV viewing age,” he continued, “I know what a great babysitter the tube is, but I also know just how much the TV affects the way they think, talk and act.”

Jay, who lives in Washington, D.C., where he works as press officer for a House committee, was taken aback recently when his four-year-old son, Benjamin, asked that the VCR be put on pause while he went to the bathroom so he wouldn’t miss anything.

“He’s rapidly becoming a media maven,” noted Jay. “He also calls cartoons ‘commercials,’ which is a valid description of the latest batch of Saturday morning shows. These days, it’s hard to tell the shows from the ads without a scorecard.”

Add it all up, he says, and he believes that “kids and TV are like what a boy and his dog were years ago — inseparable. Rather than forbid TV watching, I try to look for alternatives and to limit the times they can watch.”

He and his wife, Nora, recently purchased a VCR so they could record programs for their children to see over and over, and so they could rent Disney films. The result, he noted, “is a more positive way for them to spend their allotted viewing time. Seeing ‘The Jungle Book’ a couple of times is far superior to any thing on television.”

But his book doesn’t focus only on children’s TV. Jay is also concerned about adults and how they select their viewing and influence what’s on.

“I hope that the book helps readers become more knowledgeable about the medium and then become selective users. One of the most important parts of the book,” he explained, “is the section on changing what’s on. The average viewer, by cooperating with others or joining groups, can have an impact on TV. Sometimes, people feel helpless watching ‘Hunter’ gun down another crook or Alexis Carrington show up in one of her gowns and ‘J.R.’ ruin another unsuspecting client. The book can give viewers incentive, information and help to take steps to change the network line-up.”

As a bonus, his book includes information about movies. The connection is obvious: today’s movies are tomorrow’s cable broadcasts and the next day’s network programs.

The Gabriel Awards are sponsored by UNDA-USA, the professional and autonomous Catholic fraternal association for broadcaster and allied communications.

ABC programs earn Gabriel awards

“The Fourth Wise Man,” an ABC Television Network presentation, and “Father Harry: God Squad,” which airs on the ABC Contemporary Radio Network, will be honored with 1985 Gabriel Certificates at an awards presentation in San Antonio on Dec. 11.

A special one-hour program, “The Fourth Wise Man,” aired March 30, 1985. It told the story of Artaban, a ‘magi’ (wise man) and doctor who travels in search of the Messiah, but encounters many obstacles along the way. Martin Sheen and Alan Arkin starred in the Pauhul Production. Michael Ray Rhodes produced the program with Lewis Abel, and served as director. Tony Fontana wrote the teleplay.

“Father Harry: God Squad” is a series of public service spots that have aired on the ABC Contemporary Radio Network for two years. Designed to communicate basic theological and social values to a young adult audience, the spots, written, produced and hosted by Father Harry Schlitt, incorporate popular music and timely themes.

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What's Happening

Family conference offers something for all ages.

It's a Date

Spiritual Renewal


WINNING TEAM — Cardinal Newman Crusader Girls’ Cross Country Team recently placed fourth in the state championships after winning both district and regional titles. Posing with coach Harry Howell Jr. are team members Luisa Tio and Jozi Reszczynski. Twins Sonya and Tanya Witt will be competing in the 3-mile event at the National Junior Olympics in Cincinnati next month.

St. Thomas celebrates Vatican II

St. Thomas University is celebrating the 20th anniversary of Vatican II on Dec. 3, from 7:30 p.m. to 9:30 p.m. Michael Scanlan, O.S.A., will speak on “Church Consciousness in 20th anniversary of Vatican II on Dec. 3.” Fr. Michael Scanlan, O.S.A., formerly a faculty member at St. Thomas University, will host the event.

