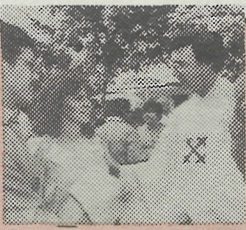


4 Parishes celebrate
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the horror, the beauty

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THE VOICE

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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, clear 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.

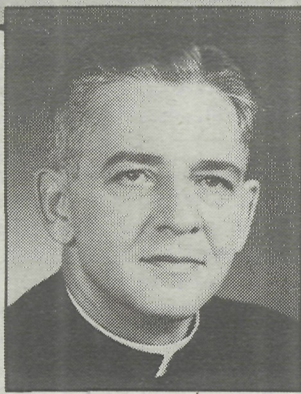
"An objective look does not authorize pessimism, resignation or discouragement," it concluded. "The post-conciliar church is alive and is intensely alive."

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)

2 Priests die



Fr. Lamar Genovar, above, and Fr. John McKeown, ministered to South Floridians in early days — Stories, Page 9.



Ethnic 'huggables'

Matthew Benjamin, 4, and Erin Lee, 3, were the littlest participants — and two of the winners — in the kids' costume contest sponsored last weekend by Christ the King parish in Perrine as part of its International Feast Festival. The 2nd annual event featured authentic food from 40 countries served by members of the multi-ethnic parish, as well as live Mexican and Caribbean music. (Voice photo/Prent Browning)

'I'm a victim of porn'

Catholic testifies at Miami hearings on pornography

By Betsy Kennedy
 Voice Writer

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 pornographic materials... and I began to steal Playboy magazines from my relatives' home..." said Madigan.

Before that time, he said, "I was a

'Pornography has very damaging effects on our children, and we're bringing it right into our living rooms every day via cable...'

— Larry Madigan,
 St. Maurice parishioner

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 services requires "a thoughtful decision of conscience." He added that they should be aware of Catholic thinking on participation in war.

He also urged priests, pastoral administrators, high school principals and directors of religious education in his diocese to help young people make "mature judgments" about joining a military service.

Money 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. "We 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 citation for Latin American coverage for his contribution to journalism and "inter-American understanding." Father Morrison, 66, 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

CHICAGO (NC) — Cardinal Joseph Bernardin of Chicago has issued guidelines to assist mentally retarded people in receiving the sacraments and in being "fully welcomed into the life of the church." The pastoral guidelines were written in response to information gathered by the archdiocese's Special Religious Education Division, or SPRED. The study said a number have been denied sacramental preparation and — in the cases of those who have been baptized and confirmed — participation in the church.

Boston theater hears Catholics, bans 'Hail Mary'

BOSTON (NC) — A Boston theater chain reversed its plans to show "Hail Mary," the controversial French film denounced by Pope John Paul II as a distortion of the Christian faith, after receiving dozens of calls from offended Catholics. "This is basically a decision to err on the side of humanity and not break any hearts or cause any tears," said A. Alan Friedberg, president of the Sack Theaters chain, which had planned to show the film in one of its seven theaters. "Hail Mary," directed by Jean-Luc Godard, presents a modern version of the life of Mary in which the central character is the teen-age daughter of a gas station mechanic.



Dream Lives

Coretta Scott King, widow of slain civil rights leader the Rev. Martin Luther King Jr., and Cardinal Joseph Bernardin of Chicago meet at a Chicago luncheon to announce plans for the first federal holiday celebration of Dr. King's birthday Jan. 20. (NC photo by Owen Phelps Jr.)

Polish, Roman Catholic bishops agree on questions raised

WASHINGTON (NC) — Questions of sacramental ordination and the apostolic succession of bishops in the Polish National Catholic Church do not present a problem for Roman Catholics, a joint commission of bishops from the two churches has agreed.

NCLC group asks synod delegates: recognize Israel

NEW YORK (NC) — The National Christian Leadership Conference for Israel has told U.S. delegates to the extraordinary Synod of Bishops that the Vatican should recognize Israel and thereby promote the goals of the Second Vatican Council. The New York-based group, whose leadership includes several Catholic supporters of Israel, urged diplomatic recognition in "An Appeal to the Bishops of the Synod."

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 health clinic offering medical services including "dispensing of birth control information and devices," despite objections by Archbishop Roger Mahony of Los Angeles. The Archbishop had called on the city school board to reject the proposal. The archbishop's statement was read by Marguerite Byrne, a member of the archdiocesan school board, at a city school board meeting.

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 lay-edited weekly newspaper's 21-year history.

Missouri farmers: Church is not helping

KANSAS CITY, Mo. (NC) — Forty-four percent of Missouri farmers surveyed feel that churches are not responsive to their needs, according to a study conducted by two rural sociologists from the University of Missouri at Columbia. The sociologists, William and Judith Heffernan, reported findings of their research during a conference in Kansas City on rural health problems. The Heffernans' study said 44 percent of Missouri farmers from the 40 families surveyed feel their churches are not responding to a multitude of problems caused by the farm crisis, including loss of self-esteem, depression, alcoholism and family violence.

USCC urges Senate to ratify genocide pact

WASHINGTON (NC) — The U.S. Catholic Conference has urged the Senate to ratify the genocide treaty, a 37-year-old international ban on mass exterminations and other such acts. Msgr. Daniel F. Hoye, USCC general secretary, urged ratification of the treaty by the end of the year. Although the United States signed it in 1948, the treaty, officially known as the International Convention on the Prevention and Punishment of the Crime of Genocide, has languished in the Senate since then.

Pa. shut-down of porn cable wins support

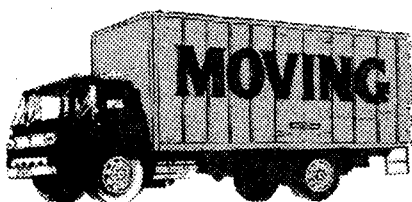
HARRISBURG, Pa. (NC) — The Pennsylvania Catholic Conference has endorsed legislation before the Pennsylvania Senate that would prohibit the distribution of obscene or sexually explicit programs on cable television. In a position paper the conference, policy arm of the Pennsylvania bishops, said the legislation is "essential for addressing one aspect of a problem which poses a serious threat to the stability of our society." The issue is not "a question of private morality," said Francis Vigieta, conference director of justice and rights. "Once this material is transmitted into the community, it becomes a matter of community concern."

Education voucher bill will help poor kids

WASHINGTON (NC) — Sen. Orrin G. Hatch, R-Utah, and Rep. Patrick Swindall, R-Ga., introduced an education voucher bill that would give poor students who need remedial services vouchers to attend public or private schools. The voucher proposal, unveiled the previous week by U.S. Secretary of Education William J. Bennett, has been applauded by Catholic education groups as a way of ensuring equal treatment for poor parochial school students. At a Washington press conference before introducing the bill, Hatch said it would allow parents of educationally and economically disadvantaged children "to purchase the remedial education and services most appropriate for their own child" and would expand the range of education options available to participants in the federal government's remedial education program.

'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 winner 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 awards" for her work among the poor. The Petries were in Washington for a special screening of their film sponsored by Sens. Edward Kennedy, D-Mass., Robert Dole, R-Kan., and Alan Simpson, R-Wyo.



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U.S. bishops: Unity on issues

• **Devotedly Yours, Pg. 11:**
Archbishop shares details

By Jerry Filteau

WASHINGTON (NC) — Despite one of the largest and most varied agendas in years, much of this fall's meeting of the U.S. bishops could be summed up under two areas: collegiality (shared decision making); and social issues.

Collegiality serving the bishops' role as teachers appeared to be surfacing at the meeting as one of the major developments ahead on the U.S. Catholic scene.

Some 300 members of the U.S. hierarchy gathered at the Washington Hilton this month for the meeting of the National Conference of 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 had it on their agenda.

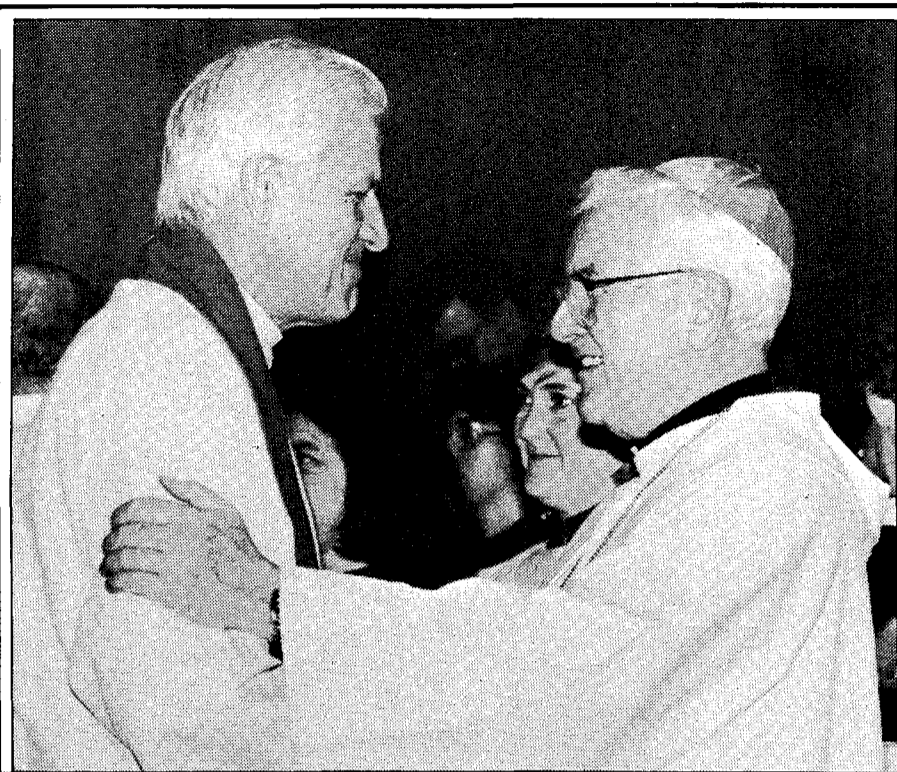
They also voiced their concern about U.S. hostages held in Lebanon, continuing racism in America, the morality of U.S. nuclear policy, an "unjust, discriminatory" Supreme Court decision against aid to disadvantaged children in parochial schools, and the need for the church to be exemplary in its treatment 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 L. Bernardin of 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 a lot as one of the key issues facing the church 20 years after the end of the Second Vatican Council.

In its strict sense, Archbishop Pio Laghi said, collegiality "refers to bishops only, all the bishops, in communion with the Roman pontiff." But he noted that Vatican II also spoke of "affective collegiality," or a collegial style and manner of acting which expresses a "spirit of communion" among bishops.

Bishop James Malone of Youngstown, Ohio NCCB-USCC president, also focused on collegiality in his presidential address Nov. 11,



Bishop David W. Preus, left, presiding bishop of the American Lutheran Church, and Bishop James Malone, president of the National Conference of Catholic Bishops, embrace during a joint Lutheran-Catholic worship service at the Church of the Reformation in Washington. (NC photo by Rick Reinhard.)

Catholic, Lutheran bishops share service

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, Lutheran bishops and clergy and more than 200 others to the Lutheran Church of the Reformation on Capitol Hill for "prayer and praise."

Trumpets and the robust strains of the Lutheran hymn, "Thy Strong Word," ushered the procession of bishops into the packed church for the evening worship service, which used for the first time a rite newly approved by a joint group of U.S. Catholic and Lutheran bishops.

The prayer service came during the U.S. Catholic bishops' fall meeting. Gathered at the Capital Hilton in downtown Washington for their meetings, the bishops went by bus to the Lutheran church.

"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 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 grown 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."

He pointed out that the joy of the celebration "is still marred by our separation."

"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."

shortly before Archbishop Laghi's talk.

"It is clear that collegiality — its content, limits and consequences — may be a major topic in the extra-

ordinary synod," Bishop Malone said. He said that Vatican II — the general topic of the synod — presented "a relational view of the church," the heart of which is "the principle of col-

legality and a new collegial style."

Heard in secret session, but then made public, a report from the 10 black bishops in the conference said that racial tension in the United States poses a threat as real as that of a nuclear holocaust.

The 10 black bishops over the past two years have become increasingly active in the conference, exemplifying another aspect of collegiality: the role that bishops with special insights or concerns can play as prophets or educators, sensitizing their fellow bishops to those issues.

Hispanic bishops in the conference have played a similar role for more than a decade, with the result that much greater attention is now paid to the pastoral concerns of the large Hispanic minority in the U.S. church.

Some critics of the NCCB-USCC in recent years have protested the strong emphasis on social justice issues within the conference, questioning how well that emphasis reflects the church's essential mission of evangelization, or preaching the Gospel.

The linkage that the bishops see between the two was expressed frequently in the meeting.

A national pastoral letter on campus ministry that the bishops adopted saw formation in social justice as an integral part of formation in faith in the church's ministry on the nation's college and university campuses.

A brief statement on evangelization issued by the bishops, primarily for internal planning, called "the proclamation of salvation in Jesus Christ" the essence of evangelization. But it added that this "must include a response in justice to the needs of suffering human beings."

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 invent CRS if it did not already exist, because the agency is "indispensable to carrying out the Gospel mandate to serve the least of our brothers."

Jesuit Father William Byron, an economist and president of The Catholic University of America, keynoting a half-day of recollection for the bishops midway through their meeting, told them that their developing economic pastoral has helped create "an evangelical moment" because "if you want the kingdom of God then you have to have kingdom values" such as those preached in the pastoral.

Racism, campus ministry top busy agenda

WASHINGTON (NC) — Here, at a glance, are the main results of the fall meeting of the National Conference of Catholic Bishops-U.S. Catholic Conference in Washington.

KEY STATEMENTS:

- Showed overwhelming approval of a pastoral letter on campus ministry, voting for it 176-4. A mail vote will be needed to complete the legal requirement of two-thirds approval (201 or more votes) of total conference membership.

- Issued a statement urging Congress to pass a farm bill that will help protect family farms.

- Called for an immigration bill containing liberal legalization provisions for illegal aliens and excluding expansion of foreign worker programs.

- Protested the "unjust, discriminatory and narrow" Supreme Court decision last summer striking down publicly funded remedial aid in parochial school classrooms.

- Approved "A Vision of Evangelization," reaffirming the church mission of preaching the Gospel and linking it with the church's social justice ministry.

KEY DECISIONS:

- Approved a new Pastoral Plan for Pro-Life Activities, updating anti-abortion strategy and other pro-life efforts since the first plan was issued 10 years ago.

- Established an ad hoc committee to monitor U.S. government defense activity to see whether it still meets the conditions described in the bishops' 1983 peace pastoral for a morally

acceptable nuclear deterrence policy.

- Elected as NCCB-USCC secretary Auxiliary Bishop Eugene Marino of Washington, the first black to hold one of the four top offices in the NCCB-USCC.

KEY DISCUSSIONS:

- Discussed pastoral letter on the U.S. economy, asking further refinements but indicating strong agreement with overall thrust of the second draft.

- Heard a special report on Catholic Relief Services by Cardinal John Krol of Philadelphia, head of a special committee investigating allegations of CRS wrongdoing in Ethiopia. All serious allegations proved false, the cardinal said, but his committee found some weaknesses in CRS policies and structures and

recommended several changes to prevent future problems.

