Remember when someone helped you?

ABCD launched for 1981

By George Kemon

Ft. Lauderdale - Remember when someone helped you.
That is the slogan for this year's ABCD drive which kicked off with a dinner at Williamson's Restaurant last Monday evening.

Archbishop Edward A. McCarthy, convalescing from recent heart surgery told the more than $25 present that the goal has been set at $3.6 million.

The Archbishop alluded to the generosity of the Faithful last year in pushing the $3.25 million goal beyond expectations. He outlined some of the programs the ABCD funds contributed to such as two new high schools—one in Naples the other in Boca Raton.

Three homes for the aged—and two more just about to open, one of them in Broward, the dope seems to rain from life of crime and dependency for the alcoholics, youth and children.

The Archbishop drew applause when he told the assembly that the Archdiocese has purchased a Masonic Temple which is now being used to house various Archdiocesan activities and is located next to the Cathedral, in Miami.

He spoke of the real needs of the Archdiocese in relation to inflation eating into the money budgeted for various programs. "These programs feel inflation no less than you all do at home," said the Archbishop. He asked that when the contributors make their pledges that they add just a bit more to help offset the inflation erosion.

Chairman announced for the drive this year is former State Senate President Phil Lewis, of West Palm Beach, and director of the Lewis Foundation, who has made a large contribution to the Drive. Senator Lewis was also chairman some years ago and has again volunteered.

Father Neil J. Fleming has again volunteered as coordinator of the Drive. He spoke briefly on the slogan for this year's effort, "Remember when someone helped you."

The North Palm Beach pastor spoke of a young man who came to see him who was a youth under his care years earlier when Boys Town was first opened (a facility which came into being as a direct result of an ABCD Drive) and how the young man told Fr. Fleming he was earmarking a percentage of his pay each week so that another lad could be helped as he was.

FR. FLEMING said, "this young man exemplified the slogan. He got help and he was now giving help."

"It took a moment or two before I realized just how apt this slogan was for this year's Drive. We have all been helped by some one at some time or another. And that help takes many forms," said Fr. Fleming.

The dinner on Monday night was the first of several to be held throughout the Archdiocese in the coming weeks.

The New Addict

St. Luke's sees more middle-class users

By Ana M. Rodríguez

Drugs. They pour into South Florida by the pound, in bales and kilos, in ounces tucked inside belts and pocket linings, by sea and air.

Sometimes, like last week in Broward, the dope seems to rain from the sky. (A bale of weed fell from a plane through the roof of a couple in a mobile home park.)

Pot, cocaine, heroin; it's all the same: money in the bank for the dealers, a life of crime and dependency for the junkies.

But times have changed.

The STRUNG-OUT hippy with faded, worn jeans, long hair, peace sign and heroin habit who wandered dingy alleys begging for a fix has metamorphosed into the clean-cut guy next door with the steady job, wife, kids and Valentejeans who, along with the check for the groceries, shells out some hard cash every week for bags of the party favorites—pot, cocaine.

Drugs have become fashionable. "We used to think of the addict in the '60's as the hippy with the long hair," observes Martin Greene, director of the Archdiocese of Miami's St. Luke's Center for drug abuse. Now, "all kinds of people come in. You couldn't tell them apart."

THE JUNKIE forced to steal to feed his habit still exists. But he's now in the company of attorneys, nurses, doctors and housewives. Most of these are addicted to combinations of prescription drugs, Valium and Percodan, for example. For some, Quaaludes are commonplace, while others snort cocaine at social gatherings. Almost all smoke or have smoked pot. They don't even consider that a drug anymore.

St. Luke's center at 3290 N.W. 7 St. treats them all, black, Latin and white in equal proportions, 350 a day, almost twice as many men as women, aged between 20 and 25. "But we have a couple of people that are in their 60's," says Greene, and a few teenagers. Every day, two patients are discharged, and two more take their place.

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Chilean bishops excommunicate torturers

TALCA, Chile (NC) - The bishops of Talca and Linarex have issued a decree excommunicating those involved in the torture of detainees.

The Chilean church's legal aid office, the Vicariate of Solidarity in the Santiago Archdiocese, reported that it had documented 141 cases of the torture of prisoners in 1980.

The excommunication degree was signed by Bishops Carlos Gonzalez of Talca and Carlos Camus of Linarex and by Auxiliary Bishop Alejandro Jimenez of Talca.

It coincided with a report to the United Nations General Assembly saying that the human rights situation in Chile had worsened in 1980 after seven years of a state of siege.

The decree blamed government officials for the continuation of this "grave affront to human dignity." The bishops said that although their mission is to reconcile, they had to issue a punitive decree because "some sins are particularly grievous in that they affect the common good, human dignity and that sense of union which signifies communion.

"In fact that is why excommunication means placing oneself outside the church and being unable to receive the sacraments unless he or she repents."

In the recent past church authorities in Chile have excommunicated Catholics who perform an abortion or obtain a civil divorce. Although publicly condoning torture by the secret police and security forces, they had until the decree abstained from excommunicating torturers.

"It is common knowledge that the practice of torture continues among us, a grave affront to human dignity," the bishops said.

Those who torture, those who order it and those who fail to stop it are automatically excommunicated, the decree said, even officials assigned only temporarily to Talca or Linarex.

Reagan urged not to name Vatican envoy

WASHINGTON (NC) - President-elect Reagan has been urged by Americans United for Separation of Church and State not to appoint a new U.S. envoy to the Vatican and "let this position die a quiet death."

R.G. Puckett, executive director of the separationist organization, in a letter to Reagan said action on the envoy question gives the new president "an immediate opportunity" to uphold the principle of separation of church and state.

The organization has traditionally opposed the appointment of a U.S. envoy to the Vatican since the first such envoy was appointed by President Franklin D. Roosevelt just before World War II.

The current envoy to the Vatican, former New York Mayor Robert Wagner, is the fourth person to serve in such a position. As a democrat, he is likely to be replaced or recalled under a new Republican administration.

SING FOR PEACE - Franciscan Father DePaul Geneska, right, of the Chicago Theological Union joins hundreds of demonstrators at a shopping area inside the Pentagon for a liturgical service conducted by Maryknoll priests and sisters. The demonstrators were singing and praying for an end to U.S. military aid to El Salvador.
War and peace: debate coming

U.S. Bishops' panel to view issues.

By Jim Lackey

Washington (NC) - Church teaching on war and peace, long a topic of almost dire significance to a number of church members, is about to be even more closely scrutinized by the U.S. bishops and probably by others in the months ahead.

As a result of a series of interventions on war and peace at the U.S. bishops' annual general meeting last November, the bishops soon will establish an ad hoc committee to deal with what several bishops contend is the need for a new look at church teachings on issues such as nuclear war and conscientious objection.

At the same time, the Military Vicariate, the diocese-like structure headed by Cardinal Terence Cooke of New York which oversees the Catholic chaplain corps for the U.S. armed services throughout the world, has begun circulating a lengthy paper focusing on the "confusion" over just exactly what the church teaches on war and peace.

The paper attempts to counteract the "mament, weapons manufacture, defense capabilities and draft registration.

At the November bishops' meeting, several prelates questioned whether developments in nuclear strategy, including plans for fighting limited nuclear wars, meant that the bishops should issue new pastoral statements and sponsor new educational activities designed to call attention to the moral problems associated with preparing for war.

The sustained applause that came toward the end of the discussion indicated general agreement by many of the 250 bishops in attendance that a new look at the war and peace issue must be taken. Bishop Thomas Kelly, general secretary of the bishop's conference, said in early January that an ad hoc committee of bishops was being formed to address the bishops' concern.

Taking a slightly different tack is the Military Vicariate's paper, which according to its authors is not a theological treatise on the morality of war but simply a response to inquiries by those confused about "official" church teaching on war.

THE PAPER begins by referring to several published statements by anti-war Catholics who have contended, for instance, that a Catholic who wants to remain faithful to the church's teaching on war must refuse to fire nuclear missiles or that, since a "just war" is no longer possible, Catholic teaching does not apply.

Both efforts - the special committee meeting in the Military Vicariate's paper - are bound to renew the debate within the church over what it should teach on such issues a dismament, weapons manufacture, about which few theologians are adequately informed, zealously by those who think they have the best insight into Christ's message of peace and the difficulty most Catholics would have in fulfilling factual data from church documents and papal texts on their own.

From there, the paper goes on to quote extensively from current church documents in attempting to arrive at definitive conclusions to questions of church teaching on the "just war," on the use of nuclear weaponry and on right of conscientious objection.

ON THE JUST WAR, for instance, the paper rejects arguments that recent popes as well as the Second Vatican Council have ruled out the possibility of participating in such a war. It contends that the church still allows for the necessity of a defensive war and that the popes have endorsed the work of the United Nations, a major goal of which is to defend the sovereignty of the world's nations.

Similarly, on nuclear weapons the paper contends that while the church abhors arms stockpiling, neither Vatican II nor the popes nor the American bishops have condemned explicitly the construction or possession of nuclear weapons of limited capacities for purposes of deterrence.

The bishops probably will provide a starting point for the bishops' own exploration of the war and peace issue. The debate also is bound to see the participation of others who have lobbied the bishops for several years seeking an unequivocal denunciation of all forms of warfare.
FELDING QUESTIONS — Del Unser of the world champion Philadelphia Phillies answers questions at St. Perpetua School in Lafayette, Calif. The Unsers are members of the parish and his daughter Amy is in fifth grade at the school. Questions for the ballplayer included how much money did he make and why doesn’t he hit more home runs. (NC Photo)

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Vatican: spectacular, beautiful city-state

Within an area of only 109 acres is Vatican City, heart of the Roman Catholic Church and one of the smallest independent states in the World. It has its own radio and railway stations, mints its own coinage, prints its own postage stamps, publishes its own newspapers and, with extra-territorial rights extending to Castel Gandolfo, the Pope's summer residence, as well as the major basilicas in Rome, namely St. Mary Major, St. John Lateran and St. Paul Outside the Walls, enjoys "the unique distinction of being a nation within a city.

Built upon a small hill, on the lower slopes where once the Circus of Nero stood, is the site within a city. Where Christians were accused of starting the fire of Rome. Among the many who were martyred was St. Peter, who was buried here in 67 A.D.

IT WAS ONLY as a result of the Lateran Treaties that the Vatican became an independent state in 1929. However, archaeological excavations have brought to light tombs and sepulchral vaults dating back to the first and second centuries A.D.

In 324 the Emperor Constantine began construction of the first basilica in honor of St. Peter, the prince of the Apostles, also considered to be the first bishop of Rome and the first Pope (father) of the Church as successor of Jesus Christ. A few years after 846 A.D. when the Saracens destroyed the Lateran, the first pope's burial place, the Lateran Basilica was finished by Pope Paschal I. Under the reign of Pope Urban II the first and the second Holy Wars against the Saracens were started.