Marian Center bazaar

Ceramic items, suitable for holiday gifts, and made by mentally retarded adults will be featured during the annual pre-Chrismas bazaar at Marian Center for the Mentally Retarded located at 15700 NW 37 Ave. on Friday and Saturday, Dec. 6 and 7. A variety of plants and miscellaneous “white elephant” objects will also be on sale from the hours of 6:30 to 10 p.m. on Dec. 6 and from 10:30 a.m. to 5 p.m. on Dec. 7. Refreshments will be available.

Anne Frank exhibition opens Dec. 15

An 800-photograph exhibit on the life of Anne Frank will open Dec. 15 at Miami’s Main Public Library, 101 West Flagler Street, continuing until Jan. 26.

“Anne Frank in the World: 1929-1945,” features previously un-published photographs of the Jewish teenager who died in a World War II concentration camp; the original manuscript of her diary, published after her death, which has inspired millions the world over; and a model of the “secret annexe” where she and her family spent two years hiding from the Nazis.

In conjunction with the exhibition, which began a worldwide tour in June, eightieth through graders in public and parochial schools will compete in an essay contest on “What Anne Frank means to me in my world and in my country.” In January, the winners will be invited to attend special programs on the exhibit.

“Anne Frank in the World” is presented by the Anne Frank Foundation U.S.A. in cooperation with a committee of Miami-area civic and religious leaders, including Archbishop Edward A. McCarthy, who will open the conference at 9 a.m. and close it with a Mass beginning at 4:15 p.m.

Registration fee is $12 per person if mailed before Dec. 1, or $15 after that date. St. Thomas University is located at 18400 Nw 12 Ave., Miami, Fl. 33169, or call the center at 653-0280.

Farewell celebration for Sr. Agnes Gott

Sr. Agnes B. Gott, O.P., for seven years the Director of the Ministry to the Separated and Divorced, has been elected by her community to the position of Director of Personnel and Ministry. She will soon be leaving the Archdioceses to assume her new responsibilities in Media, PA.

The celebration in honor of her service will be held at St. Maurice Church on Sterling Road in Ft. Lauderdale on Monday evening, December 16. It will be celebrated by Bishop Agustin Roman at 7:30 p.m. It will be Fr. Jim Young, O.P. Covering for the event will be Sr. Fran 947-6461 for the Spanish-speaking, and Fr. Calvo discussing the most important characteristics of families.

Christian cafe opening

St. Isido Catholic Church and the Catholic Charismatic Office are announcing the opening of the Cornerstone Coffee, a new contemporary Christian rock music. It will open Dec. 13 at 8:30 p.m. A grand opening, which will be attended by hundreds of faithful, is available now. Call Sue at 653-1318 even.

The Fort Lauderdale Christian Chorale and Orchestra will perform in concert in honor of St. Paul the Apostle Catholic Church, 200 N.E. 30th St. Coral Ridge Mall on Dec. 8 at 8 p.m. The 100 member Chorale and Orchestra will perform in concert for the first time as “world church.”

The exhibition is sponsored in part by a generous gift of the St. Henry’s annual Christmas Snowflake Sale.

Bazaar

The St. Jude Ladies Guild will be having their annual Christmas Bazaar on Nov. 30 from 9 a.m. to 5 p.m. at 8001 Miramar Parkway, Miramar.

Sr. Henry’s annual Christmas Snowflake Sale will be held at the Parish, 1900 S. Andrews Drive, Ft. Lauderdale. The event will feature hand-made icons from noon till 4 p.m on Dec. 1 and 4. The sale will include hand-made items as well as clothing new and used. Tickets $30 per person or $50 per couple. Reservations necessary. Call 943-3932 Mon.-Fri. from 10 a.m. to 3 p.m. Reservations are considered closed as of Dec. 15.
A special collection will be taken up in the 105 parishes of the Archdiocese of Miami to aid victims of the disaster in Colombia by mandate of Archbishop Edward A. McCarthy, on Dec. 1.

An initial collection of $30,000 has been made by the Archdiocese to Catholic Relief Services, relief agency of the Catholic Church, which has already contributed $100,000 for emergency supplies. CRS is also planning for long-term recovery efforts.