- With the world Synod of Bishops less than two weeks away, trends in the church since the Second Vatican Council and important issues in the church today — especially collegiality — were topics of both the opening address and a special report by Bishop James Malone of Youngstown, Ohio, NCCB president. Collegiality and the synod was also the main topic of the address by Archbishop Pio Laghi, papal pronuncio to United States.

- Heard a blunt report by black bishops warning of an explosive threat of racial strife in America. Black bishops gave the report in a session closed to the press, but it was made public at the request of the rest of the bishops.

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 caught society ill-prepared 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 already actively engaged and coping 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."

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 Marin 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 campesinos, (small farmers) who are 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

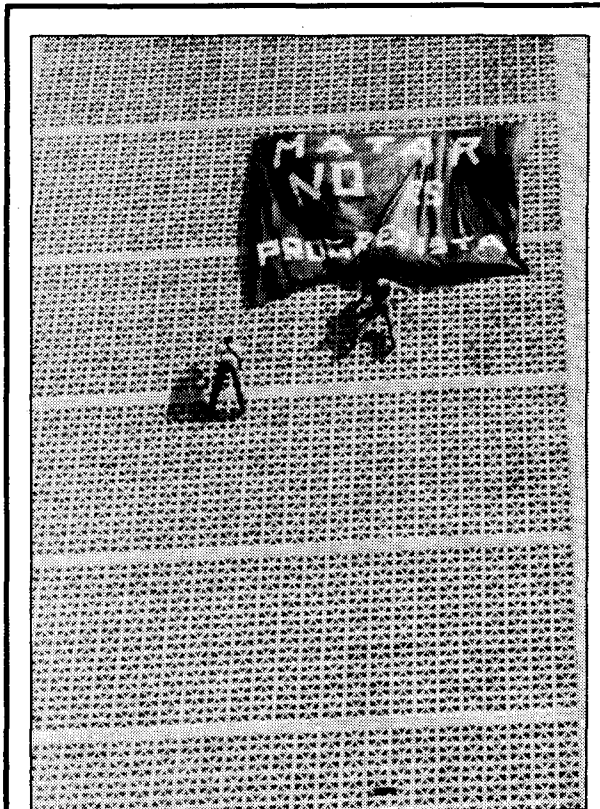
(Undated) (NC) — Members of a group that occupied a Guatemalan cathedral, demanding information on their missing relatives, believe they will be killed, said a U.S. witness to the takeover. Despite those fears, the group will continue to press the government for the information, said Angie O'Gorman, 38, a U.S. citizen who represented the Peace Brigade International, a Canadian group which has since been ordered out of Guatemala. On Oct. 31, 150 members of the Mutual Support Group, an organization for people with missing relatives, barricaded themselves inside Guatemala City's Metropolitan Cathedral vowing 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 schools

ROME (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 publication of the 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 break-away 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 Union of American Hebrew Congregations, and the United Synagogue of America, along with several individuals, both Christian and Jewish. The groups objecting to the holiday displays claim that the "government's neutrality toward all religion demands that religious symbols not be displayed at the heart of government."



Abortion protest

Two daring anti-abortion protestors scaled the biology building at Madrid University to hang a banner which reads, "Killing is not progressive." Spain recently passed a law allowing abortion in cases of rape, malformed fetuses or danger to the mother's life. (NC photo from UPI-Reuter.)

Maryknollers hope to restore ties in China

MARYKNOLL, N.Y. (RNS) — The Maryknoll Catholic missionary society is attempting to reestablish a presence in China, where the group's early reputation was established. A delegation of three Maryknoll priests led by the superior general, the Rev. William Boteler, traveled to China in October in hopes of renewing the society's historic ties with that nation, which were cut after the communist victory in 1949. At the invitation of the Shanghai Catholic diocese and the government's Religious Affairs Bureau, the priests met with Bishop Ignatius Gong Pinmei of Shanghai, marking the first time the bishop has met a foreign group since his release from prison on July 3.

Anglo-Irish pact hailed by Vatican newspaper

(Undated) (NC) — The Anglo-Irish agreement aimed at ending conflict in Northern Ireland is a "truly positive" development, the Vatican newspaper L'Osservatore Romano said. The accord, signed Nov. 15, is important because it recognizes the "principle of permanent consultation on a wide range of questions that are of vital interest to the life of the people," the newspaper said in a front-page editorial. The standing committee of the Irish Catholic bishops' conference gave a cautious welcome to the Anglo-Irish agreement.

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 as a testimony to the world of the singular goodness of genuine family love and affection."

Czech gov't. 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, who fled religious persecution 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 Mozambique National Resistance, according to reports quoting the national information agency of that country. The priests, the Rev. Joao de Deus Gonhalves, a Mozambican, and the Rev. Silvio Moreira, a Portuguese, were abducted Oct. 30 at their mission at Chapotera, and their bodies were found several days later at Lifidzi in Tete's Andonia district. Officials of the Catholic Church in Mozambique said they had no details about the reasons for the killings.

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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 to the church as an institution.

The bishop specifically insisted on clarifying the theological authority of bishops' conferences and on improving relations with the Roman Curia,

'The post - conciliar church is alive and is intensely alive.'

the church's administrative body, the report said.

It also warned that some liturgical reforms "risk remaining at a superficial level," and decried the disappearance 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, the report said. 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.



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/UPI-Reuter photo)

How synod works

Formal meetings, group discussions, final votes

VATICAN CITY (NC) — The format of the Nov. 24-Dec. 8 extraordinary Synod of Bishops combines formal talks with group discussions in a search for consensus.

Under the rules of the meeting, the first week is spent in plenary sessions in which each of the delegates is allowed to give an eight-minute speech outlining his views on issues before the synod.

Delegates also may submit for the record longer, more documented written versions of their talks.

After the formal speeches are over, the 164 delegates are to break into five language-based groups to thrash out specific resolutions for the synod's approval. The language groups are English, Italian, French, German and Spanish.

The group sessions take up most of the second week and are where most of the hard bargaining and negotiating takes place.

The final few days are spent in plenary sessions, voting on the resolutions. The synod has advisory powers only. Its approval does not automatically make a resolution an official Catholic position.

Pope John Paul II has the final say and can approve the resolutions immediately or at a later date, or revise them.

The delegates cover a cross-section of the universal

church, according to Archbishop Jan Schotte, synod general secretary. Sixty-five attended at least one session of the Second Vatican Council, which matches with the one-third of the world's current bishops who attended the council, and 103 are from Third World countries. According to the Vatican's statistical yearbook, 55 percent of the world's 840 million Catholics live in Third World countries.

The current gathering is an extraordinary synod, one of three types of bishops' synods allowed by post-Vatican II church rules. An extraordinary synod is for church questions of a universal nature which need immediate attention.

The most common form is the general synod held every three years to discuss a specific church issue. The next general synod is scheduled for 1987 to discuss the role of the laity.

The third type is a special synod for questions of particular importance concerning particular world regions. Only one has been held, in 1980, to discuss pastoral problems in the Netherlands.

Special synods are attended only by bishops of the region or regions involved. The other two types of synods are attended by bishops from around the world.

Cardinals seek Curia reforms

By Agostino Bono

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 often 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 McCann, 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.

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 Aloisio 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.

Vatican finances

A complicated package, struggling to make it

VATICAN 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-

See.

"Vatican Radio is an instrument of evangelization, distinct from the Holy See," said the official. He said the government of Vatican City is treated separately because of its "different nature."

comes to Rome," he said, but goes directly from donor country to recipient country. More than half the 1984 contributions came from the United States, he said.

The Vatican bank, known by its Italian initials, IOR, reports to the

not directly and immediately connected with the Holy See," the Vatican financial expert said.

He said the Vatican's investment portfolio is managed by the Administration for the Patrimony of the Holy See, which also takes care of Vatican payroll and other key financial operations.

The Vatican bank, on the other hand, has clients other than the Vatican and has maintained its relative autonomy. It has refused to release figures about its assets.

In recent years the Vatican City State, which governs most non-church activities of the 108-acre territory, has shown a small surplus or has at least balanced its budget, the official said. Its income and expenses were estimated by the Vatican at about \$25 million in 1984.

"The governorate (of Vatican City) enters into the Holy See, but not when it comes to the budget," the official said. "It has its own budget and raises its own money."

Income for Vatican City comes primarily from rental properties, stamp and coin issues, sales of museum tickets and sale of commissary items such as gasoline, said U.S. Archbishop Paul C. Marcinkus, No. 2 man in the Vatican City government.

The operational plant of St. Peter's Basilica, called the "fabbrica," also has its own budget which is not included in that of the Holy See. Neither are the expenses for several pontifical sanctuaries in Italy and Rome's patriarchal basilicas, which are covered by the Vatican.

"We are autonomous. We raise our own money and we spend it. We don't have debts and we don't have credits — we spend as much as we bring in and must maintain more than 100 employees. And that's all I can tell you," said Archbishop Lino Zanini, who with Cardinal Aurelio Sabattani administers the "fabbrica."

He refused to give information about the organization's operational budget.

Vatican deficit doubles

VATICAN CITY (NC) — The Vatican now estimates a \$50.2 million operating budget shortfall for 1985, double that of last year.

A Vatican press statement gave no reason for the huge jump. It asked Catholics around the world to increase contributions to fill the gap.

The figures were released in Italian lire. The final shortfall figure for 1984 was 44.498 billion lire. At the exchange rate of last December, this equaled \$24.2 million. The Vatican estimated the 1985 deficit at 87.336 billion lire, which at the current exchange rate equals \$50.2 million.

The Vatican listed overall expenses in 1984 as 116.75 billion lire, about \$63.5 million at last December's exchange rate, and income at 72.252 billion, about \$39.3 million.

The statement concerns only the operating budget of the Holy See. That includes the activities of the pope and the Vatican agencies involved in governing the church.

The Vatican said employee salaries, which increased 15 percent in 1985, constitute a major expense. It did not release any detailed payroll figures, nor did it release a breakdown of income and expenses.

The balance sheet makes no mention of Vatican assets, which have never been made public. Nor does it provide a detailed breakdown of income and expenses.

dinals discussed Vatican finances and curia reform at its Nov. 21-23 meeting.

Among the offices not on the financial report are the Pontifical Mission Aid Societies, which administer funds worldwide that amount to more than double the official budget figure of the Holy See, the expert said.

Nor does the Holy See budget include operations of the Vatican bank or the office responsible for the administration and upkeep of St. Peter's Basilica, the official said.

In addition, Vatican Radio, which generates no income and costs the Vatican about \$7 million a year, and the Vatican City State are considered separately from the Holy See balance sheet. The operating expenses of both, however, are usually made public at the same time as those of the Holy

The balance sheet also makes no mention of Vatican assets, which have never been made public. Nor does it provide a detailed breakdown of income and expenses.

Officials of the church's three mission aid societies, which operate in conjunction with the Congregation for the Evangelization of Peoples, are careful to distinguish between the funds they administer and the finances of the Holy See.

Mission funds, collected worldwide and distributed to about 900 missionary dioceses, have never been used to help cover the Vatican's operating deficit, the officials said.

In 1984, the mission aid societies collected and distributed about \$110 million in aid, said Msgr. Fernand Franck, a member of the committee that oversees the societies.

"Most of the money never even

Mission funds, collected worldwide and distributed to about 900 missionary dioceses, have never been used to help cover the Vatican's operating deficit.

pope through a committee of cardinals. Unlike almost all other Vatican departments, it is not under the control of the Prefecture for Economic Affairs, the Vatican's "comptroller." Vatican officials, in fact, prefer to describe the bank as outside the Holy See's financial picture.

"There is a real public misinterpretation about the IOR. It is

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Priestly tensions

OKLAHOMA CITY (NC) — Priests of the Archdiocese of Oklahoma City experience loneliness, feel tension in training and incorporating lay ministers 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

Loneliness, tension with lay ministry seen in study

- enough priest for Sunday Mass.
- Willingness of priests to live and work together.
- What the archdiocese might be

person, and then making sure the individual follows through with his or her duties. Priests acknowledged the talent and "willingness" of the laity.

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 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."

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

like in the year 2000.

Meetings were held in each of the nine regions of the archdiocese to discuss the questionnaire and air priests' concerns.

About lay ministry, some priests said tensions arise in finding the right job for the right person, training the

"The problem is that there is no common understanding of what these lay ministries are, what the job of 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 Vaught,



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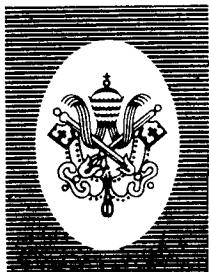
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Catholic college norms criticized

WASHINGTON (NC) — Proposed Vatican norms for all 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 more bluntly. "The bottom line is, it's bad," he said.

The draft was drawn up by the Vatican Congregation for Catholic Education and distributed privately earlier this year to bishops and presidents of Catholic colleges and universities around the world for reactions and suggestions.

Bishop Hughes, who also is chairman of the USCC education committee, emphasized that "it's only a draft. They're looking for input."

During the bishops' meeting, several

rose to object to the draft which is understood to imply statutory control over the institution by an outside authority the bishop in a form that is unacceptable by American standards of academic freedom.

"If this goes through," said Archbishop William Borders of Baltimore, "we really could lose many of our colleges and universities."

U.S. Catholic colleges and universities outnumber those in "the rest of the whole world put together," he said.

Archbishop John Roach of St. Paul-Minneapolis warned that implementing such norms in the United States would be "risky."

"We are not in a friendly climate as regards Catholic education," he said.

U.S. accrediting agencies demand adherence to strict criteria of academic freedom and institutional autonomy.

Adult religious ed not 'icing'

WASHINGTON (NC) — Adult religious education "is essential to who we are and what we do as church" and "is no mere educational icing on the cake," said a paper published by the U.S. Catholic Con-

ference.

The paper, "Serving Life and Faith: Adult Religious Education and the American Catholic Community," 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."

Institutions which lose accreditation can 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 authorities 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 all "who teach theological subjects in any (Catholic) institute of higher studies."

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 principle 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.

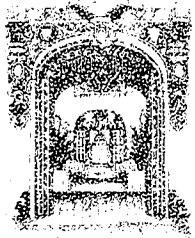
The meeting was organized in response to a request made by the Catholic Conference of Kentucky.

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 of 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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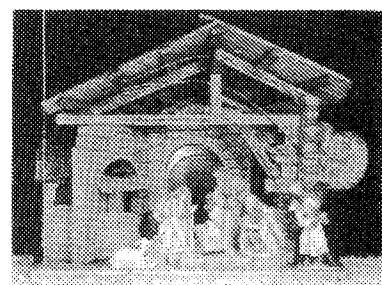
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'A woman shouldn't have to work for the respect a man starts out having.'

Small group report at Carrollton, Madonna, Lourdes hearing on women

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 said the ban on women priests and altar girls, along with the exclusively-male hierarchy, are 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 almost 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 unhealable rifts 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 in both.