Among the many who were martyred is St. Peter, who was buried here in 67 A.D. In 324 the Emperor Constantine began construction of the first basilica in honor of St. Peter, the prince of the Apostles, also considered to be the first bishop of Rome and the first Pope of the Catholic Church as successor of Jesus Christ. A few years after 846 A.D. when the Saracens destroyed the Lateran Basilica, the popes moved the sarcophagus of St. Peter to the crypt of the Lateran Basilica. In 1099 the Papal troops of the First Crusade were quarters in the Lateran Basilica. The Lateran Basilica was finished under the direction of Pope Sixtus IV and saw the completion of the other first basilica's, the Lateran Basilica, St. Peter's Basilica, and Vatican City, among many other places in the umbran town of Sylvan Rock, the city of the Popes. The city of Rome, including Vatican City, is the site of the Inquisition and the home of the Pope, the leader of the Catholic Church.

The next year, 1113, a new basilica was built, the Basilica of St. John Lateran. This basilica was completed by Pope Innocent II in 1139 and was the site of the first Papal Conclave. In 1149, the first Papal Conclave was held in the Lateran Basilica. The Lateran Basilica was finished under the direction of Pope Sixtus IV and saw the completion of the other first basilica's, the Lateran Basilica, St. Peter's Basilica, and Vatican City, among many other places in the umbran town of Sylvan Rock, the city of the Popes. The city of Rome, including Vatican City, is the site of the Inquisition and the home of the Pope, the leader of the Catholic Church.

In 1508, Pope Julius II began construction of the Sistine Chapel. Michelangelo was the prime element of the Sistine Chapel. Michelangelo designed the wonderful semi-circular colonnade in front of the basilica and the magnificent fea of its size. The length is 694 feet, the cupola, with a height of 35.5 feet, has a diameter of 138 feet, a tremendous feat of engineering.

And, of course, there is the Sistine Chapel, now housing the Vatican museum and being used for the papal conclaves. Its construction was begun in 1473 under Pope Sixtus IV and saw the best painters of the umbran town of Sylvan Rock, the city of the Popes. The city of Rome, including Vatican City, is the site of the Inquisition and the home of the Pope, the leader of the Catholic Church.

For further information, see elsewhere on this page.

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Infanticide in the U.S.

Chicago (NC) — Infanticide is not a horror coming with 1984. It is already a practice in Western countries, including the United States. That was the message given by doctors speaking at the International Conference on Infanticide and the Handicapped Newborn, sponsored by Americans United for Life (AUF) in Chicago.

"Traditional medical ethics has obviously had exquisite difficulty in making a distinction between one's duty to a retarded child and one's duty to a normal child," said Dr. Eugene Diamond, professor of pediatrics at Loyola University of Chicago's Stritch School of Medicine and chairman of the conference.

"It was held, if anything, that there was a greater obligation to the retarded," he said.

Diamond said the abandonment of this perspective in regard to handicapped newborns has begun to "reveal a Dorian Gray-like deterioration among professions concerned with newborns."

Conference participants did not have statistics on the number of newborn infants who die by direct means and those who die from neglect or the withholding of treatment. But Diamond reported that 14 percent of the deaths in a New Haven, Conn., hospital's intensive care nursery over a two year period could be attributed to decisions by parents and physicians not to treat.

Diamond said that many of these infants were not hopeless cases and could have been saved with proper medical intervention.

The most common infant procedure in the United States may be withholding of treatment, according to Dr. C. Everett Koop, surgeon-in-chief at Children's Hospital of Philadelphia and a pioneer in pediatric surgery.

Infanticide "is being practiced by a segment of the medical profession from whom we have traditionally expected more, pediatrics and pediatric surgeons, and is being ignored by a segment of society from whom the victim has a right to expect more, namely, the law," Koop said.

Koop noted a survey which asked, "Do you believe that the life of each and every newborn infant should be saved if it is within our ability to do so?" Eighty percent of pediatric surgeons replied "no," he said.

Members of St. Mark's parish (Boynton Beach) Charismatic Prayer Group and Friends collected and made baby clothes and articles for the Birthline emergency pregnancy service. Fr. John Block, pastor, sweetened the pie with a check. (Dick Conkin Photo)

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18340 NW 12th Avenue
Miami, Florida 33169

CONCELEBRATED MASS AND DEDICATION OF A SHRINE OF OUR LADY OF GUADALUPE, PATRONESS OF THE UNBORN. ARCHBISHOP EDWARD A. McCARTHY, MAIN CELEBRANT.

THE MASS AND DEDICATION WILL BE HELD ON THE GROUNDS OF THE RESPECT LIFE OFFICE. (LOCATED ON THE CORNER OF NW 183 AND NW 12TH AVENUE.)
VATICAN CITY (NC) - "Lent is a time of profound truth," Pope John Paul II said in his annual Lenten message.

In a text released Jan. 13, the Pope described the season as "a time of profound truth, which brings conversion, restorship and, by putting everything back in its proper place, brings peace and optimism."

Lent begins on Ash Wednesday, March 4. Easter is April 19.

"Christians, called by the church to prayer, penance, fasting and self-sacrifice, place themselves before God and recognize themselves, they rediscover themselves," he noted.

"Lent is a time that makes us think about our relationship with 'Our Father,' it re-establishes the order that should reign between brothers and sisters," John Paul wrote. "Lent is a time that makes us jointly responsible for one another; it detaches us from our selfishness, small-mindedness, meanness and pride; it is a time that enlightens us and makes us understand better that we too, like Christ, must serve."

Worldwide, the papal message was distributed by the pontifical council Cor Unum, which provides information and coordinating services for Catholic aid and human development organizations. In the United States, the National Conference of Catholic Bishops received the papal address.

Catholic schools week near

WASHINGTON (NC) - Catholic schools will celebrate their heritage of "Choosing a Tradition - Catholic Schools" during the 1981 Catholic Schools Week, Feb. 1-7.

The week honoring the accomplishments and work of Catholic educational institutions is a joint project of the U.S. Catholic Conference (USCC) Department of Education and the national Catholic Educational Association Department of Chief Administrators of Catholic Education. It is intended to indicate the advantages of Catholic education and to cultivate community interest in and support for Catholic schools.

Current statistics show there are 1,527 Catholic high schools with 846,559 students and 8,149 elementary schools with 2,317,200 students in the United States.

When all student enrollments are tabulated, including those from seminaries, colleges and released time programs, the total number of students in Catholic instructional programs is 8,264,717.

Middle-class finds a new pastime

You are at a polite party of professionals, people, doctors, executives, discussing politics in a carpeted middle-class Florida-room.

Without much ado, your host, say, a lawyer, lights up a funny little cigarette and passes the 'joint' around for everyone to take a hit.

What do you do? This is no back-alley drug scene, this is Middle America and such scenes are commonplace.

A story on drug addiction appears in today's Voice, starting on page 1, and depicts increasing middle-class use of so-called "soft" drugs such as marijuana, cocaine, as well as various pills which are not so "soft."

In fact, a party scene similar to the above actually happened to one of the doctors who works at St. Luke's drug rehabilitation center.

What do you do? she asked. If you don't join in, you are excluded from the group.

Sound familiar? This raises a lot of questions in areas such as, adult peer pressure, how dangerous are soft-core drugs like pot and cocaine, and who your friends should be.

You can dismiss hard drugs, heroin, barbiturates, LSD, angel dust, etc. Those are killers.

As for pot, one hit probably won't kill you (unless it causes a wreck... or a drug dispute... or a hard drug connection...).

And one snort of cocaine probably won't kill you (unless it causes a wreck, or you accidentally overdose, or you get some contaminated stuff, or it turns out to be angel dust...)

Editorial

But aside from those risks and the risk of psychological dependency, there is a further question we would raise.

Priorities.

Exactly what is it that is important in one's life?

Are we so pleasure oriented, so saturated with commercials vaunting thrills and stimulation of the senses that we have nothing better to do than sit around and soak up drugs (and that includes abuse of alcohol) in a search for just one more sensation?

A friend who works at a cancer center, commenting on people who abuse their bodies with drug and smoke, said, "I see a 25-year-old mother with two children, struggling through chemo-therapy just to live another month... And then I see 'normal' people dumping garbage into their bodies and it makes me just want to scream."

But, then, what can you expect in a society that tells its members that human life is expendable in the womb, of questionable value if slightly "defective" outside the womb, nothing but a sex object from 12 to 60 and something to be discarded after that?

Parents lead the way to God

My dearly beloved:

In all persons' lifetimes there are experiences which change them and their lives forever after. They may be world events or very personal and private happenings. In human history, the coming of the Christ Child was an event that profoundly changed mankind's existence and meaning.

So, in each personal story, the coming of a child changes the life of the parents and their life as a couple. They are never quite the same. The process of becoming parents affects their relationship with each other and with everyone else. In a new way, they feel they have a stake in the world and what happens out in that world matters to them.

It is to those of you who have chosen and been chosen, as parents to be responsible for the life and growth of His little ones that I most especially address this last of my love letters in this Year of the Family, this first year of our Evangelization effort from Archbishop McCarthy to Catholics of South Florida.

We know it is not easy for parents to move, over the years, from being totally responsible for their children's every need to that time, some twenty years later, when the children assume responsibility for themselves, and ultimately for others. And for those gifted with a long life, there is the sense of having come full circle in the recognition that they have come to depend to a small or greater extent on their children.

In the experience of family life and love, we experience a divine reality. In family love we have the first experience of the first understanding of love. In the kindness, the caring, the touching, the healing, the encouragement to growth and risk, the experience of forgiveness and support, we learn what it means to be loved.

Here, in the family, we get our first glimpse and experience of the love our Heavenly Father has for us. We learn it as children; we live it as parents. To a humbling and awesome extent, parents reveal the meaning of love and experience of the Lord, to support them in their search for truth and growth in wisdom. In the family, the "little church," parents — God bless them — have about the same mission.

There is a line from a song that expresses powerfully the message I would share with you who are parents. It could be sung to each of you by our Heavenly Father, by the Church, our Mother, by our own parents. It entreats us, "All I want of you is forever to remember me as loving you."

May you be blessed with the sure knowledge that you are loved. May that blessing overflow into the lives of all those whom you touch in any way, most especially your children. May you feel in the depth of your being the conviction that with every hurt soothed, every drink of water given, every tear wiped away, every embrace shared, you do the work of the Lord and bring life — abundantly.

Devotedly, gratefully, admiringly in Christ

Archbishop of Miami

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Anti-Semitism strikes again

By Antoinette Bosco

The largest outbreak of anti-Semitism in at least two decades occurred in 1980, according to the Anti-Defamation League of B'nai B'rith. In this country and abroad, vicious attacks against Jews took place.

Some were obvious nuisance pranks by kids, who came to a section of synagogue grass in the form of a cross. Others were angry attacks, such as firebombing a Jewish home.

Various reasons were offered. The mayor of New York City, Ed Koch, attributed the increasing anti-Semitism to the United Nations, "where many of these countries spew out the vileness of anti-Semitic pronouncements under the guise of anti-Zionism when they are really anti-Jewish."