St. Gregory anniversary

St. Gregory School in Plantation is extending a special invitation to all former students and parishioners to join in celebrating the school's 25th anniversary. The festivities will begin on Dec. 6, at 7 p.m. with a special Mass followed by a wine and cheese party. Reservations call Kathy Gent at 790-6517.

Call 758-0543

Call to St. Jude

Oh, Holy St. Jude, Agape and St. Jude, how great in love and rich in miracles, you are the friend of the most forlorn, the hope of all who have recourse to you in your great need. Pray for us. St. Jude maker of miracles pray and forever. Sacred Heart of Jesus pray and preserved throughout the world now promised. D.B.

THANKSGIVING

THANKSGIVING NOVENA TO ST. JUDE
Thank you for all things and to confirm me and mine. Publication promised. B.K.

DEADLINE: JESUS DAY 10 AM

DEADLINE

Wednesday, November 28, 1984

PHILIP LEWIS, INC.
1015 N.W. 117 St.
Miami, Florida

PEACE, joy, and love to you also from the Voice family.

Christian Bibles, holy pictures, cards, prayer books, paper, books (especially on Church History) are inexpensively recorded at The Catholic Book Company. If you can help, please send material to: St. Mary Church, P.O. Box 1170

Miami, Florida 33101-1170

I ALWAYS FIND WHAT I WANT IN THE VOICE

Miami, Florida / THE VOICE / Friday, November 29, 1985 / PAGE 25

PRAYER TO ST. JUDE

To be said when problems arise or when one seems to be deprived of all visible help, or for cases almost despaired of.

Most holy apostle St. Jude, faithful servant and friend of Jesus, the Church honors and invokes you universally, as the patron of hopeless cases of things almost despaired of, for pray for me, I am so helpless and alone.

Make use thyroid you, of that particular privilege given to you of being visible and speedy help where help is most most needed. Come to my assistance in this great need that I may receive the consolation and help of your every necessity, the necessities, the Daniel, particularly (Here make your request) and that I may praise God with you and all the elect forever. Amen, for peace, joy, and love to you also from the Voice family.

5. I have had my request answered. Publication promised.

2. Thank you for all things and to confirm me and mine. Publication promised. B.K.

Glory Be's. Amen. I have had my request answered. Publication promised. Thanks for prayers answered. Publication promised.

The Voice

Wednesday, November 28, 1984

AGNES HALLS FOR RENT

Large or small jobs. Anytime

Member of St. James Parish

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1015 N.W. 117 St.
Miami, Florida

PEACE, joy, and love to you also from the Voice family.

Christian Bibles, holy pictures, cards, prayer books, paper, books (especially on Church History) are inexpensively recorded at The Catholic Book Company. If you can help, please send material to: St. Mary Church, P.O. Box 1170

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I ALWAYS FIND WHAT I WANT IN THE VOICE

Miami, Florida / THE VOICE / Friday, November 29, 1985 / PAGE 25

PRAYER TO ST. JUDE

To be said when problems arise or when one seems to be deprived of all visible help, or for cases almost despaired of.

Most holy apostle St. Jude, faithful servant and friend of Jesus, the Church honors and invokes you universally, as the patron of hopeless cases of things almost despaired of, for pray for me, I am so helpless and alone.

Make use thyroid you, of that particular privilege given to you of being visible and speedy help where help is most most needed. Come to my assistance in this great need that I may receive the consolation and help of your every necessity, the necessities, the Daniel, particularly (Here make your request) and that I may praise God with you and all the elect forever. Amen, for peace, joy, and love to you also from the Voice family.

5. I have had my request answered. Publication promised.

2. Thank you for all things and to confirm me and mine. Publication promised. B.K.

Glory Be's. Amen. I have had my request answered. Publication promised. Thanks for prayers answered. Publication promised.