"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 remark 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 \$5,000 toward unionization efforts and created awareness of current boycotts against Campbell Soup Co., Publix Supermarkets, R.C. Cola and non-union California table grapes. (LaVoz 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 1956 to 1965.

Archbishop Edward A. McCarthy was the principal celebrant of the Mass for the 71-year-old Florida native who died late 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 who traced their ancestry to the Minorcans who settled in St. Augustine in 1777 from the Balaeric Islands in the Mediterranean, Father Genovar organized three Catholic parishes in South Florida and served in various parochial and Archdiocesan posts throughout 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 Shores, 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 re-assigned as 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

(Continued on page 16)

Mass for Fr. McKeown, 'People priest'

FORT LAUDERDALE — A Memorial Mass will be concelebrated in St. Pius X Church at 10 a.m. on Friday, Dec. 6 for Father John F. McKeown, who served there as pastor from 1968 to 1981. He died Nov. 18.

Msgr. David Bushey, pastor, will be the principal celebrant of the Mass for the 82-year-old priest whose family came to Rockledge in 1897. Retired from active duty in the Archdiocese of Miami in 1981, Father McKeown lived in Madison where funeral services

were held at St. Vincent Church.

Father Vincent Kelly, a former assistant to Father McKeown, now pastor of St. John the Baptist Church, Fort Lauderdale, and Archdiocesan Superintendent of Schools, celebrated a Mass of Christian Burial for the priest. Burial was in the family plot at Florida Memorial Gardens Cemetery in Rockledge.

Described by Father Kelly as "a people person," Father McKeown's memories of Florida dated back to the

era when Archbishop Michael J. Curley of Baltimore was a pastor in Deland before he became Bishop of St. Augustine. One of Father Curley's mission stations was at the home of Father McKeown where he came to celebrate Mass.

Ordained in 1930 in Rome where he was awarded a bachelorate in Sacred Theology, Father McKeown spoke both Italian and French and had a BA

(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."

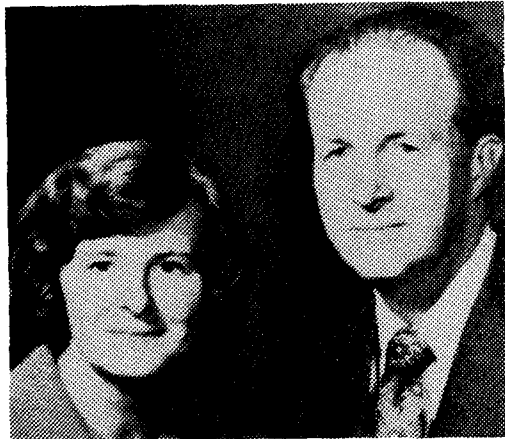
Also, Madigan said that many of the people he used to know who shared his appetite for pornography in childhood have become bi-sexuals, homosexuals or even child pornographers, unable to lead normal lives.

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.



Larry Madigan, a Catholic who nearly destroyed himself because of an obsession with pornography, gave his dramatic testimony to the Attorney General's Commission on pornography during hearing held in Miami. After returning to his faith 15 years ago, Madigan has worked tirelessly to warn parents of the harmful affects of porn on children. (Voice photo by Betsy Kennedy).

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TIME: 5:30 PM Guadalupe Mass Celebration
PLACE: Annunciation Church
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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 gave 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 common 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, Finance Officers, even a Navy Admiral — hardly a subject arises which 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 own 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 current Chairman, Bishop James Malone of Youngstown, an old friend from my Ohio days, does a superb job of presiding, keeping all of us vocal Bishops on the subject decisively but with grace and wit.

I particularly admire the gentlemanly way in which the Bishops are able to present opposing views in a debate and accept with grace the final decision reached. We meet in the Capitol Hilton Hotel which seems to be the only one in Washington able to accommodate us, to provide facilities for Bishops, staff, observers, press and a great number of meeting and work rooms.

Even though we receive a substantial discount, the week's stay is expensive and that troubles us — especially as we work on documents proclaiming our preferential option for the poor, or plan relief efforts for the victims of starvation in Ethiopia or of the disasters in Mexico and Colombia. We are desperately searching for a solution. We may have to move to another city, though that creates problems because our offices, records and staff are located in Washington.

'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 observers and the press. To assure our right to private and confidential discussions, we do retain 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 Concelebrated Mass, and the morning and afternoon 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 located at the campus of The Catholic University of America, our largest and most preeminent 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.

Economy better

Many subjects were discussed in depth at the Bishops' meetings. There was a discussion of the second draft of the letter 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 valued contribution of our capitalistic 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

mittee on which I serve. It reminds the Conference of the call to evangelization of every member of the Church, lay as well as clergy and religious, to bring the renewal of Gospel living to all Catholics, alienated Catholics, the unchurched and the separated, and affirms this as a top priority of the Bishops' Conference.

500th anniversary

I also had an opportunity to meet with the small committee I chair to begin planning for the observance of the 500th Anniversary of the discovery of America by Christopher Columbus.

The Latins of our hemisphere and indeed of the United States have inaugurated, at the suggestion of our Holy Father, a novena of years in preparation. Last year, when the Pope was in the Dominican Republic, he gave a special wooden cross to a delegate of each nation to symbolize this prayer initiative. They associate the coming of the Faith to the New World with the discovery and see this period as a special opportunity for renewal, thanksgiving, faith and evangelization.

Our committee will urge the Bishops' Conference to continue to support the Hispanics of our nation in this commendable effort. Frankly, we doubt that we can sustain an interest among the non-Hispanics for nine years, so we will probably defer the observance among them until we are close to the actual anniversary.

One of the valued features of our meeting is the process whereby Bishops are invited to introduce agenda items to be considered for future meetings. Among these, one Bishop recommended we prepare something of a catechism to state clearly what are the authentic teachings of the Church as distinct from a theological opinion. Another asked that we establish a China desk pointing out that in the 21st century China will be a dominant world power.

As I fly, I am actually flying north to Boston rather than south to Miami. I am making a quick visit to one of my esteemed former Priest Secretaries, Father Pablo Navarro, who is now studying at the Weston School of Theology conducted by the Jesuit Fathers and at Harvard University.

Like all of our priests who are serving or studying out of the Archdiocese, I look forward to the time when he will be back ready to serve again with the new lustre of his academic achievements.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

economy. Every human pursuit is subject to the laws of conscience and of moral honest behavior. There is an ethical dimension to the economy that is every bit as important and grave in its effect as the professional business skills.

Pro-life stand

The Bishops worked as well on a statement renewing our anti-abortion stand and strategy which hopefully gave full assurance of our absolute, unquestioned commitment to this high priority of respecting human life. We said we need to have a consistent ethic in defense of life whenever it is threatened, be that by abortion, euthanasia, violence, wars, crime, drugs or capital punishment.

We spoke strongly against the recent outrageous decision of the Supreme Court (Aguilar v. Felton) which by a five to four decision reversed the law of our legislature and the quite acceptable practice of 20 years in which federal compensatory funds had been made available to all schools — public and non-public — to fund special remedial courses for poor and deprived children, in whatever school, who are retarded in their education.

The Bishops felt strongly about this and agreed with one of the dissenting Supreme Court Judges who felt the decision was discriminatory and reflected a paranoia in Church-State issues.

We also issued a pastoral letter on Campus Ministry. It reflects input from Bishop Roman and me that we need to turn to Catholic faculty members to become more involved. There were also statements in sympathy with the farmers and the persecuted in Lebanon and Lithuania.

Of course, there were many other agenda items. I was particularly interested in the Vision Statement on Evangelization prepared by a com-

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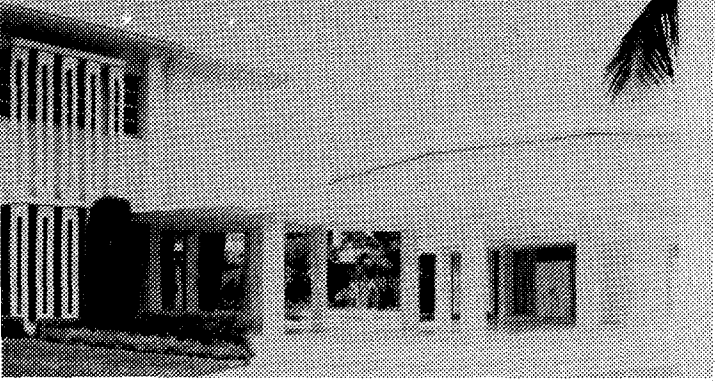
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Mary Magdalen is still an oasis for visitors

By Betsy Kennedy
Voice Staff Writer

When you've traveled far from familiar surroundings and loved ones, a city like Miami can be a lonely place. But Catholic visitors and seasonal residents have found a 'home away from home' at St. Mary Magdalen Church on Miami Beach.

'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...'

Even E.T., the kindly extra-terrestrial of movie fame would forget about his homesickness 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 intra-coastal.

"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.

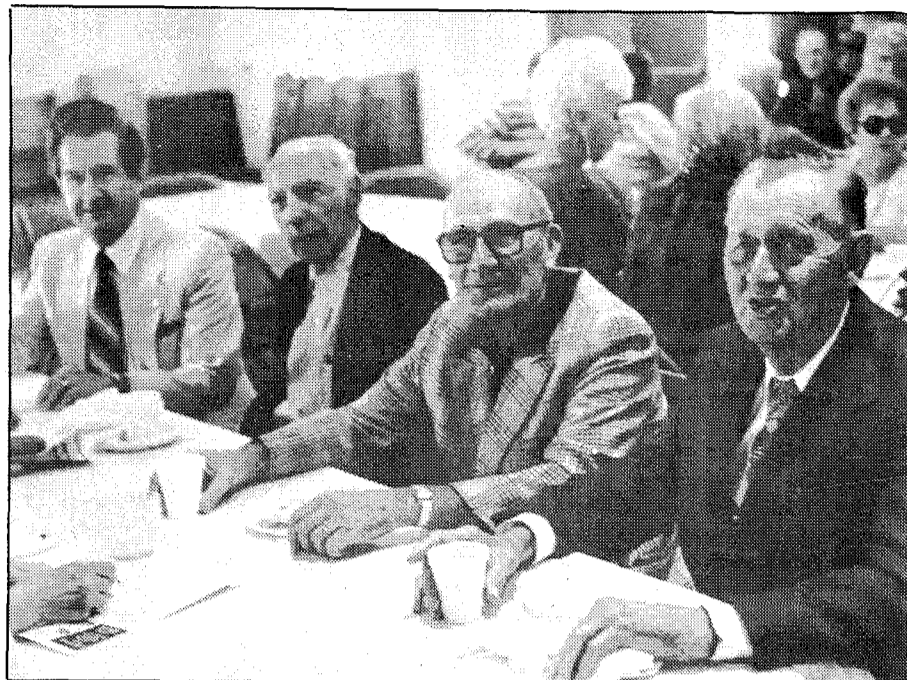
As a tradition, lectors at St. Mary Magdalen precede each reading with a welcome to newcomers that says in part, "We realize that our bond of unity is in Christ our Lord whom we offer today...and that bond is shared by all of you who are visiting and people who are far away from their parishes...we welcome you into our parish family..."

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. 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.

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 climate, say the



'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. (Voice photo by Betsy Kennedy).

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.

Julian and Joella Kheel joined the church in 1980 and felt right away that they fit in, although there were few families at that time with young chil-

dren. Last year, there were four children enrolled in CCD classes and this year there are 18, pointed out Joella.

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 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.

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-Msgr. Stanley Shearer



IF YOUR
CHILD WERE
STARVING,

YOU'D
BEG TOO.

'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 volunteers from the parish.

In fact, the bare shell of the first building was constructed by professionals but everything else was completed by the parishioners themselves.

It is that spirit of support for their church that has characterized St. Timothy's parishioners through the years, according to church member Joe Reid.

"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.



Concelebrating the silver anniversary Mass at St. Timothy were, from left: Fr. Guy Brown; Fr. Gustavo Miyares, current pastor; former pastor Fr. Michael Gigante, O.M.I.; Archbishop McCarthy; former pastor Msgr. John Glorie; former pastor Fr. Patrick Healey, O.M.I.; and associate pastors Fr. Antonio Mendoza and Fr. Edward Brown. (Voice photo/Prent Browning)

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 hinter-

lands 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.

Now that the parish has become more established, the Oblate fathers, who have a tradition of ministering to poorer parishes, have left and the church is administered by Archdiocesan priests.

The most significant physical evidence of St. Timothy's growth and prosperity, however, is the new church which was dedicated late last year. Built with a square roof, it slopes on four sides to evoke the atmosphere of a living room, in addition to having a fan shape that enables parishioners to sit close to the altar.

The first floor of the old church building now can be used for classrooms and the school will be able to admit more students.

The speaker system in the new church highlights St. Timothy's active 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 behalf of himself personally and of all the Catholics in the Archdiocese.

"The 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."

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

— Fr. Gustavo Miyares, pastor

The parish carnival has been a fixture since the first one in 1961 which raised \$3,500. 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.

lands 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 children's choir, pictured during the anniversary Mass, is one of seven that flourish at St. Timothy's. (Voice photo/Prent Browning)

St. Hugh's: A U.N. of humanity

Multinational Grove parish marks 25th

By Betsy Kennedy
Voice Staff Writer

They are a pot pourri 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.

During its 25-year history, the church nestled in the famous Coconut Grove community has endured a hurricane, the influx of the hippie generation and an era of crime and racial unrest which swirled around it. The parish family has responded to these social dilemmas by growing stronger and more unified.

On Nov. 17, a standing-room only crowd filled the beautiful landmark church to mark its silver jubilee year. A Mass was concelebrated by Archbishop Edward A. McCarthy, Father John Vaughn, current pastor, Fr. Andres Coucelo and Fr. George Cardona, assistant pastors, and Fr. Sergio Carrillo and Fr. William Sheehan.

During his homily, Fr. Vaughn praised the devotion and loyalty of St. Hugh's parishioners.

"Through years of unrest, disturbances and change, St. Hugh's on Main Highway has been a reminder... that there is a future to look forward to, that hidden in the midst of transience is a seed of permanence, that the glitter as well as the crises will pass away, and that in the words of today's Gospel, 'God's Word will stand.'"

St. Hugh's was dedicated on July 8, 1961, two years after the late Archbishop Coleman F. Carroll had declared new parish boundaries drawing together Catholics from St. Michael's, Sts. Peter and Paul and Little Flower, to form a new church.

"At first we met at Coconut Grove Playhouse and the Coconut Grove Elementary School," recalled James Hartnett, founding parishioner and one of the church's first lecturers.

But soon after plans to build the church were under way, interest rates soared to seven percent, and Archbishop Carroll said there would have to be a delay, recalled founding pastor Father Charles Ward.

But nothing dampened the enthusiasm of those first families, he said, and as soon as the interest rates decreased again, they were ready to build, even if it was with their own hands. In fact, the church itself was designed by local architect and parishioner Murray Blair Wright — and the corpus for the crucifix and the hanging



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)

sculptures of Our Lady and St. Hugh, the church patron, were crafted by Hugh Dumont, a Belgian-born liturgical artist and parishioner.

As if bolstered by the prayers of eager parishioners, it took workmen

'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 mother 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 into 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 concerns.