"Some people believe the energy crisis is somehow caused by Jews...these people feel that if Israel did not exist, there would be no energy crisis."

RECENTLY, I spoke at length to Dr. Werner Angress, a professor of history at the State University at Stony Brook, who lost his father and some other family members at a death camp in Nazi Germany.

In his opinion, anti-Semitism is raising its ugly head now as an "Automatic reflex" something which happens in times of economic difficulty. He explained: "Jews are considered wealthy and powerful agents in the business world. People suffering economic deprivation want to find somebody responsible for their plight. Professional anti-Semites exploit the fears of these people."

Added to this is the turbulence in the Middle East. Some people believe the energy crisis is somehow caused by the Jews, he said. These people feel that if Israel did not exist, there would be no energy crisis.

This is not rational and raises a sense of revulsion in many people. Angress stated. Even during the Nazi period, people were repulsed. The only Christians during the Nazi period who were sympathetic to anti-Semitism lived in Germany, he added. Angress pointed out that the French bishops had bombarded the pope with requests for aid for the Jewish people. Even the infamous "night of broken glass" in Germany, when Jewish shops were raid ed and church windows broken, was met with little unsolicited support, he observed. Angress said, "I dispute that the Holocaust was a unique event. It had unique features in its organization. But Genocide is not new. People got rounded up and exterminated before. Several million people were killed under Stalin too."

As a historian, a nationally recognized expert in the history of the Jewish population in Europe, Angress believes his personal experiences have not affected his ability to make objective judgments about the period. Yet this soft-spoken man acknowledges that looking at history on the basis of the Jews and the vitriolic recurrences of anti-Semitism today is "trying to get back to the root of the problem."

LOOKING AT THE still escalating inhumanity of man, he says: "The White man has become worse since World War II. We've made enormous progress in the 20th century, moving from the horse and buggy to interstellar explorations. But, in human terms, we've regressed. Political ideologies today are generating emotional hatreds in people as severe as those that caused the religious wars of the 16th and 17th centuries."

Angress escaped from Germany and came to the United States in 1939, working as a farmer in Virginia. He served in the U.S. Army in Europe for four years, until the surrender of Germany. He said he chose to study history after the war, "because I had a clear need to come to terms with the past and understand it. History was the key to the road where we could search for answers."

I must say, the thought of people being victimized in this country even today -- simply because they are Jewish -- stirs my hostilities to the boiling point.

The earthquake in Italy that killed several thousand people has prompted many to ask disturbing questions about the nature and providence of God, such as, "Where was God?"

Some believers will take this in stride, in line with the old maxim: "The Lord has given and the Lord has taken away."

Do we need God?

By Fr. John Sheerin

The earthquake in Italy that killed several thousand people has prompted many to ask disturbing questions about the nature and providence of God, such as, "Where was God?"

Some believers will take this in stride, in line with the old maxim: "The Lord has given and the Lord has taken away."

However, many other Christians, even if they do not actually reject the temptation to doubt God's providence, at least wonder if a God is needed in our lives and, if so, what purpose God serves.

A missionary and educator for 14 years in Tanzania, Father Cornelius Van der Poel uses a provocative question as the title for the second chapter of "The Search for Human Values": "Do we need God to live a good human life?"

FATHER VAN der Poel says that a person might be a faithful observer of the Ten Commandments and yet decide that he does not really need God. He may be a person who never goes out of his way to better humanity. In short, he really believes that he does not need God to live a good life.

So here we have a puzzle. As Father Van der Poel presents it: "One can find wonderful people among believers, effectively and one can find very evil people among atheists." Yet the fact is that the acceptance of God is no guarantee of a man's goodness and the denial of God is no proof that a man is evil.

For instance, man and woman need God for the sake of the world. Yet, as more as the more it will help man and woman to make progress. Progress is only possible when we take the laws of nature into account. As the old verse has it "God sits in the whirlwind and directs the storm."

Recently in my reading I came across another answer in the interesting work of Ralph Wendell Burhoe, scientist and director of the Center for Advanced Study in Theology and the Sciences.

Burhoe said that in the larger sense God determines human destiny and is the most central element of religious culture. Looking at the concept of God in its basic, abstract meaning, he describes some of the traditional characteristics of deity:

"God is the name of an objective reality transcending man in time and space and power, which is the source (creator) of the world and as we find them, a source apart from which man is nothing, a source that has and always will determine human destiny."

I think this is a good answer: God is our destiny. As St. Paul says, "In him we live, and move and have our being."

I get mad at parents

By Tom Lennon

Q. Most of the time I like my parents and we get along well. But once in a while my dad will do something that really makes me furious. What bothers me is that I'll remember this for a long time afterward and sometimes I'll feel like I almost hate him. Am I a freak? Am I committing a sin when I get so angry? (Louisiana)

A. You are not a freak. Many people have an odd combination of love-hate feelings about various persons they know. They'll have some friends with whom they get along fine 85 percent of the time.

Now and then, however, the friends do something that angers them; perhaps it is something like a child's misbehavior. If the incident is remembered for a long time, their feelings toward their friends will switch back and forth from liking to hating to liking. On the other hand, in the long run the agreeable feelings hold sway, and the friendship continues.

If you like your parents "most of the time," you're fortunate. Don't be surprised if, now and then, one of them does something that angers you. Parents simply cannot please their children all the time.

And many teen-agers have on occasion felt strong resentment, even a near hatred, for their parents. This may be much more common than you realize. Therefore, a mixture of love-hate feelings holds sway, and that is way many humans are.

And don't be surprised if years from now an old hurt pops up in your memory — unexplainably — and, for an instant, you feel as if the incident is remembered for a long time. That too is the way many humans are.

As to whether you sin in the midst of your anger, only God and you can know for sure. Maybe even you cannot be certain! From what you say, I suspect that you are experiencing strong emotions rather than sin. You might keep in mind that emotions can become mighty stormy and still no sin will occur.

However, you might keep an eye on how you are treating your dad, especially when you are upset. You might attempt to be as reasonable as possible during the stormy times. And try not to engage in calculated nastiness when you are angry with him.

Finally, don't think that angry feelings — even very angry feelings — are automatically a sin. What you need to be concerned about is how you deal with these feelings and how you act toward the person with whom you are angry.
The Life of Elizabeth Seton

By Msgr. James J. Walsh

The Life of Elizabeth Seton

(As a result of the television production of the life of St. Elizabeth Seton interest has been heightened in her very unusual life. I am reprinting, therefore two columns done at the time of her canonization.)

One of the most welcome favors Elizabeth Seton may do the Christian world is to revolutionize the writing of saints’ lives. The overly pious manner of presenting the lives of holy men and women for centuries convinced a lot of people that the saints were too important to be imitated. They came off as artificial, unreal beings.

Not so with St. Elizabeth. There has emerged in book and film the portrait of a fully human woman, who most surely can be imitated, as well as admired.

Look at her life from the single aspect of pain. We are familiar with pain, in many forms, and so was she, to a greater degree than most of us. She can hardly become, like the plastic saints of the past, at the hands of their biographers, other-worldly beings let down from heaven for a while, untouched by the world and its evil, hardly aware of family agonies and struggles, always with free hours to pray and commune with God.

Elizabeth would laugh at this description of her life. By contrast, her life in retrospect seems to have been marked by peaks and valleys of pain—pain as wife, as mother, as Christian, as riches-to-rags victim, as innovative educator. Despite the easy, comfortable upbringing she had one can hardly doubt that God gave her what has long been called by the curious title “The wisdom of the cross.”

When adversity greeted her, she possessed an understanding of the sanctifying power suffering can play in the life of a Christian who takes Christ seriously.

At 29, she endured the daily trial of watching her husband slowly die of tuberculosis. When he was advised to take a sea voyage, Elizabeth and one child accompanied them. They stayed in Italy with old friends, the Filicchis. It was there he died and was buried.

Elizabeth was immediately faced with the overwhelming problems of adjusting to a new kind of lonely life with five small children. It came at a time when our infant nation was struggling desperately to gain its balance and hold firm a fluctuating economy. In the constant turmoil, William Seton had lost both his health and his once thriving business. Elizabeth had once been known as the most beautiful debutante of her day in New York.

SHE WAS PUSHED to another extreme now, but with an intolerance of a different kind of pain.

After William’s death in Livorno, she lived on for some time with her dear friends, the Filicchis. The very atmosphere of love and friendship in that devoutly Catholic home led to a new agony, one she had not anticipated while recovering from the loss of her husband.

This time, the problem, a most sensitive one, was related to religion. There was never a question of a loss of faith or serious doubts about God’s goodness. It was not a rebellious reaction to what life had brought her. All her life she had been a dedicated, zealous Episcopalian. She had been a very active Christian and loved her faith.

However, in the Filicchi home, she underwent a new and intense religious experience. For the first time, she saw the Catholic faith being lived fully at close hand. This had not been possible as she grew up in America. At the time of the Declaration of Independence, Catholics were still a second-class citizens, forbidden to worship in public or to vote or to hold office.

THERE RELIGION was looked upon as mysterious, superstitious, binding their royalties in a certain way to a “foreign power,” the pope. No one apparently expected them to share the patriotism of the colonists. Her mind in an unexpected turmoil, she returned to New York, more and more convinced as the months passed that she should become a Catholic. She realized clearly that such a drastic step would turn many people against her, as if she had taken leave of her senses. She would lose even dear friends.

Nevertheless, after much prayer and study, she brought her period of indecision to a half. The future grandmother and aunt of two archbishops went to the little church of St. Peter’s in New York and was received into the Catholic Church. It was 1805, two years after William’s death.

The expected ostracism of friends came at once. Hardy anyone was sympathetic to this courageous step, except perhaps the first bishop of the United States, John Carroll of Carrollton, who had long known the family. Only a few friends still spoke to her, probably more from compassion at the death of her husband, than from respect for her conversion.

She had far more pain to endure, and far greater heights to climb, achievements in suffering destined to affect countless lives, into our day.

(To be continued)

Response to an attack

By Msgr. George Higgins

An old rule of thumb says a columnist never responds to his critics by name in his own column. Nonetheless, I intend to respond briefly to some comments by Paul Weyrich in an interview in the Catholic newspaper, The Wanderer.

The paper identified Weyrich, director of the Committee for the Survival of a Free Congress, as the “key tactician behind the creation of the awesomely successful religious coalition that played such a vital role” in the recent election.

“In the interview, Weyrich says he wishes ‘we had some Catholic figures in this country that ‘believed strongly enough on moral issues to speak out, and to stand up and be counted.’ In this context, he undoubtedly means priest and bishops.”

“I’m talking about a national figure of a (Rev. Jerry) Falwell stature. I wish we had a contemporary Bishop Fulton J. Sheen or somebody of that sort who could join hands with these people,” Weyrich says.

This slighting of rhetoric on Weyrich’s part seems intended to suggest that Rev. Falwell and the Moral Majority stand for moral values while Catholic priests and bishops do not. THE REAL REASON Weyrich is angry is because many clergy and bishops have taken stands that differ from his own and from those of the Moral Majority on some moral issues. These issues include arms control and disarmament, welfare legislation, labor legislation, capital punishment and health care.