The Voice

Wednesday, November 28, 1984

AGNES HALLS FOR RENT

Large or small jobs. Anytime

Member of St. James Parish

The festivities will begin on Dec. 8 at 7 p.m. with a special Mass followed by a wine and cheese party. Reservations call Kathy Gent at 790-6517.

Call to St. Jude

Oh, Holy St. Jude, Agape and St. Jude, how great in love and rich in miracles, you are the friend of the most forlorn, the hope of all who have recourse to you in your great need. Pray for us. St. Jude maker of miracles pray and forever. Sacred Heart of Jesus pray and preserved throughout the world now promised. D.B.
By Theodore Hengesbach
NC News Service

For many people, Advent turns into the year’s busiest time. There’s so much to do. Quickly the days slip by. Easily Advent itself can slip right past you.

But perhaps the quiz that follows will help you get into an Advent Pursuit, though I hope you don’t find it trivial.

1. What does the word “advent” mean?
A. coming
B. expectation
C. preparation
D. waiting

2. How many Sundays does the season of Advent hold?
A. 6
B. 4
C. 3

3. Think about Advent feastdays. Match the saint’s name with his or her feastday.

<table>
<thead>
<tr>
<th>St. Ambrose</th>
<th>St. Francis Xavier</th>
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Immaculate Conception
of Mary
St. Lucy
St. Nicholas
Dec. 3
Dec. 6
Dec. 7
Dec. 8
Dec. 13

4. The Advent wreath weaves pine boughs into a circle and adorns it with candles and ribbons. How, answer these questions — if you can:
A. How many candles are used?
B. What are the customary colors of the candles?
C. What happens on Gaudete Sunday?
D. What does the word “Gaudete” mean?
E. Which Advent Sunday is Gaudete Sunday?

5. What are the names of

John the Baptist
St. Lucy
St. Nicholas

6. How many brothers and sisters did John have?
A. 6
B. 4
C. 3

7. John was a fourth-century martyr. He became a favorite of missionaries.

The name Lucy comes from the Latin word “lux” meaning “light.” As an Advent saint, she symbolizes the wheat for making eucharistic bread — the bread of life.

The story of St. John Cantius is a favorite of many Polish Christians. Born in Krakow, Poland, St. John became a priest and a scripture professor at the University of Krakow. He was known and loved for his simplicity and love of the poor. He made four pilgrimages by foot to Rome carrying his belongings on his back.

John died on Christmas Eve, 1473. In his honor, Polish Christians set a place for the Christ Child and his mother at the Christmas Eve dinner.

Brandon, 4, and Julie Hoelt, 7, Kennewick, Wash., light one of the candles on their family Advent wreath. How much do you know about this Christian tradition? (NC photo)

An Advent pursuit

Some suggestions for celebrating Advent

Look ahead to the feasts of Advent. Perhaps they hold some fresh ideas for your home observances of the season.

Here are some suggestions:

Dec. 6: St. Nicholas. History tells us that St. Nicholas, bishop of Myra, Lycia, in Asia Minor, became known for his piety. But few details of his life are known.

A delightful legend about St. Nicholas tells how he was orphaned as a young man and determined to use his inheritance to help others. Nicholas came across a man who had lost his money and was planning to turn his daughters over to prostitution since he couldn’t afford dowries for their marriages. On three occasions late at night Nicholas tossed a bag of gold into the man’s window for dowries.

Today, in memory of the legend, many children — especially children of German ancestry — put their shoes outside their rooms on St. Nicholas’ Eve, hoping to find the shoes filled with goodies the next morning.

Dec. 13: St. Lucy. History records that Lucy was a fourth-century martyr. She became a favorite of missionaries.

The name Lucy comes from the Latin word “lux” meaning “light.” As an Advent saint, she symbolizes the wheat for making eucharistic bread — the bread of life.

Dec. 23: St. John Cantius. Born in Krakow, Poland, St. John became a priest and a scripture professor at the University of Krakow. He was known and loved for his simplicity and love of the poor. He made four pilgrimages by foot to Rome carrying his belongings on his back.