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 Navarrete, St. Hugh's became the first parish in the archdiocese to permit female lecturers. 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.

Remembers Nina Perez, a school secretary for 15 years and 24-year parishioner: "We never had 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 '60s. 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 curriculum, 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 did not have a complete use of both languages.

Parish members continue to impact the community on issues of ecumenical and inter-racial importance. St. Hugh's takes part in the Coconut Grove crisis pantry, a program which links all churches in the area in the fight against hunger. At the Archbishop's request a special committee of St. Hugh's members has been formed to minister to the needs of Black seniors, who meet regularly to discuss spiritual and social concerns.

This same unity of spirit was evident at the silver jubilee Mass, as parishioners representing every ethnic group gathered together to sing the Jewish song, "Shalom," before offering each other the sign of peace.

The warm hugs that were exchanged made it seem more like a family reunion than a diversified church of 800 members celebrating Mass.

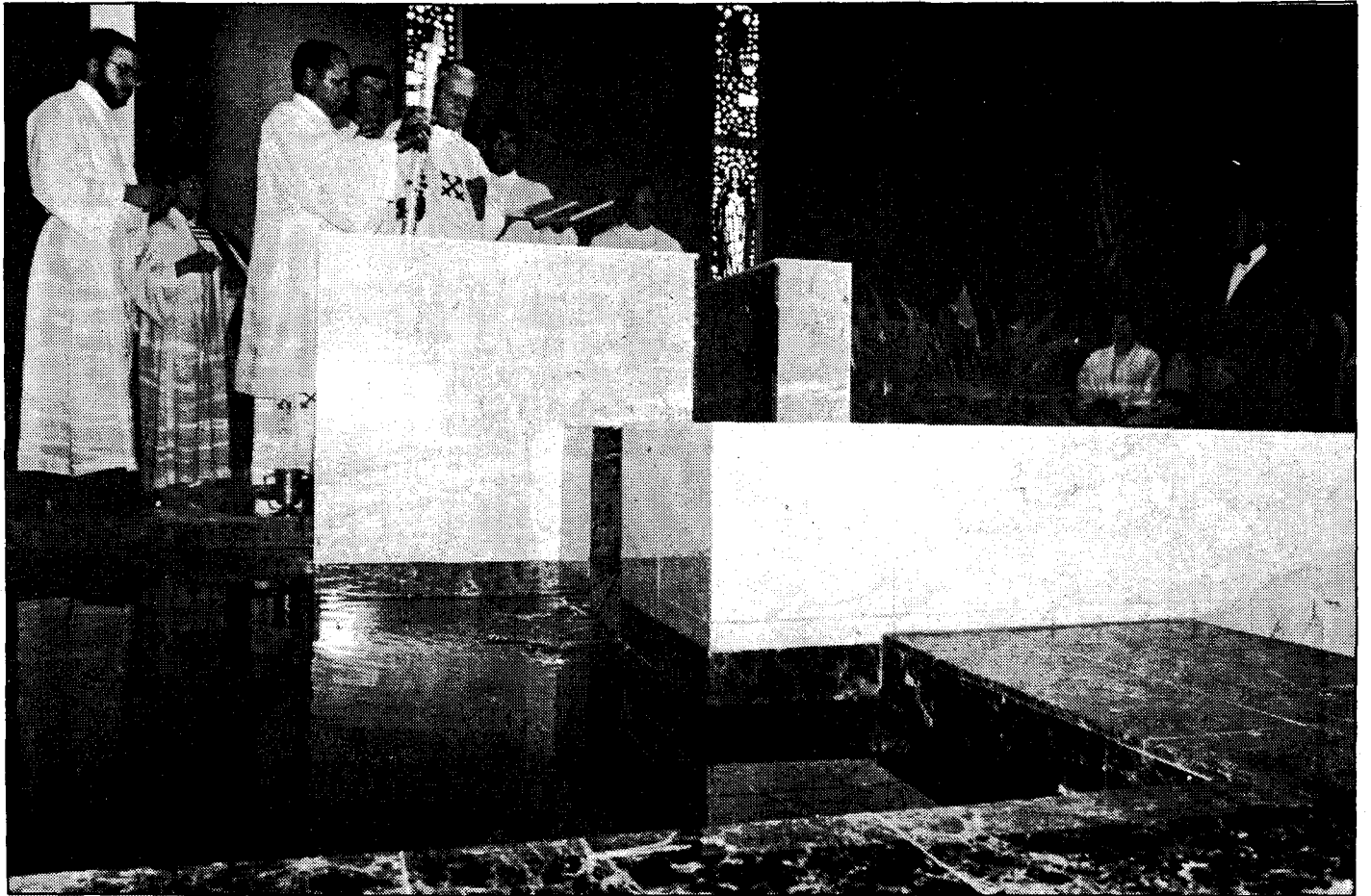
Immediate former pastor Monsignor John Glorie, who was unable to attend, offered his explanation for the success of the parish.

"St. Hugh's is a microcosm of society because its boundaries embrace practically every group of people, and to me this has always been its strength."



In this historical photo, taken in 1964, the late Archbishop Coleman Carroll, first bishop of Miami, speaks to St. Hugh's schoolchildren and parishioners. (Voice file photo)

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

'You have built a beautiful building ... Everyone in the Archdiocese can be proud of you.'

— Fr. Arthur Dennison,
homilist

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 Rodriguez, a parishioner of St. Thomas the Apostle Church in Miami

who attended the anniversary Mass. One of St. John's six deacons preaches 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 ministers 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."



Parishioners congratulate Fr. Paul Vuturo, pastor, after joint dedication and 40th anniversary ceremonies. (Voice photo/Ana Rodriguez-Soto)

Florida bishops salute the laity

In pastoral statement to lay evangelizers

Dear Friends in Christ:

December 8, 1985, the Feast of the Immaculate Conception, marks the 20th anniversary of the closing of the Second Vatican Council and the tenth anniversary of the publication of the Apostolic Exhortation of Pope Paul VI, "Evangelii Nuntiandi."

Among the greatest contributions of the Second Vatican Council are its description of the church as the people of God and the doctrine of the unity of all its members.

The Church is not truly established and does not fully live, nor is she a perfect sign of Christ among people, unless

Official

there exists a laity worthy of the name, working alongside the hierarchy. For the Gospel cannot be deeply imprinted on the mentality, life and work of any people without the active presence of lay people. (Ad Gentes, #21.)

Our Church lives with a common mission, one that was clarified for us in "Evangelii Nuntiandi" when Paul VI encouraged us:

Evangelizing is in fact the grace

and vocation proper to the Church, her deepest identity. She exists in order to evangelize... The whole Church therefore is called to evangelize... (E.N., #s 14,66)

The Good News of salvation came to Florida more than four centuries ago. Remembering this beginning, we, the Bishops of Florida, acknowledge gratefully the commitment to the Gospel of so many men and women who continuously labored to build up the Kingdom in our region.

In reflecting over the past 20 years, we salute you, the laity of Florida, for your continuously increasing contri-

butions as you serve in so many different roles in our parishes, apostolic movements and organizations.

On the occasion of this historic celebration you are challenged to become a more authentic and efficient witness of the Good News of salvation: to be authentic by growing in your life of prayer; to be efficient, by growing in the knowledge of your faith and by developing the necessary skills to bring His Gospel to so many brothers and sisters who still "await from the Church the Word of salvation." (E.N., #81).

—The Bishops of Florida

Three songs for life

By Ana Rodriguez-Soto
Voice News Editor

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 gold."

"Alive! 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 comparing today's pro-abortion arguments with those used before the Civil War to justify slavery.

All the words and music were written by Carvin, a "born-again Catholic" from St. Mary Cathedral 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" charts.

First in the trilogy is the quasi-lullaby "I'm Alive," which begins with the fetal heartbeat of an eight-week old baby and features a nine-year-old singing, "Please tell the world that my heart is beating, that my mind is thinking, that my eyes are seeing..."

Then comes "Rachel Weeping," based on a Biblical passage from the prophet Jeremiah. Sung by a woman,

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!"

three branches of the pro-life movement.

One-third will go to emergency pregnancy centers in South Florida, specifically the Archdiocese of Miami's Respect Life Office, Birthright, and the Women's Pregnancy Center in South Dade.

(Fr. Daniel Kubala, Respect Life director, said the money received by

life individuals and groups across the country.

At a minimum donation of \$6 per cassette, Carvin said he expects each group to receive \$30,000, or \$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 33318.)

"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 sonogram of his first son at five weeks gestation.

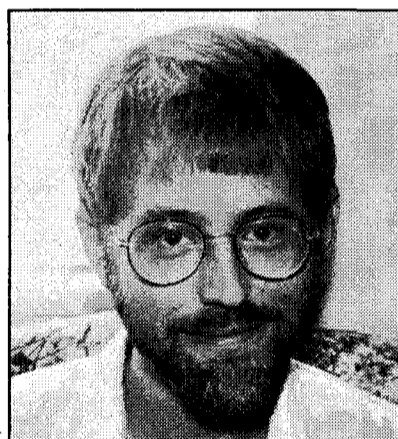
The picture inspired the song, "I'm Alive," and spurred him to join his "born-again Lutheran" wife in pro-life activities.

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."

'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," said Carvin recently, a day after completing the recording and a few days before it was to premiere at the Florida Right to Life convention in Tampa.

He hopes the statement will be financial as well as political, since after-cost proceeds from the sale of the cassette will be distributed among

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-

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 expansion.

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

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, Jacksonville, and from 1934 to 1941 served West Florida missions. He was an Army Chaplain in the Pacific during WW II and when he was discharged became administrator of Christ the King Church, Tampa, for two years.

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.

He subsequently served as pastor of St. Mary of the Lakes, Eustis; St. Juliana, West Palm Beach; St. Joseph, Stuart; St. Helen, Vero Beach; Visitation, Miami; and St. Pius X, Fort Lauderdale.

During his pastorate at St. Juliana Church, he supervised the construction 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 McKenny, St. Augustine, and several nieces and nephews including Sister Mary Josepha, S.S.J., Jacksonville, 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." Revulsion at the disease and the deformities it causes. Atavistic fear of being touched by one of them eager for human contact. And a bit of shame at feeling that way.



O'Steen

"Hey, George, you have visitors!" Father Richard boomed out his greeting as our little group entered the small room at St. Monica's. George is sightless and could barely hear. He uncurled his shrivled limbs from the crude mattress and sat up at the announcement of visitors.

Father Richard Albert greeted George with a hug and told him we were visitors from America, which seemed to please him. After "hellos" all around, Father said George wanted to entertain us. He would do a recitation.

A recitation?

What could this blind, near-deaf leper, probably illiterate, possibly recite, I wondered. A child's poem or a simple verse, perhaps?

It was an experience that none of us in that group would ever forget.

George propped the stubs of his fingers under his chin in a thoughtful pose. His face, what there was left of it from the leprosy, was upturned toward us. His nose was mostly gone and his eyes were grey orbs, yet somehow his face shone and he seemed to see something we could not.

He began:

"Go placidly amid the noise and haste and remember what peace there may be in silence... As far as possible without surrender be on good terms with all persons. Speak your truth quietly and clearly; and listen to others, even the dull and ignorant; they too have their story..."

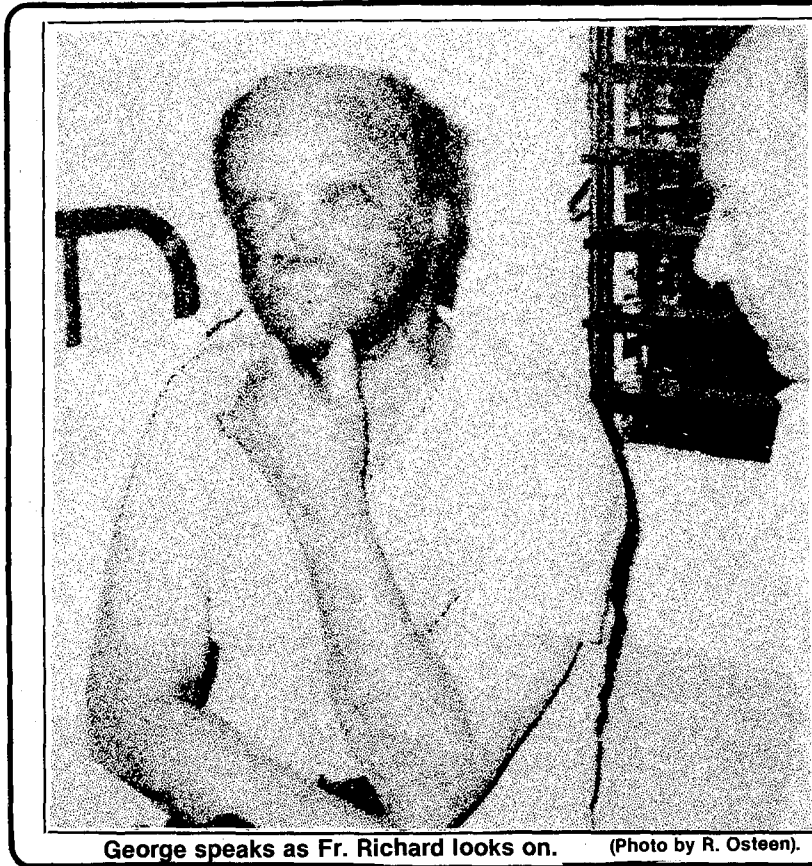
The words of the *Desiderata* poured forth into that tiny room of spellbound visitors, taking on a depth of meaning, coming from this man, that no orator could ever match.

"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 heroism..."

Heroism.

The words, so eloquent in their application, struck at the hearts of each of us. When you have already spent three grueling days touring some of the world's worst poverty and now you think you've reached the pit of it all in a misbegotten place that should be brimming with despair — and instead, this man whose life is a daily purgatory narrates words of hope and optimism and love... and that expression on his face — well, there were not too many dry eyes in



George speaks as Fr. Richard looks on. (Photo by R. Osteen).

'What could this blind, near-deaf leper possibly do to entertain us, I wondered.'

'If you compare yourself with others, you may become vain and bitter...'

our group.

"You are a child of the universe, no less than the trees and the stars; you have a right to be here... And whether or not it is clear to you, no doubt the universe is unfolding as it should..."

The narration went on for perhaps two or three minutes, and when it was over we applauded and somehow tried to convey our appreciation.

George had learned the *Desiderata* — I don't know how — as a Christmas present to Father Richard, who is something of a saint to the impoverished thousands in his Kingston parish, the ones you never see in the tourist brochures.

A small group of us had been brought on a brief tour of Jamaican and Haitian poverty by Ferdinand Mahfood, founder of Food For the Poor in Pompano. He takes people there now and then to see the reality of it because when you see it you never forget. You are changed by people like Father Richard and the handful of heroic missionaries who live their lives to help the poorest of the poor. This handful of priests, Sisters and Brothers, spread over hundreds of square miles have more than once been referred to as the "Mother Teresa's" of their areas. And it is true.

Sister Benedict, with only lay help operates a school in a ghetto so bad we were told to stay close to her as we walked the littered streets, or we might not make it out. She is so revered for what she does that the "gunmen" would not touch anyone with her. And the tough street corner dudes do exactly what she says.