Weyrich is free to disagree with the position the bishops have taken on these issues. However, it is self-serving for him to suggest that these issues are of little importance on the scale of moral values, or to suggest that he and his followers are following the lead of the pope on moral issues, whereas the bishops and the clergy are not.

Weyrich has done an injustice to the U.S. clergy and hierarchy by creating the impression that they are weak on the moral issues of abortion, for example, and homosexuality — issues business. Elizabeth had once been known as the most beautiful debutante of her day in New York.

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(To be continued)
MEANWHILE, people keep finding it harder and harder to cope with the pressures of society. "There's always some underlying problem as to why someone goes into drugs," says Greene. Sometimes it's the pain of isolation and loneliness, other times it's the inability to compete and succeed in the marketplace. "Some say it (drug addiction) is a disease, like alcoholism," says Greene. For teenagers, peer pressure seems to be the main reason, combined with a lack of supervision by parents and, often, society's seeming acceptability of drugs like pot and cocaine.

Dr. Isnia Galan
St. Luke's Center

IT'S THE CULTURE," says Dr. Isnia Galan, who works 25 hours a week at St. Luke's. "The students feel that they have to experiment. It's like a must. The college kids find it's a necessity to smoke drugs." Galan, who has worked at the center for two years but helped addicts in New York for 10 years, says most teenagers "face tremendous pressure in their lives," competing for grades, friends, sports. "If they are extraordinary, these kids," she says, but the peer pressure is also insurmountable. "If you don't do it, you're critical of them and they kick you out of your group. They make your life impossible."

Unfortunately, she adds, with teenagers, "the idea is to get stoned," so they mix pot or cocaine with beer and wine, an often deadly combination.

Greene says much of drug abuse "is related to poor family life." He tells of a patient who was addicted for 10 years without his family ever realizing it.

He wonders at the attitudes of society in general toward drugs. "It's commonly accepted that marijuana is not harmful, and that's really contrary to the research." Although pot and cocaine are not physically addictive, they can be psychologically addictive. Yet, "it seems to be the middle-class people who seem to think it's the thing to do to snort cocaine at parties." And, he adds, it's also "a fashion in the U.S. to have your medicine cabinet stuffed with all kinds of cures for everything."

But is it just the U.S., not just the large cities. Rural areas have drug problems, as do European countries, says Greene. France and West Germany are two countries that are having as many drug-related problems as the U.S., a result, he says, of today's instant communication.

Three years ago, adds Greene, St. Luke's treated no Latins for drug abuse. Now, "we have 34 or 40." But, he says, Cubans, just like members of the middle class, "don't like to go into treatment programs."

While the drug money flows in Miami, though, centers like St. Luke's are having a hard time coming up with funds. "WE'RE OVERWORKED and underpaid," says Greene, whose 35-member staff of nurses, doctors, counselors, psychologists and psychiatrists keeps the center open every day from 7:30 a.m. to 7 p.m. and Saturdays and Sundays from 8 a.m. to 12 p.m.

One of the few in Florida approved by the Joint Commission for the Accreditation of Hospitals, St. Luke's is also the only one in the state that runs a day-care center for the children of the addicts, to make it easier for them to hold jobs and receive treatment. The day-care unit open from 7:30 a.m. to 6 p.m. Monday through Friday, currently has 35 children enrolled, but "it could have had 75 if funding and staff were available," Greene says.

St. Luke's is funded mainly through state and federal grants, money from the Catholic Service bureau (its parent agency) and Archbishops Charity.

"We used to think of the addict in the 60's as the hippy with the long hair... All kinds of people come in. You couldn't tell them apart."

Martin Greene,
Director, St. Luke's
Addict ‘Pot is the first step’

By Ana M. Rodríguez

Carl, 24, began smoking pot in sixth grade. By junior high, he was snorting cocaine and popping Quaaludes; then, "a lady" introduced him to heroin. He took a week to start shooting it directly into his veins, but ultimately he progressed to "speedballing," mixing cocaine and heroin and shooting it to achieve a great high.

"AT TIMES I would have like two syringes stuck in my arm." A native Miamian, the youngest of a large family whose brothers got to college on athletic scholarships, Carl, too, played high school sports. He is not an atypical junkie.

Friends introduced him to drugs, by his own admission because he is "easygoing." He took drugs, sold drugs, stole to pay for them and in other ways became intimately acquainted with life on the streets. "I was the youngest and the foolish, I guess," he says nonchalantly.

For three and a half years, Carl has been a patient at St. Luke's drug center, going daily to swallow a prescribed dose of the heroin-substitute methadone, and, receiving counseling once a week. He does not want his real name used for fear it might jeopardize his job.

"POT IS THE first stage" he explains. "You go from there to the pills." He learned about pot from his brother, the rest he learned on his own. Once started he couldn't stop because "I enjoyed the high." He speaks fondly of his friends. "It was me and three other guys. All of us were like partners. We would help each other out. Today, one of them is running from the law, another is locked up for 30 years, and the other is still selling." Carl helped them out on some robberies, when they needed money for a fix. "I never stuck a gun in anyone's back. I was always the driver 'cause I never really had the heart to hurt anybody."

Greene estimates the success rate at 65 per cent, but says there is "a good deal of recidivism," those who go back to drugs. Still, success is counted when they come back for treatment.

"Drug addiction is a cyclical problem. You don't get rid of it easily," says Greene. "You have to give up your drug abusing friends if you're really going to make a go of it."

Treatment at the center is strictly confidential, unless the addict allows information to be released or it is obtained through subpoena.

Greene SAYS that while drug addiction seems to be on the rise, more and more treatment centers are also opening up.

Buying is easy, he adds. You just ask the right people and go to the nearest streetcorner. But it's almost impossible to afford it on just a regular job. "They pay you once a week and you want to shoot it every day."

CARL WENT to St. Luke's "for the sake of my parents," and he has almost licked the heroin habit. He thinks drugs are "not worth it," and "all of it's bad. I wouldn't influence my little nephew to smoke pot or snort."

But he's told the counselors that he probably will not stop taking pot or cocaine. He knows after an overdose of cocaine "there's no bringing back," but says he's "a low-class addict," spending much less than the $200 to $300 a day other addicts do.
Coping with hyperactivity

Dear Dr. Kenny: I have a 20-month-old son, Mark, who is driving us crazy. He is into everything, climbs up on the counters and gets into the kitchen cabinets. We have a fenced-in yard. We lock the gate, but he has learned to climb over the fence. He stood up at 7 months, walked at 8, was running by 9 months. I have been running after him ever since, and never see the gate shut.

Everything else about Mark seems fine. He is happy, very curious, seems quite bright, and our physician tells us as there are no signs of brain damage. Please help. I find I am constantly screaming at Mark to no avail.

A. You have an unusually active 20-month-old. Apparently, Mark has not heard about the national energy shortage. You sound like a good mother. But to control this youngster you are going to have to be a great mother.

It's not that hard. Review the four D's: diet, discipline and diversion.

It is easy to advise you on drugs. Don't give him any. Your physician has already ruled out brain damage, which is a part of true hyperactivity. In addition, Mark is too young for drugs like Ritalin and Cylert, which are commonly prescribed for this disorder.

PROBABLY all of us can think back to our childhood and recall certain friends or family members who seemed utterly devoted to a faith as a way of escaping from a faith that hasn't worked for them.

I don't. And I don't know of anyone else who does. Either, Evelyn Kaye, in an interesting new book on interfaith marriages, Crosscurrents: Children, Families & Religion, writes of this dilemma. “For some children, the old religious traditions are easy to follow and comforting to keep for others, they are impossible to accept and a burden to continue. It's hard to explain why some children respond happily and follow religious traditions wholeheartedly while others reject them in anger."

The final D is diversion — for you. Hire a teenager to baby-sit after school daily for just one-half hour. Each afternoon use this brief period to walk, jog, read, go shopping, read, take a nap, pray — whatever will relax and refresh you.

To summarize, make sure Mark is not stimulated by drugs or diet. Try the physical approaches mentioned. Take a daily break yourself. If you keep in shape, you may soon be able to catch up to your son.

(Redder questions on family living and child care to be answered in print are invited. Address questions to: The Kennys; Box 67; Rensselaer, Ind. 47978.)

Beyond the two-faith marriage

By

Dolores Curran

"Why is it that some of my children have kept the faith and others have dropped it?" a woman asked me at a seminar. "I realize that the family's faith underlies the future faith of the children but how do you explain such wide variations in grown children who come from the same family faith atmosphere?"

With the mysteries of your love.

Amen

OPENING PRAYER: GOD IS LOVE:

Gentle Lord, King of Glory

Gentle Lord, King above

Gentle Lord, fill our spirits

With the mysteries of your love.

Amen

HEAVEN HALLOWED BE THY NAME:

One day when Jesus was with his disciples they asked Him, "Lord, teach us to pray." (Luke 11:1) He answered them by saying, "Our Father who art in Heaven hallowed be Thy name ...." How privileged we are to call God our Father and to be able to repeat these words of prayer from Jesus just as His own Apostles did years before us. Tonight the family will learn that to keep the faith for a lifetime a family must consider eliminating them for a time to see what happens.

SNACK TIME:

APPLES: Apples are in season now, so why not try some homemade applesauce. It could be prepared earlier or be done this evening as part of the family entertainment.

ENTERTAINMENT:

Play a card game — the "Universe". It can be purchased at any store where games are sold. Read a favorite short story aloud for the entire family.

CLOSING PRAYER:

The Lord's Prayer.

The Voice / Friday, January 16, 1981
By NC News Service

While rebel groups in El Salvador launched a long-promise "final offensive" the weekend of Jan. 10 to overthrow the U.S.-backed government, in Washington, D.C., civic and religious groups staged a rally asking an end to American military aid to El Salvador.

The rebels said they undertook their offensive before President-elect Ronald Reagan's inauguration, because his advisers have promised more military aid to the country.

IN SAN SALVADOR Jan. 11, Archbishop Arturo Rivera Damas apostolic administrator, congratulated the 2,000 persons who filled the cathedral "for your courage in coming, in spite of bombing and gunfire around the city, and the news that the insurrection began in earnest."

The Archbishop again offered church mediation to end hostilities, and added that those in power "must realize that no one can rule El Salvador while ignoring the political left." He said armed struggle could never solve the conflict, "only a political solution is the way out."

The new flare-up came after church leaders in El Salvador predicted that unless repression were halted and guerrillas held their attacks, all avenues for a political solution to two years of violence would be closed and full civil war would ensue. The recent killings of six opposition leaders, four U.S. missionaries and two U.S. agrarian reform advocates added to some 10,000 victims in one year further hardened the conflict.

The killings also led to the partial suspension in December of U.S. military aid, on grounds of possible complicity by security forces in the deaths. THE WASHINGTON rally Jan. 11 attracted more than 1,000 demonstrators. It was held in protest against the deaths of Maryknoll Sister Maura Clarke and Ida Ford, Ursuline Sister Dorothy Kael and Missionary Jane Donovan, killed in early December near San Salvador airport.