Another story tells how John, while eating dinner at his university one evening, looked up and saw a famished beggar pass by the door. John immediately jumped up and took the food from his plate to the beggar. When John returned, his plate was still full.

John died on Christmas Eve, 1473. In his honor, Polish Christians set a place for the Christ Child and his mother at the Christmas Eve dinner.
Meet Franck: He met Christ

A reflection on the meaning of Advent

By Father M. Basil Pennington, OSUSO
NC News Service

As I began to write, my editor’s words came back to mind: “People have heard all about the prophecies and the Advent wreath and the Advent house. We need something fresh this year for Advent.”

I began to think about that and Franck came to mind. One great joy for me this past year has been the coming into my life of this wonderful young man from Paris.

“Isn’t each one who comes into our lives Christ? Isn’t each coming an Advent?”

Franck is remarkably gifted. His mother was deeply concerned about his Catholic upbringing. Through 15 years, Franck was sent to Catholic schools and did his college studies at one of the finest Jesuit institutions in Paris. During college he decided, like almost all his classmates, to leave the church. I decided to ask Franck how Christ came back into his life.

“For this is what Advent is about — the coming of Christ into our lives.”

The early church fathers speak of three comings of Christ.

First is the historical coming depicted in the manger, heard about in the Gospels; the birthday of Jesus.

Then there is the final coming of Christ, something perhaps made more real today in the shadow of a nuclear holocaust. Dread prophecies that not too many years ago seemed fantastic now sound like realistic possibilities.

One great challenge for the Christian community today is to deepen faith and hope so that even in the face of a nuclear holocaust we can bring faith and hope to others.

The third coming of Christ, the more important one to consider now, is the coming of Christ day by day.

In high school days Franck ran soirees for a thousand people in the best Parisian hotels just to have a little spending money. In college days he started two international corporations, traveled to Pakistan and the Philippines, formed a partnership with a man from Nigeria.

In the end, everything bored him. There wasn’t enough challenge.

Then Franck saw something he wanted. He saw joy and enthusiasm. He saw this in the life of a new friend.

Only gradually did Franck’s faith reawaken. Over the course of months he began to see something he hadn’t seen before. Something new — his friend’s faith — had come into his life. In ordinary conversation over dinner together his friend would indicate that the source of his vitality was Christ.

“For the alive Christian, Christ is the center of life.”

Franck wanted to know more about this. As he began what is called “centering prayer,” began to seek the experience of the living God dwelling in the center of his own being, for the first time in his life Franck was not bored.

This quest was big enough for him — to let God come alive in his life.

“Then Franck felt that he too could be a Christ in the world and make that difference that only Christ, the hope of all mankind, can make.”

As we busily about Christmas preparations, it doesn’t hurt to get caught up with the sentiments of Nazareth, uniting ourselves with Mary. With Christ living in her, she prepares to bring him to the world.

We might even, in imagination, join the heavenly choirs as they practice their “Glory to God in the Highest.”

It certainly will not hurt to spend time reflecting on how to become grounded more deeply in faith and hope in order to peacefully and courageously face and confront the terrible threat of nuclear holocaust.

But most of all, Advent days are a time to open the doors of our hearts wide and to clear out the debris; a time to long and to hope so that God can come to us today, this hour, this moment.

“Advent can be a ceaseless coming of Christ, a fuller coming of Christ into life today, so that we, as Christ-persons, can bring Christ into the lives of others; so that we may be Advent people, people in whom he comes.”
If you can sing with gusto at parties—why not at church?

SPRINGFIELD, Ill. (NC) — Joe Wise, who has been writing and singing Christian music for 20 years, performs during a concert at the Christian Family Movement convention at Notre Dame Ind., last summer. (NC photo by Ed Wojcicki).