In another ghetto, Father Harry has a freezer he was given to keep food for the kids of St. Ann's school there. (A few get milk each day, until it runs out, the rest get nothing.) The freezer was stolen one day. But not for long. He received 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.

It's that kind of life in the mean streets of decaying Kingston.

And I hesitate to mention Riverton, outside Kingston, acres and acres of garbage and trash — where people live and survive off the refuse. We went with Father Richard, again sticking close, and the people came out and flocked to him to receive his love and kind words. A garbage truck pulled up to unload and people ran to it like children to an ice cream truck in the States.

Then there is Haiti, a gentler country, but the poorest in the Western World, with ghettos unrivaled anywhere.

Father Basil Pennington, famous Trappist monk, founder of Centering Prayer and world traveler, commented that he had seen the slums of Manila, Calcutta and Cadiz, "but I have never seen it so concentrated and so naked, not even in the leprosariums of India."

No, contrary to popular opinion, these people do not have abundant tropical fruit falling into their hands. Jamaica was brown and drought-ridden and the economy falling apart. While we were there the Jamaican Supreme Court had its phones cut off for failure to pay its bills!

Yet, in spite of all this darkness, there is something else.

Maybe it's the children. They get to you. In the worst of slums, the kids will flock to you. You are their brightness, their novelty, their entertainment for that day. At first you want to shrink away, your middleclass reflexes kicking in at the thought of malaria, typhoid, or God knows what germs you might touch. But soon the eager hands reach out, the smiling eyes and musical voices surround you, and finally you say to hell with germs and you know why Father Richard Father Harry and Sister Benedict all the others do what they do.

Still, many of the missionaries had felt abandoned before Ferd and Food for the Poor came along. There was one priest in a remote part of Haiti where the kids only ate every second or third day and despair was unavoidable. When Ferd told him Food For the Poor would give him a truckload of food and some money, he fell to his knees in tears. It was later said he became a changed man, once again full of hope and faith.

These few missionaries do so much for so many people. And Food For The Poor has given them not only food but medicine, blankets, sewing machines and cooking supplies for self-help and myriad other things — but most of all, hope.

In poverty, like war, you see the extremes of depravity and despair as well as heroism and sacrifice. It is not something to shrink from but to grasp and engage with love. From horror and deformity emerges heroism and beauty, as with our friend George at the leprosarium:

"Therefore, be at peace with God, whatever you conceive Him to be, and whatever your labors and aspirations, in the noisy confusion of life keep peace with you soul. With all its sham, drudgery and broken dreams, it is still a beautiful world."



(Photo by R. Osteen)

Visitor Wayne Teasdale comforts elderly lady.

Holiday gift idea

Ferdinand Mahfood, describes himself as a "begger for the poor." All funds or supplies 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?

"Jesus came to save the whole world," said Mahfood, "not just this beautiful country we live in. Surely he wants us to share our blessings not only with the needy of this land, but with the extremely poor of nearby lands who have no other hope but us."

Contact:

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.

Editorial Page

Television sleaze —how progressive!

It is ironic that even as The Miami Herald was reporting on child pornography hearings in Miami, Herald columnist Carl Hiaasen was cheerfully praising Channel 39 television for courageously running uncut movies, leaving in the nudity and obscene language.

On certain pages of The Herald last week you could find testimony of psychologists as well as victims of pornography as to its detrimental effects. On another page you find a columnist blithely praising a TV station for putting R-rated bedroom tumbles and filthy language a finger-touch away from children of any age.

Just one brief check of only a few minutes on a recent night of Channel 39 broadcasting revealed (1) a couple nude in bed though unmarried; and (2) a rapist-murderer repeating the word "m_____ f_____ " several times. Even your big name Hollywood movies are full of this kind of thing these days.

And of course the Herald writer, in defending his right to see anything he wants whenever he wants, smugly reverts to that simple minded formula: If you don't like the program you can simply turn it off. You would think the porn lawyers had written the line, it has become such a cliché.

You would also expect intelligent people to face up to the grim truth about what's going on here in our social contract, and the fact that

Voice editorial

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 theaters 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 Herald knows. And the health of a society can be measured partly by the kind of entertainment it tolerates.

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

It is not a question of whether an adult columnist can watch a slasher movie without turning into a slasher. It is a question of whether 230 million people of all mental dispositions, and especially children, can welcome increasing levels of violence and sexual exploitation into their homes and neighborhood theaters and still expect all people to 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 cuttable without harming valid freedom of expression, and the courts have so stated. The gray middle areas become more questionable and need careful handling, preferably voluntary restraint by the media.

But now when sleaze is coming directly into our homes and prominent writers have the chance to urge restraint — instead they praise license.

Letters

Open letter to pastors about alcoholism in families

An Open Letter to Pastors:

I am the woman in the fourth pew in the right aisle. I have served the Lord for years. I was your C. C. D. teacher, a member of your Legion of Mary, a coffee and donuts person at your Sunday masses. I have four children, who you see sitting next to me. My husband is one of your many ushers. He is also active in your Holy Name Society. You would think that I have the perfect family.

Our perfect family is in deep trouble. My husband is afflicted with alcoholism. I drive to work preoccupied. There are two tapes forever running in my head. One tape spells out the events of my job and my family responsibilities, the other tape is distorted, it records the every moment of my alcoholic.

I am experiencing deep emotional pain. I feel numb. My family seems to be slipping away from me. My children are withdrawn and preoccupied. Our oldest boy is experiencing stomach disorders. I have been through both family and marriage counseling. Nothing seems to work. I am very depressed and feel increasing bouts of hopelessness.

Can you help me? Where can I go where people understand?

Signed: One of your parishioners. To the Pastors of South Florida:

The above letter could have been written to any one of you by any one of us. Substance abuse is an insidious, progressive disease. It is a growing problem for pastors. You are losing whole families to the disease. When one person becomes addicted the rest of the family becomes very sick. The addict and/or alcoholic is

addicted to the substance, the family is addicted to the actions of the alcoholic and/or addict.

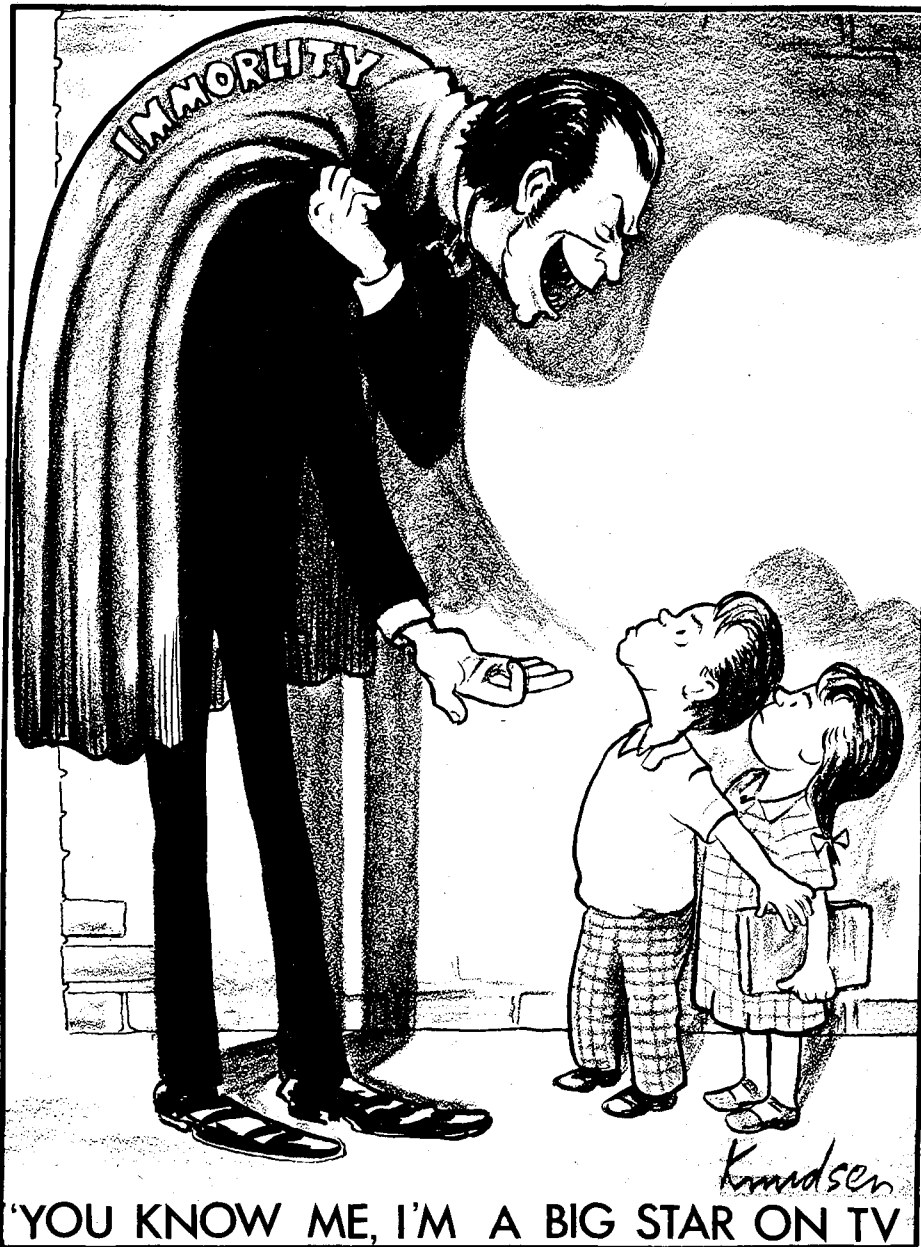
What can you do to reach out to these families? You can run drug information talks as separate forums in your churches. But, sometimes these forums are not enough. Because the major symptom of this disease is denial, you probably will not get the people you are trying to reach. By coming to your program, they are admitting their family is not perfect and that they have a problem.

What is the solution to reaching these families? First you need to know more about alcoholism and substance abuse. It is a disease, not a moral weakness. The addicted person is completely compelled to use. It is not curable, but it is treatable.

And, most of all it is a family disease. The family manifests all of the symptoms of the disease. They experience denial, mental blackouts, preoccupation, depression and high anxiety.

Who can help you to help these families? You have two valuable tools. One tool is A.A. and Al-Anon. Walk into one of their open meetings and you will begin to understand why their programs work. The other tool is the ministry of alcoholism. One Sunday in the next six months surrender your pulpit to Father Michael Hogan. Father Hogan possesses great knowledge about the disease and is extremely effective.

As people are not reached except at the deep emotional gut level, I feel compelled and obligated to share my personal experiences with you. Two years ago my life was in ashes. My



'YOU KNOW ME, I'M A BIG STAR ON TV'

Perhaps soon all the stations will run all of Hollywood's sleaze uncut. Even X-rated. Why not?

We are tired of being told if we don't like it, to tune out. We are tired of being told that someone's desire to watch bloodshed and loveless sex is more important than our right to raise kids in a society with standards. We are tired of wondering what our kids might watch if they go next door to play with a friend.

No one tells Americans to wear gas masks if we don't like the air pollution. Instead, columnists, the government and the people tell the polluter to clean up his act.

It's about time we told pornographers and their advertisers we won't put up with it anymore.

family problem, namely alcoholism, was destroying my life. My thinking was becoming distorted and my behavior neurotic.

I was experiencing job burn out. I found myself constantly yelling at the children. Our house could have been a ward for the mentally disturbed. By the summer of 1983, the alcoholism was very progressed.

I realized that I was powerless as my life had become completely unmanageable. That fall I took two corrective actions. I joined Al-Anon and gave over to God's loving care the control of the family.

These two acts of surrender had taken me five years to effect. I thought my problems were too big for God. Remember, this is the same God who parted the Red Sea. I was definitely limiting God by my thinking.

After three months in Al-Anon, my thinking began to clear. I found that emotionally I could detach from the problem and I was beginning to do some objective decision-making. On Saturday morning of Thanksgiving week-end I was determined to make a change in my family situation.

As they say in Al-Anon, say what you mean and mean what you say. That Saturday morning I announced to my husband that it was treatment or legal separation.

I did not want the separation, but we had come to a crossroads and I was willing to risk it all. I could see my husband was wavering and frankly I did not expect him to go into treatment as the disease was very progressed.

The next day, Sunday, my husband,

myself and two of our children attended Mass together. Father Michael Hogan was the Mass celebrant. Father Hogan's sermon was God's answer to my surrender of the family.

For the first time in 40 years I heard a priest speak from the altar about alcoholism. When Father Hogan pointed out that alcoholism was not a moral weakness, but a disease, my husband seemed genuinely relieved. The day that Father Hogan spoke to the people of our church was the very day my husband made the decision to go into A.A.

From my three months in Al-Anon I knew that other families had experienced miraculous confirmation of God's love. A.A. and Al-Anon are programs where families can experience new life. Father Hogan's ministry is blessed. It is the very instrument which can begin the healing process.

Over the past two years our family, through working the A.A. — Al-Anon and Al-Teen programs have known happiness that we thought was lost to us forever. There is laughter and sharing at our supper table. Previously we would eat in silence. The whole home atmosphere is far more relaxed.

Personally, there are not enough words that I can write in gratitude to the A.A. — Al-Anon members or to the substance abuse ministry of the Archdiocese.

Thank you for allowing me to share my thoughts and experiences with you, particularly during this month of Thanksgiving.

Sincerely,
One of your parishioners
(Note: Fr. Hogan is now in another diocese. Fr. Sean O. Sullivan is director of substance abuse programs.)

Prediction for the house bound

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, on-going and repeated responsibility was to bring each month, often on First Fridays, communion to the sick and shut-ins. Because of the sheer numbers (I remember having 75 each month) those visits were limited in length, quite pressured and never on weekends.

Around twenty years ago, first in Europe and then in the United States, the practice of commissioning lay persons to assist in this ministry began to develop and grew rapidly. Such people normally participate at Mass, frequently Sunday Eucharists, receive a host or two, carry this to one or a few individuals in houses, nursing homes or hospitals, proclaim the scriptural readings for that day's liturgy, read the ritual prayers, minister the consecrated host to the ill or confined person, visit for awhile and leave a copy of the parish bulletin.

This development made frequent, even daily communion possible for the sick and restricted; it also opened up the highly desirable possibility of communion for them on Sundays.

Such a new procedure ought not to eliminate the priest from this important ministry. He remains the local shepherd and needs to visit, offer the opportunity for penance and anoint those who are seriously ill.

That grass roots development has now received

BY FR. JOSEPH
M. CHAMPLIN



official approbation. The revised U.S. ritual, "Pastoral Care of the Sick," explicitly mentions all of these elements — lay ministers and opportunities for frequent, even daily and especially Sunday Communion for the sick and shut-ins.

These Eucharistic ministers are generally trained, next commissioned and then discharge this responsibility on a regular basis.

The extension of that practice I see emerging is a more informal and less structured, but frequently reoccurring situation calling for 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 neighbor or friend to a friend. 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 anticipated recovery period. During the hospital stay,

the various hospital chaplains bring Communion each day to her and other Catholic patients. However, when she returns home, it is several weeks before her health has improved sufficiently for trips outside the house, including to Church.