"We do not protest for the death of our missionaries, but also for the 10,000 others killed in El Salvador last year," said the Rev. Jovelino Ramos, of the National Council of Churches.

In El Salvador, a reshuffling of the civilian-military junta has failed to halt repression or to produce evidence in a promised investigation of the killings, but the State Department in Washington has recommended resumption of full arms shipments to El Salvador.

Bishops in El Salvador and the rest of Central America, Great Britain and the United States have asked that the Carter administration keep hands off.

On the other hand, popular support has failed to materialize for the offensive led by Farabundo Marti National Liberation Front, a coalition of five guerrilla organizations.

Church sources have repeatedly condemned indiscriminate terrorism by leftists as contrary to the cause of social justice for Salvadorans.

FOR THE FIRST time, however, a group of soldiers rebelled at Santa Ana, the country's second largest city, and joined the guerrillas. Major combats were reported in four different fronts, including settlements of the poor in San Salvador. Rebels occupied major highways.

Civilian President Napoleon Duarte, who says the government is between two fires: armed groups of the ultra-right and the guerrillas, stated Jan. 12 that the leftist offensive was failing. The San Salvador diocesan legal aid office, Socorro Juridico, said it had evidence that El Salvador security forces were responsible for 6,004 of the 14,746 killings it was asked to investigate in 1980. El Salvador, along with Guatemala, were singled out as the key violators of human rights in an 1980 report by the Council on Hemispheric Affairs (COHA), a civic and religious coalition in Washington.

The government has yet to report on the promised investigations in the deaths of the four U.S. missionaries and two advisers, as well as on the assassination of Archbishop Oscar Romero last March and of five priests. Further representations for an investigation were made at the Department of State by Archbishop James A. Hickey of Washington and Bishop Thomas C. Kelly, general secretary of the U.S. Catholic Conference.

Salvadoran church sources rejecting what they call "U.S. intervention" in the area said they fear "the Vietnameseization of Central America" if the aid continues.
73,000 Hispanics students in L.A.

LOS ANGELES (CNS) — California's Catholic schools have 73,047 Hispanic students.

The California Catholic Conference's Division of Hispanic Affairs said this number is 27.9 percent of total Catholic school enrollment in the state.

Most Hispanics in Catholic schools, 44,299, attend schools in the Los Angeles Archdiocese. California's Catholic schools also enroll 0.5 percent American Indians.

The state's public schools only have 0.9 percent American Indian enrollment.

Fr. John O'Connor dies

Father John H. O'Connor, one of this area's most beloved and popular priests, died in December at Doctors Hospital. He was 88.

Father O'Connor, a native of Boston, celebrated the golden jubilee of his priesthood in April.

For 50 years, Father O'Connor tirelessly devoted himself to all who needed him. He particularly delighted in befriending the poor, downtrodden and those in trouble with the law.

With Roger Shaw and Father Sean O'Sullivan, he served in the successful Operation Self-Help, one of the first drug rehabilitation centers in Dade County.

Father O'Connor, supposedly here to retire, in 1969 flung himself into service and community activities, he celebrated Mass at St. John The Apostle and St. Cecilia's Churches. He was chaplain of Optimists International, Florida 16th District, and ministered to prisoners at Raiford, South Dade Federal and the Broward women's prison.

Burial was in Boston.

Sean Murnane, Father of St. Helen Pastor

Sean Murnane, father of St. Helen's Church pastor Fr. Patrick J. Murnane, died January 8 in Newmarket on Fergus, County Clare, Ireland. He was 88.

Fr. Patrick celebrated the Mass of the Resurrection. Also present were Mr. Murnane's other children, John and Peggie. He was buried at Carrigerry Church in Newmarket.

Byzantine Catholic Day at St. Basil's

Byzantine Catholics from parishes and missions in Florida and Georgia will gather Jan. 18, 1981 to celebrate the Fifth Annual Byzantine Catholic Day at Saint Basil Catholic Church, 1475 NE 199th Street, Miami.

Archbishop Edward McCarthy will preach at the 10:00 a.m. Divine Liturgy celebrated by Bishop Michael Dudick of Passaic and his auxiliary, Bishop Thomas Dolinay, and concelebrated by Byzantine and Roman rite priests.

The Byzantine rite is one of the rites of the Catholic Church and second largest after the Roman rite. It shares the essentials of the Faith of the Catholic Church with the Roman and other rites, but it differs in the way it expresses that Faith through its sacraments, art, architecture, liturgy, hymns and religious poetry, chant, etc.

The priest and people of Saint Basil Church issue an invitation to all to attend with the hope that this experience would lead to a richer and fuller understanding of the Byzantine Catholic Church. In Miami there are churches of three Catholic rites serving the people of Dade and Broward Counties.

Father Peter is the pastor of Saint Basil Church and welcomes inquiries about Byzantine Catholic Day and/or the Eastern rites of the Catholic Church.

His phone number is (305) 651-0991.

St. Patrick's day committee looks for "Miss Miami Colleen"

The St. Patrick's Day Parade Committee is now accepting applications for "Miss Miami Colleen" of 1981. The winner will reign over the third Annual St. Patrick's Day Parade which will be held in Miami on Saturday, March 14th, the Irish Festival at Bayfront Park on Sunday, March 15th and at the annual Emerald Society Ball on Tuesday, March 17th.

Entrants must be between the ages of 18 and 25, single (never married) of Irish Heritage and work or attend school in South Florida.

Deadline for applications is February 6th, 1981.
SEVEN NATIONAL BANKS AND SEVEN BRANCHES KEEPING PACE WITH THE GROWTH OF GREATER MIAMI, FLORIDA

DECEMBER 31

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PEOPLES FIRST NATIONAL BANK OF MIAMI SHORES
WITH COMPLETE TRUST FACILITIES
Northeast 2nd Avenue at 95th Street
Established February 27, 1950
Boulevard Branch
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PEOPLES AMERICAN NATIONAL BANK OF NORTH MIAMI
Northeast 125th Street at 10th Avenue
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West Dixie Branch
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Telephone 383-8811

PEOPLES FIRST NATIONAL BANK OF NORTH MIAMI BEACH
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16490 W. Dixie Highway (North Miami Beach)
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WE NOW PAY 5 1/2% ON REGULAR SAVINGS ACCOUNTS.

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Members Federal Deposit Insurance Corporation
**Open house at Curley High**

The administration, faculty and staff of St. Matthews Catholic High School invite the public to an "OPEN HOUSE" on Sunday, January 18th from 2:00 to 5:00 p.m.

Students and parents from surrounding schools are invited to attend and view the facilities. Room and board are available.

Tours of the facilities will be conducted by members of the Student Council and the National Honor Society.

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**Quake Fund at $700,000**

A $300,000 check received from the Catholic Diocese of Newark, NJ boosted the Catholic Relief Services (CRS) Southern Italy Earthquake Fund to $700,000.

CRS Executive Director Bishop Edwin B. Broderick accepted the contribution from the Newark Archdiocese Peter L. Gerety.

"This is the largest donation received to date for the Fund," said Bishop Broderick. "It is demonstration of the deep concern felt by the people of the Newark Archdiocese and an example of the tremendous generosity of the American people."

Bishop Broderick recently returned from a trip to Italy where he visited the site of the November 23 earthquake. "The need is truly great," he said. "CRS is on the scene, working to help the most vulnerable survivors of the quake: the aged, the ill, the orphans and those who have completely lost their sources of income."

The CRS effort on behalf of the people of Southern Italy is projected to cost $235,000, with additional aid provided through the Catholic Relief Services (CRS) of the United States Conference of Catholic Bishops.

FCCW board sets meeting

The Florida Council of Catholic Women Board will meet February 3 and 4, 1981, at the Travelodge at Orlando International Airport. The tentative schedule of the Board Meeting is as follows:

**Tuesday, Feb. 3 — 3:00 p.m.**
Meeting — Daytona Suite; 5:30 p.m. Break; 6:00 p.m. Social hour; 7:00 p.m. Dinner — Daytona Suite (Cost approx. $9.00) Mr. Michael McCarron of the Florida Catholic Conference will speak to us on Tuition Tax Credit Legislation.

Credit Legislation; 9:00 p.m. Open Discussion; 9:30 p.m. Recess.

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**Msgr. Walsh receives Silver Medallion**

Msgr. Bryan O. Walsh, Director of the Catholic Service Bureau for the Archdiocese of Miami is among several local business and professional people who have been selected by the Awards Committee of the National Conference of Christians and Jews to receive the coveted Silver Medallion for 1981.

Msgr. Walsh, in addition to his work with refugees and youth, is a former chairman of the Public Health Trust of Dade County and a member on accreditation of Service for families and children.

Omers receiving the award are: Charles E. Cobb, Jr. Chairman of the Board, Arvid Corp.; Marshall Harris, Senior Vice President, Dade Savings and Loan Association, and Philip N. Cheaney, President, First Federal of Broward County.

Lester Freeman, Executive Director of the Greater Miami Chamber of Commerce is scheduled to receive NCCJ's Distinguished Community Service Award.

The presentation will be made at a Brotherhood Dinner to be held at the Omni International hotel, on February 7th.

"At heart the good news is simple that, deeply loved by our God as individuals, we are always empowered to be true servants and brothers to one another" (Father O'Callaghan, 1980.)
BANGOR, Pa. (NC) — The windows of the small store called Anton's Fashions on Bangor's North Main Street are full of mannequins in formal wear, but inside stands a full-size replica of Michelangelo's famous statue, the "Pieta." 

Exact in every detail to the folds of the Madonna's cloak, the replica seems carved from stone, but it is formed entirely of the papier-mache art that 58-year-old Anton Schiavone makes from paper bags and a secret paste formula to use for his sculptures.

Schiavone, a tailor and part-time caterer, has been painting and sculpting for 38 years. In his small frame, a disease in his childhood impeded his growth so that he is now only 4 feet 8 inches tall. When his father's illness forced him to quit the mill and remain home he began working as a tailor, making formal wear, wedding dresses and costumes for plays and pageants. In his spare time he continued painting. Both his parents died within a short period, leaving him the house. He began converting his own room into a small gallery for his paintings. 

In 1964, visiting the New York World's Fair, he first saw Michelangelo's "Pieta." He was so impressed that he stood in line several times to view it. "I couldn't stop thinking about it," he said. "That was all that was on my mind. I must copy it." Realizing that he had much to learn about sculpture before attempting that feat, he decided to go to Florence to study Michelangelo's works. After visiting museums in Philadelphia and New York, saving for seven years, he achieved his goal. Touring Rome Florence and Venice, he studied art works by day and read books about the artists at night. While in Rome he visited the Vatican daily. After saying a prayer in St. Peter's Basilica he would study the "Pieta" and then go to gaze at the ceiling of the Sistine Chapel.