Wise has been expressing himself musically since 1962, when he began writing music, and in 1966 he began recording. He has written "Take Our Bread" and "Gonna Sing, My Lord" plus acclamations "Christ Has Died, Alleluia"; and "Dying You Destroyed Our Death."

His 1973 album, "Welcoming In," received a Grammy Award nomination for best album of inspirational music.

Wise noted that many people have no trouble singing with gusto at parties or sing-alongs, but a comparable atmosphere that would make people want to sing with gusto at Mass is absent in many parishes.

Wise said in those parishes the basic problem is not in the singing, but elsewhere in the parish community. A big problem is that many priests refuse to sing, he said, and people quickly conclude they don't have to sing, either.

But the basic problem goes beyond that, he said. He said if people don't share their faith with each other outside Mass — that is, if the parish doesn't function as a Christian community all week long — it's less likely that a community feeling can be expressed on Sunday mornings.

And, he said, lyrics about loving people may not be appropriate for that congregation.

Wise referred to Father Eugene Walsh, author of "The Ministry of the Celebrating Community," who wrote in the 1970s that most Catholics still attended Mass not with something to do or celebrate but "to have something done for them."

Father Walsh, noted Wise, called on parishes "to engage in the ministry of hospitality" and said it is crucial for people to pay attention to one another and make one another feel welcome.

"It takes a lot of courage on the part of everybody, especially the leaders," Wise said.

As a practical tip on community building, Wise suggested that 30 or 40 people arrive early for a Mass and engage in informal conversation in the parking lot. Then as others arrive, if each person makes a point of meeting two new people, it won't take long for the community to begin coming alive.

Joe Wise, who has been writing and singing Christian music at liturgies for more than 20 years, performs during a concert at the Christian Family Movement convention at Notre Dame Ind., last summer. (NC photo by Ed Wojcicki).

Irish boys beat darkness of poverty at Candle Community

DUBLIN, Ireland (NC) — From a handful of boys meeting in a bare room donated by a local bookkeeper, a 60-year-old Dominican nun has developed a center which each week serves as many as 400 troubled boys and young men.

Dominican Sister Kevin O'Houlihan's Candle Community Trust serves working-class males in trouble with the law or suffering from poverty in Dublin's Ballyfermot district.

The center, popularly called Candle and open during the day, offers food, basic medical aid, counseling and job training.

"These young people are desperately crying for attention and help," Sister O'Houlihan said. Candle's clients range from pre-teens to men in their late 20s, although most are teen-agers and youths in their early 20s.

Some are "walk-ins" who have heard about the center and its programs from volunteer counselors in the neighborhoods, or by word of mouth. Others are referred by courts. Sister O'Houlihan regularly goes to the courts in search of young people in trouble who she feels might benefit from the center.

"I'm anxious that they be understood to be very hurt people and often the fault lies at our doorstep," she said. "If it weren't for Candle they might end up at Spike Island," she said, referring to the old British army fortress in the harbor at Cork, Ireland, which was turned into a juvenile prison last spring.

Candle provides alcohol and drug abuse rehabilitation programs for adults as well as youths. Sister O'Houlihan said literacy and drama classes are used to help restore self-confidence and self-respect.

"Their troublesomeness comes from their own fears, shyness, their inability to articulate their needs, their inability to read."

One of the center's jobs is building trust, Sister O'Houlihan said, because many of the youths believe people are only interested in getting something from them. "It takes some time for them to understand that if they get themselves into jail, we will still be their friends," she says. "Once they know they are accepted, they can give them so much more."

"For me the candle is the paschal candle. It's the light of Christ."

"When we started we realized that there was no square foot of God's earth where these boys had a right to be," said Sister O'Houlihan. "Their troublesomeness comes from their own fears, their shyness, their inability to articulate their needs, their inability to read."

During recreation time, boys play at a snooker table built by those who reside at the community. Since its founding, the center has helped more than 400 wayward boys and young men in the working-class section of Dublin. (NC photos by Donna De Cesare).