In larger parishes, the pressure of other duties will probably keep the local clergy from visiting the house and even if they are able to stop by, those calls will certainly not be an everyday event.

In such a context, it would be highly desirable to have the husband or one of the late teen children, a relative or a friend, bring the Lord to this woman each day.

That kind of an arrangement is my prediction for the future.

For this to be an appropriate growth step, certain practical, pastoral measures should be taken.

First, the parish must secure or produce a quantity of attractive, inexpensive containers or vessels suitable for carrying one or two consecrated hosts.

Second, the parish must purchase or prepare a booklet with the correct ritual for this rite of Communion to the sick.

Third, the parish must give some gentle, but simple and clear directions to parishioners about a table with cloth, cross, candles and glass of water at home in the room where Communion will be received.

Fourth, and most importantly, the parish must organize a system which in a brief, but substantive way trains the spouse, parent, child, relative, friend or neighbor how to perform this mission of mercy correctly, smoothly and reverently.

Expanding Thanksgiving day

Thanksgiving is a day for giving thanks to God for all the blessings we have received. This is something we should be doing every day but it is good to have a day that reminds us all of our indebtedness to God.

Many years ago I wrote of a way for expanding Thanksgiving Day, and I've written of it often since, and I've heard from many who tried what I suggested and found it brought special happiness. So I'll write again of a way to expand Thanksgiving Day.

It is understood our Thanksgiving belongs first of all to God for all of the blessings we have received. But there is another truth about our lives. We have, all of us, been helped by others.

Our parents, first of all, but if we think back we will discover how many have helped us along the way. There are neighbors who have helped us by simply being friends of our families. There are friends from earliest childhood, some of whom we may have not seen for years, who made a difference in our lives.

There were teachers who played decisive roles in our lives. Almost everyone somewhere along the way met a teacher who helped in a special way. I know one man who wrote his fifth grade teacher, 25 years later, that while he hated it at the time he understood years later she had taught him the necessity for discipline.

In the work you do, whether it is in a factory, an office, on a farm or in one of the professions, you have been helped by those with whom or for whom

BY
DALE FRANCIS



you worked. There's no such thing as a self-made man, we are the product of our own efforts combined with the help of others we have encountered in our lives.

So along with the thanksgiving we owe to God, we owe thanks to all of those who have helped us along the way, whose presence has made our lives more complete. So my suggestion is that we include in our thanksgiving others to whom we owe a debt of gratitude. While that includes remembering these others in our prayers, the idea for expanding Thanksgiving Day involves more than this. Make it a time that you thank personally those who have helped you in life.

Write to them, tell them of your gratitude. If writing letters isn't easy for you, then use a Thanksgiving card and add just a sentence or two of personal thanks to the person to whom you are writing.

Whom should you write? If you haven't told your parents of your gratitude to them, your love for

them, do that now as you expand Thanksgiving Day. People with regrets have often written to me and one of the regrets expressed most often is of those who wish they had told a mother or a father of their love and gratitude before it became too late. Tell those close to you, your parents, your brothers or sisters, your grandparents, uncles or aunts, of your thanks for all they have done for you.

Think of others in your life to whom you are indebted. You'll have no trouble remembering them because all your life you've been helped by others. It may be too late to thank some whose lives have ended, except by your prayers, but there must be many who still live to whom you would want to give thanks. School systems and religious communities might give you the addresses of teachers with whom you've lost contact. Most parishes have Catholic Directories that will give you addresses of priests. You'll know how to reach most of the people you will want to thank.

When you do it, you will make two people very happy — the person who receives your note of thanks and you yourself.

When you expand Thanksgiving to include your gratitude to some of those who have helped you, it will give them happiness to know that they have your appreciation, but it will give you happiness, too, to know you've thanked someone you'd not thanked enough before.

(Dale Francis is a nationally syndicated columnist.)

Time capsules

The last martyred pope

One of the first acts in Pope Martin I's six year reign was to call a Lateran Council which condemned the Monothelite heresy which denied that Christ had a human will.

The Council's decree infuriated Emperor Constantius II, who was himself an adherent of Monothelitism and wanted to see its tenets widely propagated. Constantius 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.

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 his parents were at Ford's Theater. As he entered the building, he met a group of men carrying out his father, the fatally wounded President Abraham Lincoln.

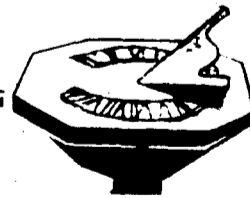
Years later, as Secretary of War under President James Garfield, he was requested by the President to accompany him to his college reunion. At the last moment, finding that business would necessitate his remaining in Washington, Robert Lincoln hastened to the Baltimore and Potomac train

station to inform the president of that fact. But as he entered the building, he met a group of men carrying 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."

By Frank Morgan



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 child leaves for school. They worry that if their child didn't get 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.

BY
ANTOINETTE
BOSCO



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 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 parents call 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 dreary things for many children today is the extensive aloneness in their lives. It could be called a malaise that results from parental deprivation.

Many children leave an empty house in the morning and come home to an empty house after school. It is no wonder that some children report a certain listlessness about life and undue fears at times about their futures.

An advertising agency, the Doyle Dane Bernback agency, recently conducted a study of youth and

reported that supposedly carefree teen-agers are intensely pre-occupied with major survival issues. They are confronting the "dread 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 "foolhardy" 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. The mother goes to work to support the children, leaving them increasingly alone.

I know how often I agonized over having to weigh the need to put food on the table against being physically at home with my children.

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.

(NC News Service)

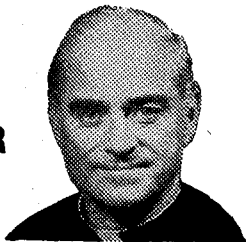


What is the church?

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 with 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.

BY FR.
JOHN CATOIR



An aristocracy is that form of government in which supreme power rests in the nobility, an on-going class of rulers. The Pope and bishops would be wrong to think of themselves as aristocrats.

What, then, is the church? Well, that is not so easy to define because it is a mystery, but I'm sure of one thing: the church is not a totalitarian form of government, i.e., one headed by a political party whose power is omnipotent and absolute, superceding even the welfare of its citizenry.

In the church, the rulers are subject to the will of Jesus Christ. The Pope, His vicar, is called the servant of the servants of God. His task is to shepherd the flock. He is not 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 assembly, the entire people of God, a notion which includes both the leaders and those who are led. In a wider sense, the "church" refers to all people who claim Jesus as Lord.

St. Paul used the word "church" in two senses: as the local community (e.g. the Church of the Thessalonians) and as 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.

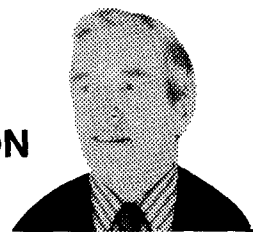


"THE LORD STILL LOVES YOU, B.J. HE SAID 'BLESSED ARE THE POOR,' AND THAT FITS RIGHT IN WITH YOUR BANKRUPTCY NEWS."

Should a girl call a boy?

Q. What does a guy think of a girl who calls him or asks him out?

BY
TOM
LENNON



A. Here are the results of a non-scientific, minisurvey conducted over the past few days:

Jay, a high school sophomore, said: "I'd like her to call me. It takes some pressure off the guy if the girl calls him and invites him out. He doesn't have to be worrying about whether the girl will accept his invitation."

"Besides, it would make me feel good to know a girl likes me so much she wants to ask me out."

Dave, a college senior, offered this opinion: "I feel flattered when a girl calls me. It's a compliment. As a matter of fact, Debbie, the girl I'm engaged to, called me first and invited me to go out."

"But I can see where a guy who is maybe 15 or 16 might feel uneasy if a girl took the initiative. I'm just not sure how he'd react."

Craig, a senior in high school, said: "I think a lot of guys would be scared by a girl coming on so strong. I think the guy should call up the girl and not the other way around."

This minisurvey proves what I had thought all along: Young men do not all think alike, nor is there any reason why they should. Each is a unique individual.

So don't make the mistake of stereotyping guys. Not all of them hate reading. Not all of them feel the same about girls calling them up.

So what should a girl do?

It's better not to call a guy right out of the blue. Make some verbal contact with him at school or a social function first. Have a few conversations with him before you reach out to touch him by phone.

You also may find it better to issue an invitation in person. You are likely to find it easier to read his reactions and to overcome any objections if you are talking face to face.

Whether it's a phone call or a face-to-face invitation, try not to have an excessive fear of rejection. While it's true that rejection is always a sad experience, don't let it keep you from taking risks.

You may miss some of life's most wonderful experiences if you are unwilling to risk rejection, disappointment and pain.

Consider a little baby. What would happen if he or she never took the first step for fear of falling down?

(Send questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C., 20005.)

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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 and more money. Any suggestions? (New York)

Many of us become distressed at the commercialization of the holidays. One year, when we decided to make gifts for each other, a teen-age son commented: "All right. I'll go along. But I know what to expect for Christmas — four plaques."

We think there are many gifts which you can prepare. Some are very inexpensive, 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 functions. The very large appliance-size boxes make play houses and clubhouses and tents. Paint the exterior in bright, bold colors or army 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.



BY
**DR. JAMES
AND MARY
KENNY**

Clowns and animals, comic-book character and cowboys can be created from inexpensive materials and leftover scraps. Make garments that are easy to get on and off.

Make "touchable" books for toddlers. Collect squares of materials with interesting textures such as velvet, burlap, fake fur, satin and vinyl, and sew the "book" together along the left side.

Or cut squares of a plain sturdy material, glue pictures to the cloth pages and stitch. Cloth books are a gift that older children can make for little brothers, sisters, nieces or nephews.

2. Gifts for all.

Pillows, whether large floor pillows or sofa pillows, are suitable for all ages. With a little help, children can make and stuff pillows.

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

Readers always welcome books. Try to find old favorites of yours which you feel a parent, adult child or friend also would come to love. Used paperback bookstores are a treasure house of fine old titles.

Personal writing and artwork are gifts which most of us would love to receive. Young artists and writers can make illustrated books for grandparents, aunts and uncles.

But what about adults sharing their art or thoughts or poetry with each other? What about giving your spouse or your parent a poem, a drawing or a photograph which you created? Few gifts will be kept or treasured longer.

Share a treasure. If you have a well-loved picture, statue, art object, dish, vase or whatever that you know an adult child or a dear friend admires, why not give a real part of yourself? Not all giving need wait until after we die. We can share some treasures with those we love now and reap the pleasure of seeing their enjoyment.

The urge to give gifts is a beautiful impulse, binding us closer to each other. To show your love this holiday season, invest not only money in the gifts you choose but your time and thoughts as well.

Reader questions on family living and child care to be 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, a priest, 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 able to toss it off easily. I call them "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.

Some people confront the perpetrators to learn the motivation. "Why would you do a thing like that?" "Did you realize you hurt me?" "What did you mean by saying that?" These people are more courageous than many of us but by going to the source, they exercise some control over their hurts. They, too, are enviable.

Some people get back at the perpetrator. "He hurt me. Now I'm going to get him." Revenge is sweet for some of these individuals and once they've gotten even, they're satisfied. Other revengers feel worse after getting even.

Some people nurture their hurts. They replay them so often they are in a constant state of pain. They never forget but never know whether the hurt was intended or not.

I met a woman who had nurtured a hurt from her daughter for years. Her daughter told her she didn't think she would have children because she didn't see much good parenting going on around her. Her mother took it as a personal criticism of her parenting and was deeply hurt.

If only she had confronted her daughter with,

BY
**DOLORES
CURRAN**



"Are you meaning me?" she may have discovered her daughter wasn't even thinking about her mother's generation.

Some people search for hurts. They read meaning into the most meaningless acts and statements. A woman sits by her window and counts the cars of people who "drive right by and don't stop to see me."

Maybe they're rushing to the store for milk, maybe they don't know she wants them to visit — most likely they don't even think about her, but in her mind they are deliberately spurning her.

Some people swallow their hurts and try unsuccessfully to make them go away. They pretend they aren't hurting even though they know otherwise. Such people are sad because their hurts pile up and emerge in unhealthy ways — anger at children, overeating, cynicism.

Finally, some people close off their emotions as a defense mechanism against future hurts. They don't allow themselves to risk vulnerabilities because if there's no risk of intimacy, there's no danger of rejection and potential hurt.

These are the saddest people of all. They become surface people, robot people, hollow people. They have control of their life and the people in it. If they meet someone who threatens their dead emotional state, they back off.

Many of us know people like this. They serve as models of what happens when we refuse to open ourselves to others. Sure, we'll be hurt occasionally but we'll also experience the rewards of living. The alternative is living in a state of numbness.

When talking about hurt, it's important to admit that we also 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 we accept that hurting and being hurt are part of life we can better deal with our actions and reactions. If our present response is unsatisfying, we can change it, and grow through our hurts.



Family matters

Treasure each day of your life

By Carol A. Farrell

Have you ever broken a thermometer and tried to catch the mercury rolling all over the floor? As you put your fingers around the balls of quicksilver to retrieve them, they magically become dozens of smaller balls. It is an exercise in frustration.

Time has that same elusive quality. We may try to hold onto it, make it stand still or bring it back but we cannot. We simply have to be content to let it run through our lives like a lively mountain stream, meant never to be contained but only enjoyed as it passes on to other places and people.

I must be feeling melancholy or maybe just nostalgic because I find myself wishing that I had the magic that Samantha (the good witch of old TV reruns) possessed whereby she could freeze the action around her but she herself could continue to move about and consider the implications of the moment.

If I could, I would suspend time to savor each moment and try to think of the right answers to important questions like "Why did God make ants? Do they have tables and refrigerators in their tunnels? How do they know where to find their food?"

"Why is the sky blue?" and "Is Niagara Falls still running?" I'd like to go back and ask my then-four-year old if it was her imagination or could she possibly really "remember what it was like to be inside of you, Mommy: it was warm, and it was dark."

There is a powerful scene in Thornton Wilder's play "Our Town" in which Emily is granted her wish to go back to re-live one day of her life. She chooses her twelfth birthday. She can observe everyone as they go about the events of the day but she cannot be seen. Every moment, every ordinary activity is seen with a heightened appreciation of its beauty and its specialness. With it comes pain at the realization that in a very real sense we do not see each other. We take each other, and time, for granted.

All of us have moments and experiences we wish we could re-live. For most of us they are ordinary. If I could, I would move back in time and touch again my grandmother's baby soft cheeks, and hear her easy, infectious laugh. I would feel again my father's strong arms around me, supportive, encouraging, protective, and hear his voice

full of pride. I would hold in my arms each of my children, now so grown, and stroke their backs and kiss their cheeks and revel in their perfection. And I would be grateful that whatever little difficulties or problems they might be experiencing, I was quite capable of making them right with a kiss.

"Those were the days, my love, I thought they'd never end" says the song. It's true, life is like that. It moves along lazily, so much the same for so long and then it seems that there are suddenly many rapid changes and we find ourselves looking back with a new appreciation for what was.