After returning home he continued to paint. When friends asked him about copying the "Pieta" he always answered: "When God gives me that wonderful feeling that I should do it, then I'll begin." On Jan. 1, 1976, he began the "Pieta." Often he thought his efforts were not up to his expectations and became discouraged. One day, out of frustration, he nearly destroyed the work. "As I raised my hand to destroy it, I looked at the face of the Madonna. It seemed to say, 'My boy, don't give up.'" He finished the work 51 days later, in time for the Easter celebration. On Jan. 1, 1977, he began work on one of the upstairs rooms. After studying color photos of the original, he selected the most essential elements to duplicate because his ceiling was too small to contain a reproduction of the entire work. Building a scaffold, he worked lying on his back. Using every spare moment, he often went without eating. "I felt that I was walking in Michelangelo's footsteps," he said.

Schiavone's most difficult project was his life-size sculptured version of Da Vinci's painting, "The Last Supper." It took him more than a year to do. "My 'Last Supper' seems to have a greater effect on people than the painting," he said. Some visitors are so moved, he added, that they kneel and pray before the sculpture.
Hungry? Tired? Visit The Lord's Place

(Story Begins on Back Cover, P. 24)

The floor. A woman at the counter
overheard us and brought in a carpet
that fit the room exactly with only a
quarter inch to spare. Believe it or not,
that rack in the corner holding
religious pamphlets came from an
adult book store and once displayed
pornographic materials. The Lord's
fingerprints are all over this place.

Although virtually every aspect of
the operation has been donated, in-
cluding volunteers' time, occasionally
the men served by the Lord's Place will
want to help.

At that point a drifter named Ethan
dropped by and gave Joe a $20 bill.
"Do you see what I mean?", Joe asked.
"For this man to give us this much is a
real sacrifice, believe me.

A man at another table remarked,
"You know, just one meal a day gives a
man peace." The people in the neigh-
borhood seem to agree. One resident
remarked, "This is the first time in the
last three years that the neighborhood
has been peaceful. When people get
hungry, they get mean.

AS BROTHER JOE rattled off the
many needs of the Lord's Place - in-
cluding the $1000 monthly budget he
expressed confidence that the com-

We got a call one day from a
government agency that said they
might help if we would fill out all of
their forms and follow their

regulations. I turned them down. I've
spoken to Cursillo and prayer groups
and asked them to consider spon-
soring us by giving $1 per month per
donor. Maybe schools could en-
courage families to bring in those large
cans of soup. I also want to get the lay
ministry program involved.

"Our biggest need is to find these
men a temporary place to stay. We
know that many of them have to sleep
doors. They find some work through the local labor pool, but
never get enough to make a two-
month deposit on an apartment. If we
could just help them get their feet on
the ground."

The Lord's Place, located at 524
South Dixie in West Palm Beach, is
open between 10 am and 3 pm, Mon-
day through Friday and 10—1 on Sun-
days. Individuals and groups wishing
to help in some way can contact
Brother Joe, The Lord's Place, c/o St.
Juliana's Church, 4500 S. Dixie High-
way, West Palm Beach, Fl. 33405.

The last customer of the day got up
to leave. "Thanks a lot, Brother Joe.
" Joe turned to wave. "Thank the Lord,
Brother, thank the Lord."
NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ESTATE OF WALTER KEARNS, whose address is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of the estate is Walter Kearns, whose address is 744 NE 80th Street, Miami, Florida. The name and address of the attorney for the personal representative are set forth below.

All persons having claims or demands against the estate of Walter Kearns, deceased, who are of record on the 23rd day of January, 1981, or the venue or jurisdiction of the court.

Publication of this notice of administration is a public notice of the estate of Walter Kearns, deceased.

In return, I promise to make God acceptable. AMEN.

Thank you, J. E., for all your love.

Thanks for St. Jude to be for you and all who invoke your aid. AMEN.
Learning to go where Jesus led

By Father Philip J. Murnion

In the Newark archdiocese for six weeks in the fall of 1979, almost 40,000 people met once a week in parishes' homes to reflect on the Christian obligation to care for those in need.

Following this, 500 people representing their parishes turned out for a weekend training program devoted to doing the work of justice.

This remarkable outpouring of concern was the result of careful planning during the previous year. Parishioners in more than 200 parishes had committed themselves voluntarily to a program of reflection and prayer on the challenges that Christ poses to their lives.

THE CLOSER they got to Christ the more they were reminded of their obligation to do something about the needs of others.

There are two elements of education for social responsibility: 1. becoming more aware of the challenge of the Gospel in our lives; 2. becoming more aware of people's needs and the injustices they suffer.

But education for social ministry truly leads to action when it leads parishioners to active participation in helping each other obtain adequate medical care and then reflects on any obstacles encountered — e.g., the ways the expense of health care keeps some people from it — this will be an effective learning experience.

Parishioners working in similar occupations get a chance to discuss their work lives, then questions about charity and justice, and the work place will take on new meaning.

Making the facts come alive

By Father John J. O'Callaghan, SJ

The most effective sermon I've ever heard was delivered by a Lutheran minister from the stage of an auditorium during a seminar, not a worship service.

Held some years ago in the Midwest, the seminar dealt with the U.S. penal system. It opened with an informal panel discussion among people who, on the previous day, had gone through the process of admission to a state prison — without prison personnel being aware of their real identity. The panel members said they were searched and sheared — and, as they reported — thoroughly "depersoned." The effect on them was profound.

ONE MAN, a high administrator in his church, simply described his reactions in an electrifying way. I suspect he had never spoken so movingly before. What he described was disconcerting to an audience of educators and pastors. The treatment these people received in being admitted to prison was foreign to our experience and almost beyond our belief.

This dignified, intellectual man was obviously in the grip of feelings so intense that they transformed him — and us who heard him. When we finished, I felt that I had grasped, as if by osmosis, the inhumanity and degradation of his experience.

Some years ago, the Jesuits in the United States began a program for some of its middle-aged members called "Horizons for Justice." The idea was to send them to various countries in Latin America for six weeks in the summer, to work along with native Jesuits in areas of rural and urban poverty. The aim: simply to experience a world of poverty and need totally different from anything they had known in their own country, and to reflect together on the experience.

Architects of the program faced storms of criticism from all sides: It was "using" poor people; it was running the risk of "tourism"; it was unrealistic and superficial.

Nonetheless, Jesuit leaders sent men into the program. Results have confirmed their judgment. With few exceptions, the Jesuits who experienced this program underwent a radical change in their awareness of the poverty and oppression which large masses of the human race face every day. The priorities and lifestyles of these Jesuits have changed.

What no religious superior and no official document could accomplish, was accomplished dramatically by experience. A picture is worth a thousand words, they say: an experience is worth a million!

THE EXPERIENCE of pain and helplessness makes real what can otherwise remain just a fact of life. The grasp of truth which comes from experience is the basis for most effective teaching.

Without awareness of the questions and problems that beset our cities and citizens, we'll never find meaningful answers to the social ills of our society.

Without some experience of injustice and some reflection, it is the rare person who really understands the church's teaching on social justice, much less acts on it.
and marriage as despicable. This trend achieved amazing among certain philosophers sp to idealize the spiritual and to attitude of the idealists. It might well reflect a growing trend that is egocentrism at its worst.

However, if one wants simply to be free of all responsibilities, committee member who handles the food bank operates: "Usually we the father has been laid off and won’t get emergency requests. A family of making deliveries are provided by distributed." An ecumenical effort, thousands of contributions throughout the year by the parish. The largely blue-collar parish includes an interesting mixture of people with a French background, from Maine and Canada, and long-established families whose immediate ancestors also were parishioners. In both cases, according to Father O’Rourke, the people have a tradition of “knowing each other and looking out for each other.”

This tradition sets the framework for the parish’s efforts to help the needy, which are coordinated by a seven-member Social Action Committee, now 5 years old. A vital part of this ministry involves the food bank and the clothing bank operated through it by the parish. COMMITTEE member Christine Shannon said: “Our food bank has helped over 75 families with many thousands of contributions distributed.” An ecumenical effort, food and clothing and even help in making deliveries are provided by Protestant and Jewish communities throughout the city. The Hartford Bureau of Social Services often provides referrals to the church.

Mrs. Shannon explained the way the food bank operates: “Usually we get emergency requests. A family of six needs food for a week. Perhaps the father has been laid off and won’t get any unemployment for a few days.”

The request for help is given to a committee member who handles arrangements, either meeting with the family at the food bank or having a home delivery made. A volunteer couple handles calls for one month. The food bank is open daily while the clothing bank is open every other week. Collections for both go on continually.

At Easter, Thanksgiving and Christmas, the bulletin boards at the entrances of St. Mary’s modernistic church sport special signs of the season, such as a large pumpkin on Thanksgiving. Attached are the names of dozens of homebound elderly (half of St. Mary’s parishioners are older than 65) who seldom receive cards or visitors. As people leave Mass, they are invited to take a name and contact the person during the holidays.

Frances Zera, committee chairwoman, said, “The administrators at the convalescent home tell us some of the old people who get our cards keep them for weeks and show them to everyone who comes by.”

Parishioners visit the elderly regularly and deliver Meals on Wheels to those who wouldn’t be eating properly otherwise. This Christmas several dozen people, parishioners and non-parishioners alike, will receive holiday baskets from their neighbors at St. Mary’s.

The PARISH bulletin is used by the Social Action Committee as a means of teaching people about social justice. For instance, members provide information in the bulletin about how to support the efforts of migrant workers to organize. Current needs of the community are also listed.

Each November the parish conducts a Social Action Sunday. The liturgy is planned and homilies are preached on the theme of social justice. People are given information explaining the various activities of the committee and then are invited to sign up.

Several times each year, guest speakers are invited to discuss social justice in the parish. Topics might include prison work or inner-city problems.

Because of the commitment of the people, social justice is a continuing concern at St. Mary’s Parish.

By Christopher J. Sheehan

At St. Mary’s Parish in East Hartford, Conn., social justice is an important concern. This is highlighted in sermons, in education programs and in parish activities. When “we look at where living the life of Christ is, everything is geared to social justice,” said co-pastor, Father Thomas O’Rourke.

The largely blue-collar parish includes an interesting mixture of people with a French background, from Maine and Canada, and long-established families whose immediate ancestors also were parishioners. In both cases, according to Father O’Rourke, the people have a tradition of “knowing each other and looking out for each other.”

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The largely blue-collar parish includes an interesting mixture of people with a French background, from Maine and Canada, and long-established families whose immediate ancestors also were parishioners. In both cases, according to Father O’Rourke, the people have a tradition of “knowing each other and looking out for each other.”

This tradition sets the framework for the parish’s efforts to help the needy, which are coordinated by a seven-member Social Action Committee, now 5 years old. A vital part of this ministry involves the food bank and the clothing bank operated through it by the parish. COMMITTEE member Christine Shannon said: “Our food bank has helped over 75 families with many thousands of contributions distributed.” An ecumenical effort, food and clothing and even help in making deliveries are provided by Protestant and Jewish communities throughout the city. The Hartford Bureau of Social Services often provides referrals to the church.