When I find myself lingering in that kind of mood, as I am now, I try to remember that these are the days that I will be someday looking back on. The moment is now. All I have is today, this moment, in which to be alive, loving, aware.

Let me step back, Lord, and savor it. Let me see and taste and feel the goodness and beauty in your gifts of time and people to love. Let me appreciate them now.

Scriptures

Sunday, December 1, 1985

READINGS:

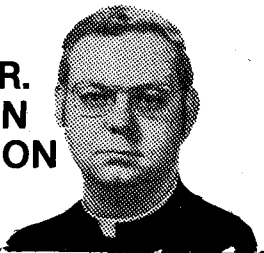
Jeremiah 33:14-16; 1 Thessalonians 3:12-4:2; Luke 21:25-28, 34-36.

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

BY FR.
OWEN
CAMPION



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 not alone. God would come to rescue them. He would triumph, for He was all-powerful.

The second reading in this Sun-

day's Liturgy of the Word comes from the First Epistle to the Thessalonians. In the first century AD, Thessalonika was an important Greek city. (It is the city of Saloniki, in Greece, today.) Paul made converts in Thessalonika, but life for them was not easy. The epistle encourages them, addresses some problems, and faces 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 — and assumption — among many early Christians, who believed the Lord would come soon in glory to vindicate them and to inaugurate his reign of peace and justice.

REFLECTION:

The readings of the Sunday Masses in Advent create nothing short of majesty. 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,

'Not only did his coming change history ... but he still guides us .. if we allow him to do so.'

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 mold 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.

I was heartsick to see the changes that have been made. I felt I didn't belong even after going quite a few Sundays.



BY FR.
JOHN
DIETZEN

I finally found a church that has Mass just the way it used to be — in Latin and with none of the changes that are so uncomfortable. I think you should tell people they do not have to put up with all of these changes if they don't want to. (Indiana)

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 calmest circumstances, 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 simp-

was great to read your answers to the family whose children wondered if their dog would be in heaven with them.

I am 80-years-old, one of a devout family, product of Catholic schools, etc., but it took your column to bring forcefully to my attention one of the articles of our faith, namely the resurrection of our bodies.

In heaven our bodies will be perfect and will have shed our physical infir-

'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.'

ly 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.

Q. Can you stand another letter about "dogs in heaven?" I see your column in our Seattle paper and it

mities. Why should we not have flowers, trees, smiles?

You have given me something to think about, which in my opinion is one of the great things about our "changes" 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 did not have 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)

A. Your letter made my day. I must admit I am printing it just to let other readers know that they are not alone in seeing and appreciating the many good things that are happening.

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Nuts and bolts of TV viewing

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



BY
**JAMES
BREIG**

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



FAMILY FILM — A courageous girl played by Meredith Salenger, a drifter played by John Cusak, and an untamed wolf find themselves traveling companions in "Natty Gann," a Disney film which the USCC calls 'heartwarming and touching.'

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 good 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 anything 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 TV. The average viewer, by cooperating with others or joining groups, can have an impact on TV. Sometimes, people feel helpless watching 'Hunter' gun



WAR-TIME MIRACLE — Loretta Swit as Sister Gabriel comforts Marsha Moreau as Ana, the youngest of three children being pursued by Nazis in the drama, "Miracle at Moreaux," which can be seen on PBS, Channel 2 on Dec. 1 at 7 p.m. and again on Dec. 7 at 10 a.m. as part of the "Wonderworks" series. (NC photo)

down another crook or Alexis Carington show up in one of her gowns or 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

and the following days' local, late-night fare.

"The nuts-and-bolts of TV and film are critical for the knowledgeable viewer," Jay said. "For the most part, the how-to aspects are timeless so the book can be used year after year. I think there's a void in current available literature on such things as how TV works, who lobbies whom, what the FCC does and so on. All of these are important for viewers to know."

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 Paulist 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.

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

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Family conference offers something for all

Families from throughout South Florida are invited to attend a Jan. 11 conference which will feature discussions on everything from dealing with teens and sexuality to coping with death and divorce.

The day-long event, "Family: A Place to Learn, to Love and to Grow," is designed "for everyone," said Carol Farrell, director of the Family Enrichment Center of the Archdiocese of Miami. The center is sponsoring the conference in cooperation with St. Thomas University, which will host it, and Marriage Encounter of South Florida.

"It's geared for enrichment of all families," be they two-parent or single-parent, "blended" families, young married couples or young adults planning on marriage, Farrell said.

Keynote speakers will be: Dolores Curran (for the English-speaking), parent, author and educator whose nationally-syndicated column appears in each issue of *The Voice*; and Fr. Gabriel Calvo (for the Spanish-speaking), internationally-known founder of Encuentros Conyugales and Marriage Retorno, both retreat experiences for married couples.

General sessions will feature Curran speaking about the traits of a healthy family and stress and the healthy family, and Fr. Calvo discussing the most important characteristics of families.

Ten workshops will be given in Spanish and 12 more in English, covering such topics as: Teenagers; teens and sexuality; drug and alcohol abuse; remarriage; divorce and death; single parents; marriage as a sacrament; spirituality in the family; natural methods of family planning; and "Creative Ways to Grow in Marriage," which will be geared specifically for couples married less than five years.

All sessions and workshops will be interpreted for the deaf.

Archbishop Edward A. McCarthy will open the conference at 9 a.m. and Auxiliary Bishop Agustin Roman will close it with a Mass beginning at 4:15 p.m.

Registration fee is \$12 per person if mailed before Dec. 11, or \$15 after that date. St. Thomas University is located at 16400 NW 32 Ave. in Miami.

For registration, write to the Family Enrichment Center, 18400 NW 12 Ave., Miami, FL 33169, or call the center at 651-0280.



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, from left, Sheila Devanesan, Monica Tropeano, Tanya Witt, Kelly Whelan, and Sonya Witt. Not pictured are team members Luisa Tio and Jodi 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, at 7:30 p.m. Fr. Michael Scanlan, O.S.A. will speak on "Church Consciousness Since Vatican II." Fr. Scanlan is Professor of Systematic Theology at the Washington Theological Union and President Elect of the Catholic Theological Society of America.

In a recent address to the Catholic Theological Society, Fr. Scanlan contends

that Karl Rahner, the saintly sage of twentieth century Catholicism, has "reconciled, reformulated, and restructured" his systematic theology in a way so profoundly praxiological that Catholicism is now further empowered by his work to become practically catholic for the first time as "world church."

The event is free but pre-register by calling the Institute for Pastoral Ministries (625-6000 extension 141).

It's a Date

Spiritual Renewal

The **Cenacle** in Lantana will host an Advent General Retreat from Dec. 13-15. Open to men and women. Begins with Supper Friday 6:30 p.m. Directed by Fr. Greg Comella, C.P.P.S. and Sr. Agnes Forman. Call/write: The Cenacle, 1400 S. Dixie Highway in Lantana, FL 33462, 582-2534. Suggested offering is \$65.

Women of the Light breakfast on Dec. 21 from 9 to 11:30 a.m. at the Holiday Inn, Ft. Lauderdale North. Cost \$8. Reservations must be made by Dec. 14. Call Nancy at 752-3008 or Lila at 753-2037.

The **Youth Center** 3333 S. Miami Ave. (next to La Salle High School) will host an Advent Youth Retreat on Dec. 14 from 9:30 a.m. to 4 p.m. Cost \$2. Directed by Fr. Roy Shelley. For more info call 757-6241, Ext. 156.

Church of the Epiphany, 8235 S.W. 57 Ave. in South Miami, invites the community to Parish Mission for Advent Dec. 2-6, at 7:30 p.m. Father Steve Trzeciecki, C.M. will lead. For further information, please call 667-4911.

Bazaars

The **St. Jude Ladies Guild** will be having their annual Christmas Bazaar on Nov. 30 and Dec. 1 from 10 a.m. to 10 p.m. Middle Eastern Food. White elephant, jewelry, live music. Location: 126 S.E. 15th Rd., Miami.

The **St. Bartholomew Womens Club** will hold its annual Christmas bazaar on Dec. 8 from 9 a.m. to 5 p.m. 8001 Miramar Parkway, Miramar.

St. Henry's Women's Guild is having a craft

sale at Coral Ridge Mall (located on the corner of Federal Highway and Oakland Park Blvd.) on Dec. 7. Hours from 9 am until 5 pm.

The **Marianettes of Marian Council** 3757 Knights of Columbus are sponsoring a Flea Market/Bazaar at the Council Hall 13300 Memorial Hwy, North Miami on Dec. 7 from 8 to 4. Crafts, gifts, plants, bakery goods, clothing new and used will be for sale. Rent a table by calling Mary 940-5565, Nina 895-1540 or Fran 947-6461.

St. Mary Magdalen Women's Guild will hold their fourth annual Christmas Bazaar, Dec. 7 from 9:30 A.M. to 8 P.M. and Dec. 8 from 9:30 A.M. to 3 P.M. at parish hall, 17775 No. Bay Road, Miami Beach. Crafted Christmas items, gifts, baked goods and hand made articles.

Visitation Church will hold its annual Christmas Bazaar beginning at 9 AM to 4 PM Dec. 7 in the parish hall at 100 NE 191 St. Home made items, crafts, etc. Picture with Santa Claus.

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, on Dec. 8 at 7 p.m. with a special Mass followed by a wine and cheese party. Reservations call Kathy Gent at 792-6217.

St. George Catholic Church will be sponsoring their annual Christmas Bazaar on Nov. 30 from 10 to 5 p.m. at the Plantation Towne Mall.

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 Archdiocese to assume her new responsibilities in Media, PA.

A celebration in honor of her service

Marian Center bazaar

Ceramic items, suitable for holiday gifts, and made by mentally retarded children will be featured during the annual pre-Christmas bazaar at Marian Center for the Mentally Retarded located at 15701 NW 37 Ave. on Friday and Saturday, Dec. 6 and 7.

A variety of plants and miscellaneous "white elephant" objects will also be for sale between the hours of 6:30 - 10 p.m. on Dec. 6 and from 10:30 a.m. to 5 p.m. on Dec. 7. Refreshments will be available.

Blessed Sacrament Women's Club will be holding their annual Christmas Bazaar on Dec. 7 from 9 a.m. to 4 p.m. and Dec. 8 from 9 a.m. to 2 p.m. in the Blessed Sacrament Parish Hall, 1701 East Oakland Park Blvd. Arts and crafts, Christmas items, homebaked goods, plants.

St. Basil Byzantine Catholic Church Annual Christmas Bazaar to be held on Dec. 7 at the University Mall. Hand-crafted gifts and Baked Goods available from 10:00 am until 5:00 pm. For more information, please call 651-0991 or 651-9390.

Single/divorced/widowed

Happenings Singles is having an Outstanding Singles Party on Dec. 13 at 9 p.m. at the Diplomat Hotel, 3515 S. Ocean Dr. in Hollywood. Dancing, live band, Gift drawings. Admission \$5. For more info call Sharon Silver at 385-1255.

St. Timothy's parish hall, 5300 SW 102nd Ave. will be the location of a meeting Dec. 16 at 7:30 p.m. Speaker. Free admission.

The **Archbishop's Young Adult Council**, is sponsoring a Dinner/Dance on Dec. 7 at 7:30 at St. Maurice Church. Admission is \$15.00 All ages welcome. Call for tickets 757-6241 ext. 191.

Potpourri

Rosarian Academy in Palm Beach will host an open house on Dec. 7 at 2 p.m. Visits with administrators. Guided tours.

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 unpublished 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 annex" where she and her family spent two years hiding from the Nazis.

In conjunction with the exhibition, which began a worldwide tour in June,

eight thru tenth-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 teenagers also will be invited to attend special programs on the exhibit.

The exhibition is sponsored in part by a committee of Miami-area civic and religious leaders, including Archbishop Edward A. McCarthy, who urge that it be used as a means of fighting prejudice and discrimination within the local community.

The exhibit will be open to the public during normal library hours. For more information and group scheduling, call 931-2234.

will be held at St. Maurice Church on Sterling Road in Ft. Lauderdale on Monday evening, December 16. Mass will be celebrated by Bishop Agustin Roman at 7:30 p.m. Homilist will be Fr. Jim Young, founder of the North American Conference of Separated and Divorced Catholics. A reception will follow. All who have known Sister Agnes or been touched by her ministry are cordially invited to attend. For more information, call the Family Enrichment Center at 651-0280.

Christian cafe opening

St. Isidro Catholic Church and the Catholic Charismatic Office are announcing the opening of the Cornerstone Coffee House. The coffee house will feature contemporary Christian rock music. It will open Dec. 14 at 8:30 p.m. Ages 18-30. Cover is \$2.50. It is located at 1705 W. State Rd. 84 in Ft. Lauderdale one block East of I-95.

The **Father Salanus Guild** will hold a Christmas Tea at the Blessed Sacrament Parish Hall, 1701 East Oakland Park Blvd. on Dec. 1 at 2 p.m. to 4 p.m.

The **Archbishop's Young Adult Council** is sponsoring a Mardi Gras to build community among young people Feb. 8. International foods and crafts on display and for sale. Live Entertainment. If interested, booths are available now. Call Sue at 653-1318 eves.

The **Fort Lauderdale Christian Chorale and Orchestra** will perform in concert at Saint Paul the Apostle Catholic Church, 2900 N.E. 36th St. (Sample Road), Lighthouse Point on Dec. 8 at 7 p.m. The 100 member Chorale and Orchestra will perform a concert of sacred music that will include classics as well as contemporary works. Everyone is welcome, no admissions, but a collection will be taken. Further information by calling church, 943-9154.

St. Basil Catholic Church, 1475 N.E. 199th Street, North Miami, will present a collection of hand-made icons from noon till 4 pm on Dec. 7 and 14. Selected icons available for purchase. For information, call 652-0991.

St. Henry's annual Christmas Snowflake Ball will be held at the parish hall, 1500 S. Andrews Ave. in Pompano Beach on Dec. 21. Dancing and music featured by the Big Band Orchestra from 8 p.m. till midnight. Tickets \$30 per person or \$60 per couple. Reservations necessary. Call 943-3932 Mon.-Fri. from 10 a.m. til 3 p.m. Reservations no later than Dec. 15.

Special collection for mudslide victims

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 contribution 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-time 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. 8 at 7 p.m. with a special Mass followed by a wine and cheese party. Reservations call Kathy Gent at 792-6217.



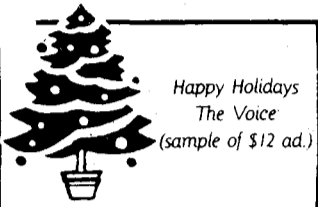
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 Hear our prayers in our time of need.
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ST. JUDES NOVENA — May the Sacred Heart of Jesus be adored glorified loved and preserved throughout the world now and forever. Sacred Heart of Jesus pray for us. St. Jude maker of miracles pray for us. Prayers answered. Publication promised. D.B.

THANKS TO ST. JUDE
 FOR PRAYERS ANSWERED
 PUBLICATION PROMISED. B.K.

5A-NOVENAS

THANKS TO ST. JUDE FOR
 PRAYERS ANSWERED.
 PUBLICATION PROMISED.
 R.E.O.