Mrs. Shannon explained the way the food bank operates: “Usually we get emergency requests. A family of six needs food for a week. Perhaps the father has been laid off and won’t get any unemployment for a few days.”

The request for help is given to a committee member who handles arrangements, either meeting with the family at the food bank or having a home delivery made. A volunteer couple handles calls for one month. The food bank is open daily while the clothing bank is open every other week. Collections for both go on continually.

At Easter, Thanksgiving and Christmas, the bulletin boards at the entrances of St. Mary’s modernistic church sport special signs of the season, such as a large pumpkin on Thanksgiving. Attached are the names of dozens of homebound elderly (half of St. Mary’s parishioners are older than 65) who seldom receive cards or visitors. As people leave Mass, they are invited to take a name and contact the person during the holidays.

Frances Zera, committee chairwoman, said, “The administrators at the convalescent home tell us some of the old people who get our cards keep them for weeks and show them to everyone who comes by.”

Parishioners visit the elderly regularly and deliver Meals on Wheels to those who wouldn’t be eating properly otherwise. This Christmas several dozen people, parishioners and non-parishioners alike, will receive holiday baskets from their neighbors at St. Mary’s.

The PARISH bulletin is used by the Social Action Committee as a means of teaching people about social justice. For instance, members provide information in the bulletin about how to support the efforts of migrant workers to organize. Current needs of the community are also listed.

Each November the parish conducts a Social Action Sunday. The liturgy is planned and homilies are preached on the theme of social justice. People are given information explaining the various activities of the committee and then are invited to sign up.

Several times each year, guest speakers are invited to discuss social justice in the parish. Topics might include prison work or inner-city problems.

Because of the commitment of the people, social justice is a continuing concern at St. Mary’s Parish.
Come visit The Lord's Place

...Where the homeless get soup and food for thought

By Dick Conklin

"How ya doin', Brother?" "Come on in, have some soup. Do you like donuts? We've got some today. Here, sit down at this table. Would you like something to read? Here, have a pamphlet to read while you're eating."

Another new customer for The Lord's Place, a storefront free soup kitchen in downtown West Palm Beach, and the creation of a man known simply as "Brother Joe."

Open a few hours each day, the Lord's Place is just that -- a place where the homeless and the hungry can come by and sip some soup, talk down here."

Brother Joe and the other volunteers shun any form of personal publicity. "WE WANT people to know this is a tough job by all Christians in the community," he insists. "We don't want ego involved here."

Although he approached local pastors and the St. Vincent de Paul Society for financial help, a variety of people came forward to lend a hand. "One man wanted to help out with the plumbing. He did around $3000 worth of work for nothing. An unemployed artist from California dropped in and did the beautiful poster of Christ feeding the multitudes that you see hanging there in the window. A lady from St. Ann's walked in and donated $100. Then she stayed around and served soup. Sometimes the kind of people you're trying to get involved will want to help out."

A thin, small man in soiled clothes came in. "Brother Joe, you got anything I can wear?" He took him in a back room to look through a pile of second-hand clothing. The man turned later, saying that he could find nothing in his size.

"COULD I HAVE money for a bus fare to Fort Lauderdale?" he asked. Brother Joe explained that although he would help in any way he could, the Lord's Place doesn't give out money, only food and clothing. "People who come in here with their heads down, feeling obligatory. We call each of them 'Brother,' a term of equality. "Psychologically they begin to feel different. Through conversation we try to show that Christ is really the One who is meeting their needs. We get runaways too. We tell them the story of the Prodigal Son. Many decide to go home. We don't want anyone away because we don't feel that the Lord would."

You would be surprised. These people are easier to reach than many who are more comfortable. They have seen suffering in their lives and are receptive to what we have to say.

"I'll never forget Bishop Roman's remark: 'You can read a lot of Scripture, but this place is a page out of Scripture.'"

Unemployed artist Robert Ytuarte made a drawing of Christ Feeding the Multitudes, for The Lord's Place. (Dick Conklin photo)

Great Deal, Improve a Little: Those are the words of Pope John XXIII. Many come in here with their heads down, feeling obligatory. We call each of them 'Brother,' a term of equality. "Psychologically they begin to feel different. Through conversation we try to show that Christ is really the One who is meeting their needs. We get runaways too. We tell them the story of the Prodigal Son. Many decide to go home. We don't want anyone away because we don't feel that the Lord would."

You would be surprised. These people are easier to reach than many who are more comfortable. They have seen suffering in their lives and are receptive to what we have to say. Sure, most of them we'll never see again, never hear what became of them. But you never know what's going to happen. "WHO KNOWS, maybe someday the people who are feeding may be feeding us."

Joe is pleased with the way people came together to help The Lord's Place get started.

"Bishop Agustin Roman said a special dedication Mass here on the first day. 'I'll never forget his remark, 'You can read a lot of Scripture, but this place is a page out of Scripture.'"

"I was in the donut shop one day talking about our needs and happened to mention how we needed a rug for continued on p. 20

From Brother Joe's diary...

(Following is an excerpt from Brother Joe's diary on Christmas Eve, a glimpse of the love and deep humanity displayed at The Lord's place.)

... With each passing day the lines seem to get longer and longer. Today there must have been fifty hungry people within the first hour. I had to ask some people to leave to make room for others who were waiting outside, and this happened on at least three occasions.

I am beginning to wonder if twelve chairs and three tables are enough. I am trying to stay small because I feel it will become harder to minister if the numbers become too large. I enjoy serving the Lord, but I fear bigness.

Sweeping up the sugar which falls to the floor while other patrons eat donuts. He is a religious nurt came in today for the first time -- I've known her for about a year. She has a wonderful smile and a very loving nature. She slipped me one hundred dollars in an envelope and asked me if I needed money. I told her that we could always use shoes and especially socks. I am getting in the habit of giving away my own socks, but really don't mind, since I know I can always get some when I get home.

Brother J. surprised me today. He gave me five pairs of shoes and some clothing, which was quickly grabbed up. Brother J. is the type of person who seems to be growing in generosity with each passing day. Sometimes he expresses the notion that he gives too much to the church, and would like to contribute to the Lord's Place, but is unable to. I feel the Lord is speaking to his heart.

Brother Johnnie and Sister Annie, both very young and very mixed up.

From Brother Joe's diary...

(Continued from previous page)

...That rack holding religious pamphlets came from an adult bookstore and once displayed pornographic materials.

Sister Annie appeared as I was closing and told me she would be working Christmas Day as a waitress. She looked very tired and her hair was very messy, as she spoke to me about having no place to sleep that night. After I closed, I asked her to come with me, so I could check her into a motel for the night. I used twenty dollars and eighty cents of the money the nun had given me earlier. Leaving her at the motel, I told her to get some sleep and take a shower so, that she would be presentable for work the next day. She thanked me and told me she would pay me back someday. I drove off without responding.
**Los Angeles, (NC) - El Padre Paulista Elwood Keiser, produc-**
**tor de los programas paulistas de televición “Insight”, ha**
**regresado de un viaje que él no deseaba hacer, y que ahora lo**
**califica como “un viaje a un lugar de muerte, un ‘Auschitz’**
**donde sacrifican niños”, pero satisfecho de haberlo hecho.**

El Padre Keiser hizo el viaje a fines de 1980 en compañía del**
actor de “Roots”, John Amos a la región donde el hambre está**
**asomando tres cuartos del millón de refugiados etíopes en**
**Somalia.**

El motivo del viaje fue una in-**
vitación de la agencia de**
socorro a ultramar (agencia**
**compuesta por Católicos y**
**Luteranos de Estados Unidos)**
**para que ambos, el Padre**
**keiser y John Amos, (el Kunta**
**Kinte de “Roots”), pudieran ver**
**por sí mismos la crítica**
**situación de las gentes de esta**
**región de Africa y luego, al**
**regresar a los Estados Unidos,**
**hablar por todos los mediosde**
**comunicación para mobilizar al**
**pueblo americano en su ayuda**
**maestra a estas víctimas del**
**hambre y las epidemias.**

Aunque el viaje no tenía nada**
**que ver con su trabajo como**
**productor de las series de TV,**
**dice el Padre Keiser, “en otro nivel**
**tenía todo lo necesario para**
**aprender algo de la vida.”**

La presencia de todos es un**
**recuerdo del Padre Elwood**
**Keiser. “Esta es una gente her-**
**mosa y fuerte, con una aureola**
**de dignidad sobre ellos, espon-**
**taneeamente amistosos y con**
**una corriente de gozo en las**
**sonrisas que iluminan sus**
**rostros negros Menos de**

**Marcha Pro-Vida en Washington**
**el 22 de Enero**

Una vez más, en Enero 22 próximo, tendrá lugar la Mar-**
**cha pro-Vida en la capital de la**
**nación para celebrar el octavo**
**aniversario de la decisión de la**
**Corte Suprema sobre aborto,**
**que permite quitar la vida de**
**los bebés inertes. Debido a esta**
**decisión inhumana más de**
**un millón de bebés por nacer**
**son sacrificados cada año.**

La Marcha por la Vida ha sido**
**transferida de su lugar, el frente**
**oeste del Capitolio, para el**
**parque Elipse situado entre la**
**Casa Blanca y el monumento a**
**Washington. El cambio se debe**
**a que la toma de posesión del**
**nuevo presidente Reagan será**
**en la 9ª sección oeste del**
**Capitolio en lugar de la del este**

El hambre, las epidemias y la sequía que azotan a los refugiados etíopes en Somalia es una seria amenaza de extinción para tres cuartos de un millón de personas, en su mayoría niños.

Pero el pasado año sufrieron una tremenda sequía, terrible, que ha convertido praderas en un desierto y el ganado se ha diezmado. Ahora, como consecuencia, la gente ha comenzado a morir también por el hambre y las enfermedades.

Visitanos, John y yo con los**
miembros de la agencia de**
socorro, una misión católica en**
**esta región que es atendida por**
**dos sacerdotes irlandeses,**
**quienes están luchando a pulso**
**para sobrevivir. Casi todos los**
**ninos de la región mueren de**

**BENDICIÓN DEL HOGAR “McKEEN”**

El Obispo Auxiliar de Miami, Monsenor Agustin Román bendijo el Hogar “Noreen McMKeen”, de West Palm Beach. Le asisten en la ceremonia Monsenor William McKeever, párroco de Little Flower y que antes lo fuera de St. Juliana, WPB.

Miama, Florida / LA VOZ / Viernes, Enero 16, 1981 / Página 1A
San Antonio, Abad

ENERO 17
San Antonio nació en Egipto el año 251. Allí creció en ambiente cristiano y según sus biógrafos, en buena posición. En una Misa oyó estas palabras de Cristo: “Si quieres ser perfecto, ve, vende lo que tienes, dáselo a los pobres y tendrás un tesoro en el cielo; entonces, ven y sigue” (Mt. 19,21).
Antonio salió de su casa, puso en orden sus posesiones y lo repartió entre los necesitados. Fue a ver a un viejo ermitaño y le suplicó lo instruyera en la vida espiritual. Visto también a varios solitarios y copió su ejemplo. Por último, se retiró al desierto y vivió de ermitaño, en oración y penitencia. Muchos vinieron a él buscando consejo para una vida de santidad y fundó el primer monasterio, por lo que se le llama “padre de la vida monástica”.
San Atanásio escribió la biografía de San Antonio y dice que “conocer su vida es un buen camino hacia la virtud”. San Antonio murió a los 105 años en 356.