Thanks to the Holy Spirit for
 prayers answered. Publication
 promised. L.F.

thanks to St. Jude, St. Joseph,
 Sacred Heart and Blessed Mother
 for prayers answered. Publication
 promised. I.M. & H.M.

Thanks to St. Jude
 for answered prayers.
 Publication promised. J.M.

THANK YOU HOLY SPIRIT
 FOR GRACES RECEIVED.
 PUBLICATION PROMISED. R.D.

THANK YOU HOLY SPIRIT
 FOR ALL THINGS. PUBLICATION
 PROMISED. C.D.

THANKS TO ST. JUDE-SACRED
 HEART FOR PRAYER ANSWERED.
 PUBLICATION PROMISED. A.J.T.

THANKS TO ST. JUDE FOR
 PRAYERS ANSWERED PUBLICATION
 PROMISED. M.F.T.

THANK YOU HOLY SPIRIT FOR YOUR
 ENLIGHTENMENT AND FAVORS RECEIVED.
 PUBLICATION PROMISED. M.D. Villoldo

THANKS TO ST. JUDE FOR PRAYERS
 ANSWERED. PUBLICATION PROMISED.
 M.C. Villoldo

I give thanks to the Sacred Heart for
 novena granted for my daughter. I
 give thanks to the Sacred Heart for
 novena granted for my sister. I give
 thanks to the Sacred Heart for novena
 granted for my brother-in-law. I give
 thanks to the Sacred Heart for novena
 granted for the the return of my
 grandson. E.M.L.

**PRAYER TO
 THE HOLY SPIRIT**

Holy Spirit you who solve all problems.
 Who light all roads so that I can attain my
 goal You who give me the divine gift to
 forgive and to forget all evil against me
 and that in all instances of my life you are
 with me. I want in this short prayer to
 thank you for all things and to confirm
 once again that I never want to be sepa-
 rated from you, even in spite of all materi-
 al illusion I wish to be with you in eternal
 Glory. Thank you for your mercy towards
 me and mine. Publication promised.
 AGNES

5A-NOVENAS

**THANKSGIVING
 NOVENA TO ST. JUDE**
 Oh, Holy St. Jude, Apostle and martyr,
 great in virtue & rich in miracles, near
 kinsman of Jesus Christ, faithful in-
 tercessor of all who invoke your special
 patronage in time of need, to you I have
 recourse from the depth of my heart and
 humbly beg you to whom God has given
 such great power to come to my
 assistance. Help me in my present and
 urgent petition. In return, I promise to
 make your name known and you to be in-
 voked with Our Fathers, Hail Mary's and
 Glory Be's. Amen. I have had my request
 granted. Publication promised. Thanks for
 answering my prayer. O.A.S.

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An Advent pursuit



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

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 feasts. Match the saint's name with his or her feastday.

- _____ St. Ambrose
- _____ St. Francis Xavier

_____ Immaculate Conception of Mary

- _____ St. Lucy
- _____ St. Nicholas

- A. Dec. 3
- B. Dec. 6
- C. Dec. 7
- D. Dec. 8
- E. Dec. 13

4. The Advent wreath weaves pine boughs into a circle and adorns it with candles and ribbons. Now, 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?

John the Baptist is an important figure in Advent. His whole life was spent in expectation and preparation for Jesus. How well

do you remember the events of John's birth as recorded in St. Luke?

5. What are the names of John's parents?

6. How many brothers and sisters did John have?

7. John's father was a priest. What does Luke tell us he was doing in the temple when the angel appeared to him?

- A. leading the people in prayer
- B. offering a lamb in sacrifice
- C. sleeping
- D. burning incense

8. What was the name of the angel who appeared to John's father?

- A. Raphael
- B. Gabriel
- C. the angel of the Lord
- D. the angel did not leave his name

9. What happened to John's father after the angel left him? Why?

10. What famous person visited John's parents? How long did the visitor stay? Did the visitor help with the delivery of the baby?

11. Who gave John his name?

- A. his mother
- B. his father
- C. the relatives
- D. the angel

- ANSWERS
- 1. A
 - 2. C
 - 3. c, a, d, e, b
 - 4. a) 4, one for each of the four weeks of the season; b) violet, 1 rose; c) the rose candle is lighted; d) "rejoice"; d) third
 - 5. Zechariah and Elizabeth
 - 6. None
 - 7. d
 - 8. b
 - 9. became unable to speak because he did not believe the angel's words
 - 10. Mary the Mother of Jesus; about three months; no
 - 11. d

THINKING IT OVER

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 doweries for their marriages. On three occasions late at night Nicholas tossed a bag of gold into the man's window for doweries.

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 points to the coming of the Light of the World on Christmas Day.

Swedish Christians honor her with the Lucy Bride celebration. On the eve of her feast, a young woman is chosen as St. Lucy. In white garments and carrying palms, she enters the church wearing a crown set with lighted candles.

Hungarian Christians honor St. Lucy on her feast by planting Christmas wheat in soil. Kept warm and watered carefully, the wheat should sprout soft, green shoots by Christmas. Then

children carry the wheat to their creche; it symbolizes the wheat for making eucharistic bread — the bread of life.

Dec. 23: St. John Cantius. Born in Kanty, 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, OCSO
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."

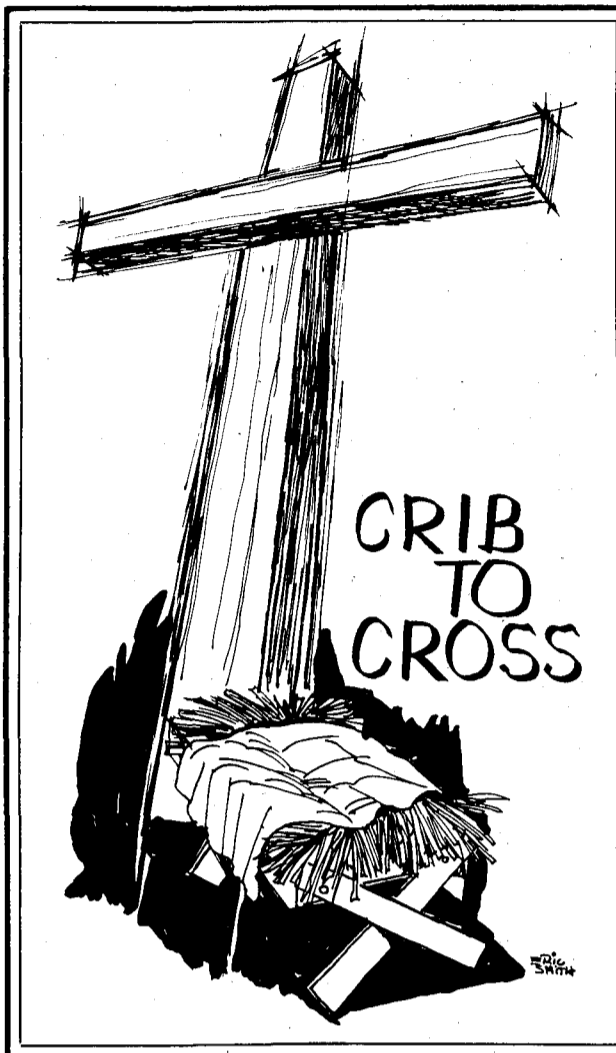
The early church fathers speak of three comings of Christ.

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.



"This is what Advent is about — the coming of Christ into our lives," writes Fr. Basil Pennington. (NC sketch)

"Advent reminds Christians that this is what life is really about — welcoming Christ in order to live according to who they truly are: men and women baptized into Christ, made one with him."

As I said, Franck is exceptionally gifted. Like so many bright young people, very quickly he became bored with everything.

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 humankind, can make."

As we go 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."

Ready and waiting

By Father John Castelot
NC News Service

St. Paul did not have time to instruct his converts at Thessalonica as thoroughly as he would have liked. Run out of town by furious opponents, he had to leave many questions up in the air.

Painfully aware of this, and fearful his newborn community would be persecuted as he had been, he sent his friend Timothy back to see how they were doing.

When Timothy rejoined Paul, he brought the encouraging news that the Thessalonians were holding up astonishingly well. But they did have a question.

Paul had shared his conviction that the risen Christ would soon return to establish the reign of God which he had inaugurated by his life, death and resurrection. The word used to describe this return was "parousia," the word for a ruler's formal visit to a city, complete with banners and bands and parades and cheering crowds. It was only a figure of speech, but it evoked a mental image hard to dislodge.

Since Paul's hasty departure some members of the little group had died. Their loved ones worried about them: Those who died would not be around for the big parade and would be at a disadvantage.

Paul tried to put their minds at rest. Those who died would not

be at a disadvantage at all, he explained. When the Lord returned they, together with the living, would enter the Kingdom.

When Paul spoke of those still living at the time of Christ's return, he included himself in their number (1 Thessalonians 4:17). Evidently he expected to be around then, an expectation all Christians of his generation shared. They eagerly anticipated the day God would finally and completely be victorious over evil in all its forms.

In Mark's Gospel, we hear Jesus saying: "I assure you, this generation will not pass away until all these things take place" (13:30). He was referring to the fall of Jerusalem, but his hearers associated that disaster — the end of "a" world — with the end of "the" world. Such sayings fueled their feverish longing for his return in glory.

This longing gave meaning to their celebration of the Eucharist. It was commonplace to envision God's kingdom in terms of a banquet.

And Luke tells us the first Christians celebrated exultantly (Acts 2:46).

Their exultant celebration sprang from the conviction that they were doing on the earthly level what they would soon be doing on the heavenly: celebrating their share in God's final triumph over evil.

Liturgical musician asks:

If you can sing with gusto at parties—why not at church?

SPRINGFIELD, Ill. (NC) — Joe Wise, who has been writing and singing music for liturgies for 20 years, at first could only sigh when asked why people in many churches don't sing at Mass.

"Reporters were asking me the same question 20 years ago," he said in an interview with *The Catholic Times*, newspaper of the Springfield Diocese.

His answer was the same he gave 20 years ago: when people have something to sing about, they will sing.

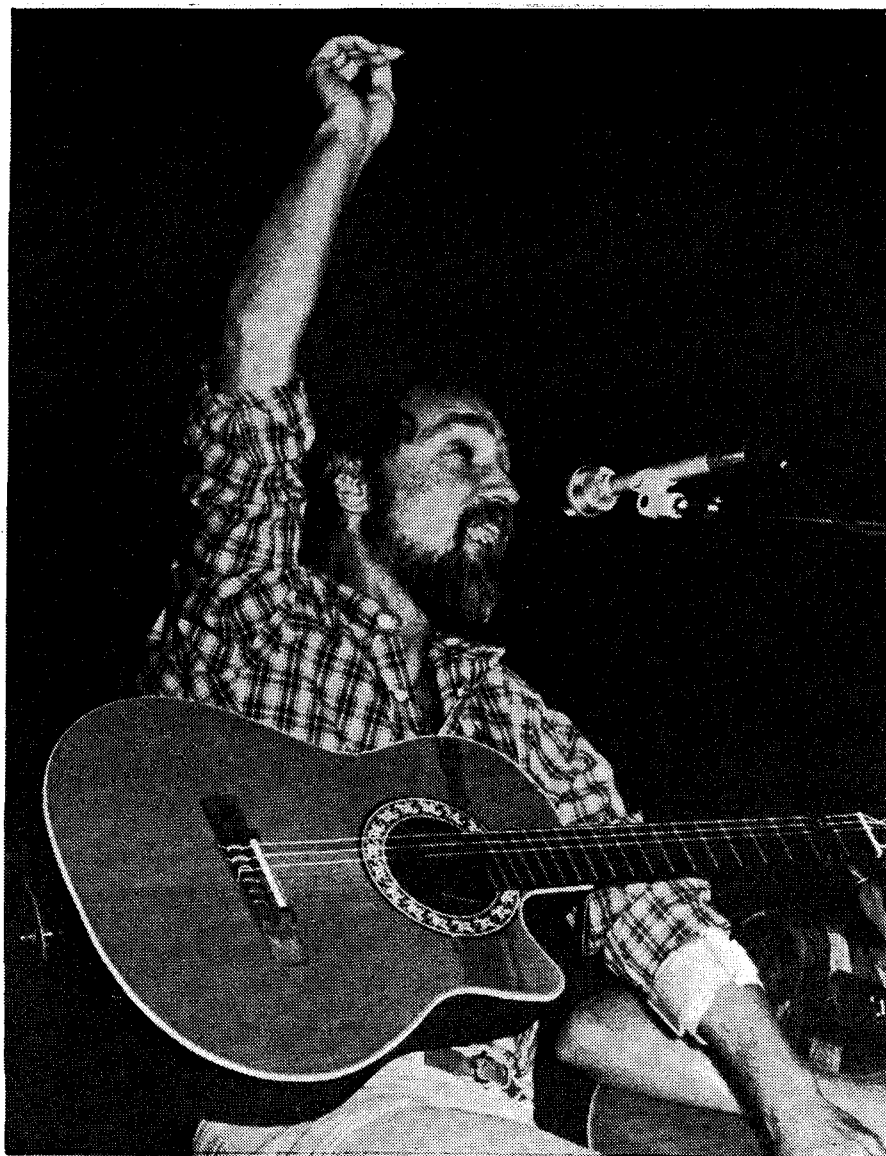
"Music is an expression like words," he said. "You don't express something until you have something to express."

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,



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.

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.

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 under-

stood 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 youth. 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.'

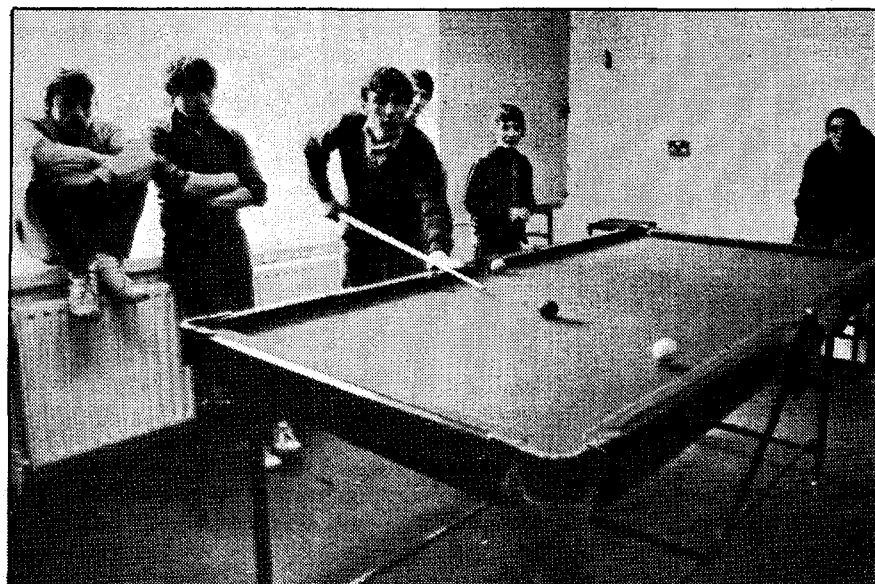
"For me the candle is the paschal candle. It's the light of Christ.

"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."

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, then we can give them so much more."



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).