San Sebastián

ENERO 20
Sebastián nació en Narbone. El año 284 vino a Roma y poco después se enlista en el ejército donde llegó a ser capitán de la guardia del emperador Diocleciano, enemigo de los cristianos, a los que hacía sufrir grandemente. Sebastián, que era cristiano, sentía dolor y compasión por ellos y los visitaba en la prisión para llevarles comida, dinero y ropas. Se asegura que a la esposa de uno de sus soldados con sólo hacerla la señal de la cruz sobre ella la curó. Ambos, esposo y esposa, fueron convertidos por Sebastián, quien convirtió a muchos con sus prédicas e influyó anímo a los condenados al martirio. Su fama llegó al emperador y éste mandó que lo arrestaran. Ordenó que lo asesinaran y fue dejado por muerto. Una cristiana vio que aún vivía y lo recogió cuidándole hasta que sanó. Sebastián entonces fue el emperador y le suplicó que fuera generoso con los cristianos pero Dioclesiano ordenó a sus guardias que le diesen muerte. Una vez recogido cuidándole hasta que sanó, fue trasladado al desierto donde continuó su vida eremítica.

Misa a Ntra. Sra. de Guadalupe, Dedication

El Sábado 24 de Enero, a las 20:00 p.m. en el Arzobispado de Miami, Mons. Edward A. McCarthy dedicará la recién construida Ermita de Nuestra Señora de Guadalupe, Patrona de los Inmigrantes. Acto seguido el Arzobispado celebrará la Santa Misa en los terrenos de las oficinas de Respetad La Vida, 18340 NW 12 Avenida en Miami, en conmemoración del 8° aniversario de la decisión de la Corte Suprema sobre abortos en Enero 22, 1973.

Dejó el Sacerdocio por Comunismo, Vuelve Ahora al Ministerio

Comunista italiano convirtiéndose en un agudo crítico de la Iglesia y del Partido Demócrata Cristiano de Italia. Tomó parte en las campañas políticas del partido y durante ese tiempo conoció a la actriz Carmen Zan, con quien se casó civilmente. Más tarde ella fue elegida diputada del partido y senadora del parlamento italiano.
En 1967 ambos se mudaron por algún tiempo a Betton, oriental donde, confesió el P. Tondi, se enfrío su entusiasmo por la ideología comunista al comprobar la tremenda falta de libertad que existía en un país dominado por el comunismo. Más tarde, en 1963, buscó discretamente la legalización de su estado laico y el reconocimiento de su matrimonio por la Iglesia, lo cual le fue concedido.
Después que su esposa dejó la senadora, el parlamento se mudaron a Reggio Emilia, pueblo natal de ella, y allí Tom renunció al partido comunista y se dedicó a la pintura.
“Never dejé de ser un creyente cristiano, jamás pude llegar a ser un maníaco”, confesó el Padre Tondi. “Después de la muerte de mi esposa, sentí la imperiosa necesidad de ejercer de nuevo mi ministerio religioso, especialmente poder decir Misa otra vez. De modo que me decidí a pedir la dispensa del Papa y el Papa Juan Pablo II se la concedió a fines de 1980.” El Padre Alighiero Tondi tiene ahora 72 años.

Misa a la Patrona de Republica Dominicana

Con motivo de la celebración del Aniversario de Nuestra Señora de la Altarcagia, Patrona de la República Dominicana, se ofrecerá una Misa Pontifical en la iglesia Nuestra de Mary’s el Domingo día 25 de Enero a las 12:00 del día.
La Iglesia Catedral de St. Mary está situada en la 2da. Avenida y la calle 75 del Northeast de Miami.

Enero 29, Servicios Religiosos por los Rehenes

WASHINGTON (NC) - La Conferencia Católica de EEUU., junto a otras instituciones judías y crístanas, invitan a celebrar servicios religiosos especiales el jueves 29 de Enero en homenaje de los rehenes americanos retenidos por Irán. En un acto de empatía dada a la publicidad en Washington, los grupos religiosos dicen que “durante las festividades del invierno, los rehenes en Irán nos enviaron llamadas de fe y esperanza. A nosotros nos gustaría enviarles un poderoso mensaje con toda la esperanza, la fe, el amor y la unidad de todos los americanos”.
Este homenaje es una oportunidad, para todos los americanos, de expresar nuestra preocupación, nuestra frustración y nuestra esperanza en una pacífica y digna solución a la situación de los rehenes y unimos a nuestros familiares en oración”.

OFICIAL

ARQUIDIOCESES DE MIAMI

La Cancillería anuncia que el Arzobispo Edward A. McCarthy ha hecho los siguientes nombramientos.
La vejez es sinonimo de cinco anos. Expirió, pues "Estos fueron los dias de vida ellos, sobre Abraham nos dice: "Sonage importante se le aumentaron los consejos de algun per- 

cianidad, viejo y lleno de dias, y a tu madre como te fue a juntarse con su pueblo" (Genesis 49, 34). 

La expresión "en buena 

ancianidad, viejo y lleno de dias", que encuentra su origen en el Antiguo Testamento, 

es considerada una ben- 

fica para la sociedad, ya que se le atribuyen misticismos y alianzas con Dios. Los ancianos, 

considerados los "notables" y los "cianos", ocupan un lugar privilegiado en la tradición hebreo. 

En la sociedad patriarcal descrita por la Biblia, los ancianos eran respetados y respetados. 

Los ancianos también son admirados por los santos, como San Pablo, que les dedica numerosas epístolas. 

"Cuán bien sienta a los cabellos blancos el juicio a los ancianos el consejo a los nobles. 

La corona de los ancianos es su rica experiencia y el temor del Señor su gloria" (Eclesiástico, 25, 4-6). 

"No desprecies lo que cuen- 

tan los ancianos, pues han bien aprendido de sus padres; pues de ellos apren- 

den el sabio y la sabiduría" (Eclesiástico 8,9). 

El Antiguo Testamento 

no sólo se centra con presentar 

la vejez como fuente de sabiduría y buenos consejos. 

En el Nuevo Testamento 

se continúa la reivindicación de la importancia de los ancianos. 

"Corono del anciano son los 

nietos y la gloria de los hijos son los padres" (Proverbios, 17, 6). 

El Nuevo Testamento refleja 

la misma actitud de respeto y 

admiración por los ancianos. 

Las primeras comunidades cristianas eran dirigidas por el mismo tipo de ancianos. 

Los sacerdotes eran escogidos entre 

las personas de mayor edad en la comunidad, los cuales eran los líderes. 

Según el mismo acto de fe: 

"Ahora, oh Maestro, puedes 

ponerle tu mano de la guía 

este anciano. Les pongo 

en la lista. 

"Cuán bien sienta a los cabellos blancos el juicio a los ancianos el consejo a los nobles. 

La corona de los ancianos
UNA TRAGEDIA HUMANA

WASHINGTON, (NC) - El asesinato de un funcionario del Gobierno de El Salvador y de dos norteamericanos, asesores del plan de reforma agraria del gobierno, llevado a cabo por terroristas en la capital de la nación "fue una tragedia humana y profética", dijeron el obispo Thomas Kelly, secretario de la Conferencia Católica de EE.UU.

HABLA EL PAPA A CHOHERES

VATICANO, (NC) - En un sorprendente vistazo a Tokio, Juan Pablo II se dirigió a los choferes y mecánicos del estacionamiento de autos del Vaticano diciéndoles que "los autos, como las almas, necesitan del cuidado cariñoso de los que los tratan con ellos", el mismo trato que se debe al alma redimida por Cristo. Que su profesión como choferes les rendiría que todos somos hermanos en el mismo camino que lleva a la eternidad.

DEDICAN MUSEO A SACREDOTE

MISSOURI, (NC) - Una sección en el Museo Histórico Jesuita St. Estasiliáo, en Florissant, Mo., ha sido dedicada al Padre Jesuita Daniel A. Lord, escritor, compositor, paladin de la causa moral en el cine e inescamable trabajador por la juventud, en el 25 aniversario de su muerte. Padre Lord fue importante influencia en los inicios de la industria cinematográfica en 1930.

OSIBO SE OFRECE COMO REHEN

ROMA (NC) - El Obispo italiano Mons. Luigi Bettazzi, de Ispra, se ofreció a ser rehén para la libertad de los obispos polacos y para todos los obispos del mundo. "Zoel Pliszibski, el otro obispo, dijo que el interés de sus visitas era lograr más contactos con las uniones obreras libres fuera de Polonia. Ambos declararon que en su reciente visita a Venezuela se aseguro en ellos la solidaridad de las uniones libres de Sur América con su causa. De Madrid partiron para Bruselas, Bélgica, de donde regresarán a Polonia.

APLAZAN LA DISPUTA POR EL CANAL DE BEAGLE

BUENOS AIRES, (NC) - El gobierno argentino pidió más tiempo para estudiar la propuesta del Papa Juan Pablo II en su arbitrio sobre el canal de Beagle y Canadá. En 1931 instituyeron las Escuelas de Verano de Acción Católica y expandido este programa a todos los EE.UU. y Canadá. En su carrera escribió 22 libros, 15 libros, cercas de 250 panfletos, 75 libros, 250 panfletos que con 75 obras de teatro y gran número de canciones y temas musicales.

ESTUDIANTES HISPANOS

LOS ANGELES, (NC) - Las escuelas Católicas de California tienen una matrícula de estudiantes hispanos que suman 77,457 alumnos y 6,371 profesores. Asuntos Latinos de la Conferencia Católica de California dice que esta cifra representa el 27,9% de la matrícula total de las escuelas católicas del estado.

PROTESTA RELIGIOSA ANTIRACISTA

BUFFALO, N.Y. (NC) - La comunidad religiosa y dirigentes cívicos de Buffalo celebrarán servicios ecuménicos esta tarde 15 de Enero como una, manifestación contra la marcha planeada por el Partido Nazi Americano, con señales del Vaticano, (NC) - No sólo la lujuria, la licencia, la embriaguez, a los a jóvenes o a las orgías pueden considerarse pecados de la vida, sino que también el consumo de alcohol, el tabaquismo, el abuso de drogas, etc., son considerados pecados de la vida. En este sentido, es importante destacar que el consumo de alcohol es una práctica que está en aumento en diversas comunidades en todo el mundo. Las consecuencias de este consumo incluyen problemas de salud, violencia, delincuencia, y otros delitos. Es fundamental que los jóvenes comprendan la importancia de tomar decisiones de salud y bienestar que les permitan llevar una vida sana y feliz.